

IMAM ALI
NAHJ
AL-BALAGHAH

ARABIC & ENGLISH



VOLUME. 2

**SELECTION FROM SERMONS, LETTERS, AND
SAYINGS OF AMIR AL-MU'MININ;
ALI IBN ABI TALIB (A.S)**

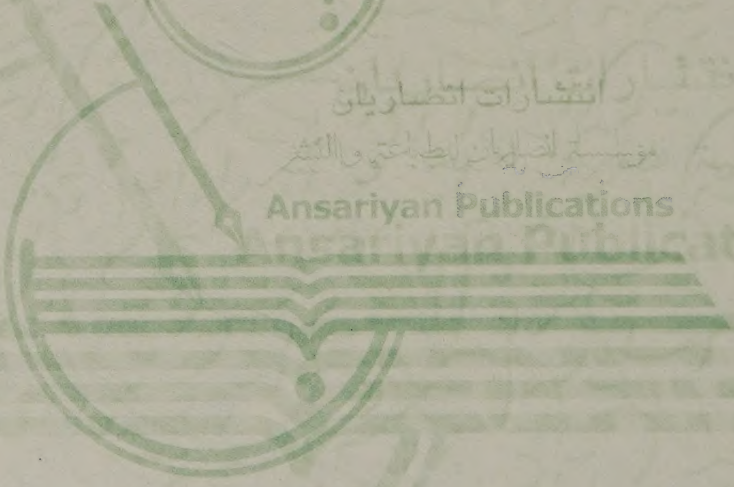


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NAHJ AL-BALĀGHAH

Volume : Two

SELECTION FROM SERMONS, LETTERS AND SAYINGS

OF

AMĪR AL-MU'MINĪN, 'ALĪ IBN ABĪ ṬĀLIB

Selected and Compiled by :

as-Sayyid Abu'l-Ḥasan Muḥammad ibn al-Ḥusayn
ar-Raḍī al-Mūsawī

Ali bin Abi Talib, Imam I, 600-661.

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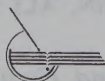
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH
THE BENEFICENT, THE MERCIFUL**

About the greatness and importance of the Holy Qur'an
A part of the same sermon

The Qur'an orders as well as restrains, remains silent and also speaks. It is the proof of Allah before His creation. He has taken from them a pledge (to act) uprightly. He has particular intelligence, and conveyed through it His religion. He let the Prophet leave this world when he had conveyed to the people all His commands of guidance through the Qur'an. You should therefore regard Allah great as He has kept Himself great, he

SERMON 183

Praise of Allāh for His bounties

Praise be to Allāh Who is recognized without being seen and Who creates without trouble. He created the creation with His Might, and receives the devotion of rulers by virtue of His dignity. He exercises superiority over great men through His generosity. It is He who made His creation to populate the world and sent towards the jinn and human beings His messengers to unveil it for them, to warn them of its harm, to present to them its examples, to show them its defects and to place before them a whole collection of matters containing lessons about the changings of health and sickness in this world, its lawful things and unlawful things and all that Allāh has ordained for the obedient and the disobedient, namely, Paradise and Hell and honour and disgrace. I extend my praise to His Being as He desires His creation to praise Him. He has fixed for everything a measure, for every measure a time limit, and for every time limit a document.

A part of the same sermon

About the greatness and importance of the Holy Qur'ān

The Qur'ān orders as well as refrains, remains silent and also speaks. It is the proof of Allāh before His creation. He has taken from them a pledge (to act) upon it. He has perfected its effulgence, and completed through it His religion. He let the Prophet leave this world when he had conveyed to the people all His commands of guidance through the Qur'ān. You should therefore regard Allāh great as He has held Himself great, be-

١٨٣ — وَمِنْ حُجَّتِهِ عَلَيْهِ السَّلَامُ

في قدرة الله وفي فضل القرآن وفي الوصية بالتقوى

الله تعالى

الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ ، وَالْخَالِقِ مِنْ غَيْرِ مَنْصَبَةٍ ^(٢٣٤١) . خَلَقَ
الْخَلَائِقَ بِقُدْرَتِهِ ، وَاسْتَعْبَدَ الْأَرْبَابَ بِعِزَّتِهِ ، وَسَادَ الْعُظَمَاءَ بِجُودِهِ ،
وَهُوَ الَّذِي أَسْكَنَ الدُّنْيَا خَلْقَهُ ، وَبَعَثَ إِلَى الْجِنِّ وَالْإِنْسِ رُسُلَهُ ،
لِيَكْشِفُوا لَهُمْ عَنْ غِطَائِهَا ، وَلِيُحَذِّرُوهُمْ مِنْ ضَرَائِهَا ، وَلِيَضْرِبُوا لَهُمْ
أَمْثَالَهَا ، وَلِيُبْصِّرُوهُمْ عُيُوبَهَا ، وَلِيَهْجُمُوا ^(٢٣٤٢) عَلَيْهِمْ بِمُغْتَبِرِ ^(٢٣٤٣)
مِنْ تَصَرُّفِ ^(٢٣٤٤) مَصَاحِبِهَا ^(٢٣٤٥) ، وَأَسْقَامِهَا ، وَحَلَالِهَا وَحَرَامِهَا ، وَمَا أَعَدَّ
اللَّهُ لِلْمُطِيعِينَ مِنْهُمْ وَالْعَصَاةِ مِنْ جَنَّةٍ وَنَارٍ ، وَكَرَامَةٍ وَهَوَانٍ . أَحْمَدُهُ
إِلَى نَفْسِهِ كَمَا اسْتَحَمَدَ ^(٢٣٤٦) إِلَى خَلْقِهِ ، وَجَعَلَ لِكُلِّ شَيْءٍ قَدْرًا ، وَلِكُلِّ
قَدْرٍ أَجَلًا ، وَلِكُلِّ أَجَلٍ كِتَابًا .

فضل القرآن

منها : فَالْقُرْآنُ أَمْرٌ زَاجِرٌ ، وَصَامِتٌ نَاطِقٌ . حُجَّةُ اللَّهِ عَلَى خَلْقِهِ .
أَخَذَ عَلَيْهِ مِيثَاقَهُمْ ، وَارْتَهَنَ عَلَيْهِمْ أَنْفُسَهُمْ ^(٢٣٤٧) . أَتَمَّ نُورُهُ ، وَأَكْمَلَ
بِهِ دِينَهُ ، وَقَبَضَ نَبِيَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَقَدْ فَرَّغَ إِلَى الْخَلْقِ
مِنْ أَحْكَامِ الْهُدَى بِهِ . فَعَظَّمُوا مِنْهُ سُبْحَانَهُ مَا عَظَّمَ مِنْ نَفْسِهِ ، فَإِنَّهُ

cause He has not concealed anything of His religion from you, nor has He left out anything which He likes or which He dislikes, but He made for it a clear emblem (of guidance) and a definite sign which either refrains from it or calls towards it. His pleasure is the same for all time to come.

You should know that He will not be pleased with you for anything for which He was displeased with those before you, and He will not be displeased with you for anything for which He was pleased with those before you. You are treading on a clear path, and are speaking the same as the people before you had spoken. Allāh is enough for your needs in this world. He has persuaded you to remain thankful, and has made it obligatory on you to mention Him with your tongues.

Warning against punishment on the Day of Judgement

He has advised you to exercise fear and has made it the highest point of His pleasure and all that He requires from His creatures. You should therefore fear Allāh, who is such that you are as though just in front of Him, and your forelocks are in His grip, and your change of position is in His control. If you conceal a matter, He will know of it. If you disclose a matter, He will record it. For this He has appointed honoured guards (angels) who do not omit any rightful matter nor include anything incorrect. You should know that whoever fears Allāh, He would make for him a way to get out of troubles and (grant him) a light (to help him) out of darkness. He will ever keep him in whatever (condition) he wishes, and will make him stay in a position of honour near Himself, in the house which He has made for Himself. The shade of this house is His throne, its light is His effulgence, its visitors are His angels and its companions are His prophets.

Therefore, hasten towards the place of return and go ahead

لَمْ يُخَفِرْ عَنْكُمْ شَيْئاً مِنْ دِينِهِ ، وَلَمْ يَتْرُكْ شَيْئاً رَضِيَهُ أَوْ كَرِهَهُ إِلَّا وَجَعَلَ لَهُ عِلْماً بَادِئاً ، وَآيَةً مُحْكَمَةً ، تَزْجُرُ عَنْهُ ، أَوْ تَدْعُو إِلَيْهِ ، فَرِضَاهُ فِيمَا بَقِيَ وَاحِدٌ ، وَسَخَطُهُ فِيمَا بَقِيَ وَاحِدٌ . وَأَعْلَمُوا أَنَّهُ لَنْ يَرْضَى عَنْكُمْ بَشِيءٌ سَخِطَهُ عَلَى مَنْ كَانَ قَبْلَكُمْ ، وَلَنْ يَسْخَطَ عَلَيْكُمْ بَشِيءٌ رَضِيَهُ مِمَّنْ كَانَ قَبْلَكُمْ ، وَإِنَّمَا تَسِيرُونَ فِي أَثَرِ بَيْنٍ ، وَتَتَكَلَّمُونَ بِرَجْعِ قَوْلٍ قَدْ قَالَهُ الرَّجَالُ مِنْ قَبْلِكُمْ . قَدْ كَفَاكُمْ مَوْنَةَ دُنْيَاكُمْ ، وَحَثَّكُمْ عَلَى الشُّكْرِ ، وَافْتَرَضَ مِنْ أَلْسِنَتِكُمُ الذِّكْرَ .

الوصية بالتقوى

وَأَوْصَاكُمْ بِالتَّقْوَى ، وَجَعَلَهَا مُنْتَهَى رِضَاهُ ، وَحَاجَتَهُ مِنْ خَلْقِهِ . فَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِعَيْنِهِ ^(٢٣٤٨) ، وَنَوَاصِيكُمْ بِيَدِهِ ، وَتَقَلُّبُكُمْ فِي قَبْضَتِهِ . إِنَّ أَسْرَرْتُمْ عِلْمَهُ ، وَإِنْ أَعْلَنْتُمْ كِتَابَهُ ، قَدْ وَكَّلَ بِذَلِكَ حَفَظَةً كِرَاماً ، لَا يُسْقِطُونَ حَقّاً ، وَلَا يُثْبِتُونَ بَاطِلاً . وَأَعْلَمُوا « أَنَّهُ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً » مِنَ الْفِتَنِ ، وَنُوراً مِنَ الظُّلُمِ ، وَيُخَلِّدْهُ فِيمَا أَشْتَهَتْ نَفْسُهُ ، وَيُنْزِلْهُ مَنَزِلَ الْكَرَامَةِ عِنْدَهُ ، فِي دَارٍ أَصْطَنَعَهَا لِنَفْسِهِ ؛ ظِلُّهَا عَرْشُهُ ، وَنُورُهَا بَهْجَتُهُ ، وَزُورُهَا مَلَائِكَتُهُ ، وَرُفَقَاؤُهَا رُسُلُهُ ؛ فَبَادِرُوا أَلْمَعَادَ ،

of (your) deaths (by collecting provision for the next world). Shortly, the expectations of the people will be cut short and death will overtake them while the door of repentance will be closed for them. You are still in a place to which those who were before you have been wishing to return. In this world, which is not your house, you are just a traveller in motion. You have been given the call to leave from here, and you have been ordered to collect provision while you are here. You should know that this thin skin cannot tolerate the Fire (of Hell). So, have pity on yourselves because you have already tried it in the tribulations of the world.

Have you ever seen the crying of a person who has been pricked with a thorn or who bleeds due to stumbling or whom hot sand has burnt? How would he feel when he is between two frying pans of Hell with stones all round with Satan as his companion? Do you know that when Mālik (the guard-in-charge of Hell) is angry with the fire, its parts begin to clash with each other (in rage), and, when he scolds it, it leaps between the doors of Hell crying on account of his scolding.

O' you old and big whom old age has made hoary, how will you feel when rings of fire will touch the bones of your neck, and handcuffs hold so hard that they eat away the flesh of the forearms? (Fear) Allāh! Allāh! O' crowd of men, while you are in good health before sickness (grips you) and you are in ease before straitness (overtakes you). You should try for the release of your necks before their mortgage is foreclosed. your eyes, thin down your bellies, use your feet, spend your money, take your bodies and spend them over yourselves, and

وَسَابِقُوا الْآجَالَ ، فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمَلُ ، وَيَرْهَقَهُمُ
الْأَجَلُ^(٢٣٤٩) ، وَيُسَدَّ عَنْهُمْ بَابُ التَّوْبَةِ . فَقَدْ أَصْبَحْتُمْ فِي مِثْلِ مَا سَأَلَ
إِلَيْهِ الرَّجْعَةَ^(٢٣٥٠) مَنْ كَانَ قَبْلَكُمْ ، وَأَنْتُمْ بَنُو سَبِيلٍ ، عَلَى سَفَرٍ مِنْ دَارٍ
لَيْسَتْ بِدَارِكُمْ ، وَقَدْ أُوذِنْتُمْ مِنْهَا بِالْإِرْتِحَالِ ، وَأُمِرْتُمْ فِيهَا بِالزَّادِ
وَأَعْلَمُوا أَنَّهُ لَيْسَ لِهَذَا الْجِلْدِ الرَّقِيقِ صَبْرٌ عَلَى النَّارِ ، فَأَرْحَمُوا أَنْفُسَكُمْ ،
فَإِنَّكُمْ قَدْ جَرَّبْتُمُوهَا فِي مَصَائِبِ الدُّنْيَا .

أَفَرَأَيْتُمْ جَزَعَ أَحَدِكُمْ مِنَ الشُّوْكَةِ تُصِيبُهُ ، وَالْعَثَرَةِ تُدْمِيهِ ،
وَالرَّمْضَاءِ تُحْرِقُهُ ؟ فَكَيْفَ إِذَا كَانَ بَيْنَ طَائِفَتَيْنِ مِنْ نَارٍ ، صَجِيعَ حَجَرٍ ،
وَقَرِينِ شَيْطَانٍ ! أَعْلِمْتُمْ أَنَّ مَالِكًا^(٢٣٥١) إِذَا غَضِبَ عَلَى النَّارِ حَطَمَ
بَعْضُهَا بَعْضًا لِعُظْمِهِ ، وَإِذَا زَجَرَهَا تَوَثَّبَتْ بَيْنَ أَبْوَابِهَا جَزَعًا مِنْ
زَجَرَتِهِ !

أَيُّهَا أَلِيفُ الْكَبِيرِ^(٢٣٥٢) ، الَّذِي قَدْ لَهَزَهُ الْقَتِيرُ^(٢٣٥٣) ، كَيْفَ أَنْتَ
إِذَا أَلْتَحَمْتَ أَطَوَاقَ النَّارِ بِعِظَامِ الْأَعْنَاقِ ، وَنَشَبْتَ الْجَوَامِعَ^(٢٣٥٤) حَتَّى
أَكَلَتْ لُحُومَ السَّوَاعِدِ . فَاللَّهُ اللَّهُ مَعَشَرَ الْعِبَادِ ! وَأَنْتُمْ سَالِمُونَ فِي الصَّحَةِ
قَبْلَ السُّقْمِ ، وَفِي الْفُسْحَةِ قَبْلَ الضِّيقِ . فَاسْعَوْا فِي فِكَالِ رِقَابِكُمْ مِنْ
قَبْلِ أَنْ تَغْلِقَ رَهَائِنُهَا^(٢٣٥٥) . أَسْهَرُوا عُيُونَكُمْ ، وَأَضْمِرُوا بُطُونَكُمْ ،
وَأَسْتَعْمِلُوا أَقْدَامَكُمْ ، وَأَنْفِقُوا أَمْوَالَكُمْ ، وَخُذُوا مِنْ أَجْسَادِكُمْ فَجُودُوا

do not be niggardly about them, because Allāh the Glorified, has said:

. . . if you help (in the way) of Allāh, He will (also) help you, and will set firm your feet. (Qur'ān, 47:7)

and He, the Sublime, has said:

Who is he who would loan unto Allāh a goodly loan? so that He may double it for him, and for him shall be a noble recompense. (Qur'ān, 57:11)

He does not seek your support because of any weakness, nor does He demand a loan from you because of shortage. He seeks your help, although He possesses all the armies of the skies and the earth and He is strong and wise. He seeks a loan from you, although He owns the treasures of the skies and the earth and He is rich and praiseworthy. (Rather) He intends to try you as to which of you performs good acts. You should therefore be quick in performance of (good) acts so that your way be with His neighbours in His abode; He made His Prophet's companions of these neighbours and made the angels to visit them. He has honoured their ears so that the sound of Hell fire may never reach them, and He has afforded protection to their bodies from weariness and fatigue.

. . . that is the grace of Allāh, He bestoweth it upon whomsoever He willeth; and Allāh is the Lord of Mighty Grace. (Qur'ān, 57:21)

I say what you are hearing. I seek Allāh's help for myself and yourselves. He is enough for me and He is the best dispenser.

بِهَا عَلَى أَنْفُسِكُمْ ، وَلَا تَبْخُلُوا بِهَا عَنْهَا ، فَقَدْ قَالَ اللَّهُ سُبْحَانَهُ : « إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ » وَقَالَ تَعَالَى : « مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ ، وَلَهُ أَجْرٌ كَرِيمٌ » . فَلَمْ يَسْتَنْصِرْكُمْ مِنْ ذُلٍّ ، وَلَمْ يَسْتَقْرِضْكُمْ مِنْ قُلٍّ ؛ أَسْتَنْصِرْكُمْ « وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ » . وَأَسْتَقْرِضْكُمْ « وَلَهُ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ ، وَهُوَ الْغَنِيُّ الْحَمِيدُ » . وَإِنَّمَا أَرَادَ أَنْ « يَبْلُوكُمْ »^(٢٨٥٦) أَيُّكُمْ أَحْسَنُ عَمَلًا . فَبَادِرُوا بِأَعْمَالِكُمْ تَكُونُوا مَعَ جِيرَانِ اللَّهِ فِي دَارِهِ . رَافِقَ بِهِمْ رَسُولُهُ ، وَأَزَارَهُمْ مَلَائِكَتُهُ ، وَأَكْرَمَ أَسْمَاعُهُمْ أَنْ تَسْمَعَ حَسِيسَ^(٢٣٥٧) نَارٍ أَبَدًا ، وَصَانَ أَجْسَادَهُمْ أَنْ تَلْقَى لُغُوبًا وَنَصَبًا^(٢٣٥٨) : « ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ » .

أَقُولُ مَا تَسْمَعُونَ ، وَاللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ ، وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ !

SERMON 184

One of the Khārijites al-Burj ibn Mus'hir aṭ-Ṭā'i raised the slogan, "Command behoves only Allāh" in such a way that Amir al-mu'minin heard it. On hearing it he said:

Keep quite, may Allāh make you ugly, O' you with broken tooth. Certainly, by Allāh, when truth became manifest even then your personality was weak and your voice was lose. But when wrong began to shout loudly you again sprouted up like the horns of a kid.

* * * * *

SERMON 185

Praise of Allāh and His wonderful creatures

Praise be to Allāh. He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot cover Him. He proves His eternity by the coming into existence of His creation, and (also) by originating His creation (He proves) His existence, and by their (mutual) similarity He proves that there is nothing similar to Him. He is true in His promise. He is too high to be unjust to His creatures. He stands by equity among His creation and practices justice over them in His commands. He provides evidence through the creation of things of His being from ever, through their marks of incapability of His power, and through their powerlessness against death of His eternity.

* * * * *

١٨٤ - وَمِنْ حِكَايَةِ الْأَنْبِيَاءِ

قاله للبرج بن مسهر الطائي ، وقد قال له بحيث يسمعه :
« لا حكم إلا لله » ، وكان من الخوارج

أَسْكُتَ قَبْحَكَ اللَّهُ^(٢٣٥٩) يَا أَثْرَمَ^(٢٣٦٠) ، فَوَاللَّهِ لَقَدْ ظَهَرَ الْحَقُّ فَكُنْتُ
فِيهِ ضَيِّلاً^(٢٣٦١) شَخْصُكَ ، خَفِيًّا صَوْتُكَ ؛ حَتَّى إِذَا نَعَرَ^(٢٣٦٢) الْبَاطِلُ
نَجَمْتُ^(٢٣٦٣) نُجُومَ قَرْنِ الْمَاعِزِ .

١٨٥ - وَمِنْ حِكَايَةِ الْأَنْبِيَاءِ

يحمد الله فيها ويثني على رسوله ويصف خلقاً من الحيوان

حمد الله تعالى

الْحَمْدُ لِلَّهِ الَّذِي لَا تُدْرِكُهُ الشَّوَاهِدُ ، وَلَا تَحْوِيهِ الْمَشَاهِدُ ، وَلَا تَرَاهُ
النَّوَاطِرُ ، وَلَا تَحْجُبُهُ السَّوَاتِرُ ، الدَّالُّ عَلَى قَدَمِهِ بِحُدُوثِ خَلْقِهِ ،
وَبِحُدُوثِ خَلْقِهِ عَلَى وُجُودِهِ ، وَبِأَشْتِبَاهِهِمْ عَلَى أَنْ لَا شَبَهَ لَهُ . الَّذِي
صَدَقَ فِي مِيعَادِهِ ، وَارْتَفَعَ عَنْ ظُلْمِ عِبَادِهِ ، وَقَامَ بِالْقِسْطِ فِي خَلْقِهِ ،
وَعَدَلَ عَلَيْهِمْ فِي حُكْمِهِ . مُسْتَشْهِدٌ بِحُدُوثِ الْأَشْيَاءِ عَلَى أَزَلِّيَّتِهِ ، وَبِمَا
وَسَمَّهَا بِهِ مِنَ الْعَجْزِ عَلَى قُدْرَتِهِ ، وَبِمَا اضْطَرَّهَا إِلَيْهِ مِنَ الْفَنَاءِ عَلَى
دَوَامِهِ .

He is One, but not by counting. He is everlasting without any limit. He is existent without any support. Minds admit of Him without (any activity of the) senses. Things which can be seen stand witness to Him without confronting Him. Imagination cannot encompass Him. He manifests Himself to the imagination with his help for the imagination, and refuses to be imagined by the imagination. He has made imagination the arbiter (in this matter). He is not big in the sense that volume is vast and so His body is also big. Nor is He great in the sense that His limits should extend to the utmost and so His frame be extensive. But He is big in position and great in authority.

About the Holy Prophet

I stand witness that Muḥammad is His slave, His chosen Prophet and His responsible trustee – may Allāh bless him and his descendants. Allāh sent him with undeniable proofs, a clear success and open paths. So he conveyed the message declaring the truth with it. He led the people on the (correct) highway, established signs of guidance and minarets of light, and made Islam's ropes strong and its knots firm.

A part of the same sermon

About the creation of animal species

Had they pondered over the greatness of His power and the vastness of His bounty they would have returned to the right path and feared the punishment of the Fire; but hearts are sick and eyes are impure. Do they not see the small things He has created, how He strengthened their system and opened for them hearing and sight and made for them bones and skins? Look at the ant with

وَاحِدٌ لَا يَعْدُدُ^(٢٣٦٤) ، وَدَائِمٌ لَا يَأْمَدُ^(٢٣٦٥) ، وَقَائِمٌ لَا يَعْمَدُ .
تَتَلَقَّاهُ الْأَذْهَانُ لَا بِمُشَاعَرَةٍ^(٢٣٦٦) ، وَتَشْهَدُ لَهُ الْمَرَاثِي^(٢٣٦٧) لَا بِمُحَاضَرَةٍ .
لَمْ تُحِطْ بِهِ الْأَوْهَامُ ، بَلْ تَجَلَّى لَهَا بِهَا ، وَبِهَا أَمْتَنَعَ مِنْهَا ، وَإِلَيْهَا
حَاكَمَهَا . لَيْسَ بِذِي كِبَرٍ أَمْتَدَّتْ بِهِ النَّهَايَاتُ فَكَبَّرَتْهُ تَجَسُّيماً ، وَلَا
بِذِي عِظَمٍ تَنَاهَتْ بِهِ الْغَايَاتُ فَعَظَّمَتْهُ تَجَسُّيداً ؛ بَلْ كَبُرَ شَأْنًا ،
وَعَظُمَ سُلْطَانًا .

الرسول الاعظم

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الصَّفِيُّ ، وَأَمِينُهُ الرَّضِيُّ ، صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ - أَرْسَلَهُ بِوُجُوبِ الْحُجَجِ ، وَظُهُورِ الْفَلَاحِ^(٢٣٦٨) ،
وَلِإِضْاحِ الْمَنْهَجِ ؛ فَبَلَغَ الرُّسَالََةَ صَادِعاً^(٢٣٦٩) بِهَا ، وَحَمَلَ عَلَى الْمَحَجَّةِ
دَالاً عَلَيْهَا ، وَأَقَامَ أَعْلَامَ الْإِهْتِدَاءِ وَمَنَارَ الضِّيَاءِ ، وَجَعَلَ أَمْرَاسَ^(٢٣٧٠)
الْإِسْلَامِ مَتِينَةً ، وَعُرَا الْإِيمَانِ وَثِيقَةً .

منها هي صفة خلق اصناف من الحيوان

وَلَوْ فَكَّرُوا فِي عَظِيمِ الْقُدْرَةِ ، وَجَسِيمِ النِّعْمَةِ ، لَرَجَعُوا إِلَى الطَّرِيقِ ،
وَخَافُوا عَذَابَ الْحَرِيقِ ، وَلَكِنَّ الْقُلُوبَ عَلِيلَةٌ ، وَالْبَصَائِرُ مَدْخُولَةٌ !
أَلَا يَنْظُرُونَ إِلَى صَغِيرِ مَا خَلَقَ ، كَيْفَ أَحْكَمَ خَلْقَهُ ، وَآتَقَنَ تَرْكِيبَهُ ،
وَفَلَقَ لَهُ السَّمْعَ وَالْبَصَرَ ، وَسَوَّى لَهُ الْعَظْمَ وَالْبَشَرَ^(٢٣٧١) ! أَنْظُرُوا إِلَى

its small body and delicate form. It can hardly be seen in the corner of the eye, nor by the perception of the imagination — how it moves on the earth and leaps at its livelihood. It carries the grain to its hole and deposits it in its place of stay. It collects during the summer for its winter, and during strength for the period of its weakness. Its livelihood is guaranteed, and it is fed according to fitness. Allāh, the Kind, does not forget it and (Allāh the Giver) does not deprive it, even though it may be in dry stone or fixed rocks.

If you have thought about its digestive tracts in its high and low parts, the carapace of its belly, and its eyes and its ears in its head you would be amazed at its creation and you would feel difficulty in describing it. Exalted is He who made it stand on its legs and erected it on its pillars (of limbs). No other originator took part with Him in its origination and no one having power assisted Him in its creation. If you tread on the paths of your imagination and reach its extremity it will not lead you anywhere except that the Originator of the ant is the same as He who is the Originator of the date-palm, because everything has (the same) delicacy and detail, and every living being has little difference.

The Creation of the Universe

In His creation, the big, the delicate, the heavy, the light, the strong, the weak are all equal.¹ So is the sky, the air, the winds and the water. Therefore, you look at the sun, moon, vegetation,

1. The meaning is that if the smallest thing in creation is examined it will be found to contain all that which is found in the biggest creatures, and each will exhibit the same reflection of natures, workmanship and performance, and the ratio of each to Allāh's might and power will be the same, whether it be as small as an ant or as big as a date-palm. Is it not that making a small thing is easy for Him while the making of a big thing is difficult for Him, because the diversity of colour, volume and quantity is just based on the dictates of His sagacity and expediency, but as regards creation itself there is no difference among them. Therefore, this uniformity of creation is a proof of the oneness and unity of the Creator.

النَّمْلَةَ فِي صِغَرِ جُثَّتِهَا ، وَلَطَافَةِ هَيْئَتِهَا ، لَا تَكَادُ تُنَالُ بِلَحْظِ الْبَصَرِ ،
وَلَا بِمُسْتَدْرَكِ الْفِكْرِ ، كَيْفَ دَبَّتْ عَلَى أَرْضِهَا ، وَصَبَّتْ عَلَى رِزْقِهَا ،
تَنْقُلُ الْحَبَّةَ إِلَى جُحْرِهَا ، وَتُعِدُّهَا فِي مُسْتَقَرِّهَا . تَجْمَعُ فِي حَرِّهَا لِبَرْدِهَا ،
وَفِي وَرْدِهَا لِصَدْرِهَا^(٢٣٧٢) ؛ مَكْفُولٌ بِرِزْقِهَا ، مَرْزُوقَةٌ بِوَفْقِهَا^(٢٣٧٣) ؛ لَا
يُغْفِلُهَا الْمَنَانُ ، وَلَا يَحْرِمُهَا الدِّيَانُ ، وَلَوْ فِي الصَّافَا^(٢٣٧٤) أَلْيَابِسِ ،
وَالْحَجَرِ الْجَامِسِ ! وَلَوْ فَكَّرْتَ فِي مَجَارِي أَكْلِهَا ، فِي عُلوِّهَا وَسُفْلِهَا ، وَمَا
فِي الْجَوْفِ مِنْ شَرَّاسِيفٍ^(٢٣٧٥) بَطْنِهَا ، وَمَا فِي الرَّأْسِ مِنْ عَيْنِهَا وَأُذُنِهَا ،
لَقَضَيْتَ مِنْ خَلْقِهَا عَجَبًا ، وَلَقَيْتَ مِنْ وَصْفِهَا تَعَبًا ! فَتَعَالَى الَّذِي
أَقَامَهَا عَلَى قَوَائِمِهَا ، وَبَنَاهَا عَلَى دَعَائِمِهَا ! لَمْ يَشْرِكْهُ فِي فِطْرَتِهَا فَاطِرٌ ،
وَلَمْ يُعْنِهِ عَلَى خَلْقِهَا قَادِرٌ . وَلَوْ ضَرَبْتَ فِي مَذَاهِبِ فِكْرِكَ لَتَبَلَّغَ
غَايَاتِهِ ، مَا دَلَّتْكَ الدَّلَالَةُ إِلَّا عَلَى أَنَّ فَاطِرَ النَّمْلَةِ هُوَ فَاطِرُ النَّخْلَةِ ،
لِدَقِيقِ تَفْصِيلِ كُلِّ شَيْءٍ ، وَغَامِضِ اخْتِلَافِ كُلِّ حَيٍّ . وَمَا الْجَلِيلُ
وَاللَّطِيفُ ، وَالثَّقِيلُ وَالْخَفِيفُ ، وَالْقَوِيُّ وَالضَّعِيفُ ، فِي خَلْقِهِ إِلَّا سَوَاءً .

خلق السما والكون

وَكَذَلِكَ السَّمَاءُ وَالْهَوَاءُ ، وَالرِّيَّاحُ وَالْمَاءُ . فَانْظُرْ إِلَى الشَّمْسِ وَالْقَمَرِ ،

plants, water, stone, the difference of this night and day, the springing of the streams, the large number of the mountains, the height of their peaks, the diversity of languages and the variety of tongues. Then woe be to him who disbelieves in the Ordainer and denies the Ruler. They believe that they are like grass for which there is no cultivator nor any maker for their diverse shapes. They have not relied on any argument for what they assert, nor on any research for what they have heard. Can there be any construction without a constructor, or any offense without an offender.

The wonderful creation of the locust

If you wish you can tell about the locust (as well). Allāh gave it two red eyes, lighted for them two moon-like pupils, made for it small ears, opened for it a suitable mouth and gave it keen sense, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid of it in the matter of crops since they cannot drive it away even though they may join together. The locust attacks the fields and satisfies its desires (of hunger) from them although its body is not equal to a thin finger.

About the Glory of Allāh

Glorified is Allāh before Whom every one in the skies or the earth bows in prostration willingly or unwillingly, submits to Him by placing his cheeks and face (in the dust), drops before Him (in obedience) peacefully and humbly, and hands over to Him full control in fear and apprehension.

The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet to stand on water and on land. He has ordained their livelihoods. He

وَالنَّبَاتِ وَالشَّجَرِ ، وَالْمَاءِ وَالْحَجَرِ ، وَاخْتِلَافِ هَذَا اللَّيْلِ وَالنَّهَارِ ، وَتَفَجُّرِ هَذِهِ الْبَحَارِ ، وَكَثْرَةِ هَذِهِ الْجِبَالِ ، وَطُولِ هَذِهِ الْقِلَالِ ^(٢٣٧٦) وَتَفَرُّقِ هَذِهِ اللُّغَاتِ ، وَالْأَلْسُنِ الْمُخْتَلِفَاتِ . فَالْوَيْلُ لِمَنْ أَنْكَرَ الْمُقَدَّرَ ، وَجَحَدَ الْمُدَبِّرَ ! زَعَمُوا أَنَّهُمْ كَالنَّبَاتِ مَا لَهُمْ زَارِعٌ ، وَلَا لِاخْتِلَافِ صُورِهِمْ صَانِعٌ ؛ وَلَمْ يَلْجَوْا ^(٢٣٧٧) إِلَى حُجَّةٍ فِيمَا ادَّعَوْا ، وَلَا تَحْقِيقٍ لِمَا أَوْعَوْا ^(٢٣٧٨) ، وَهَلْ يَكُونُ بِنَاءٌ مِنْ غَيْرِ بَانٍ ، أَوْ جِنَايَةٌ مِنْ غَيْرِ جَانٍ !

خلقة الجراد

وَإِنْ شِئْتَ قُلْتَ فِي الْجَرَادَةِ ، إِذْ خَلَقَ لَهَا عَيْنَيْنِ حَمْرَاوَيْنِ ، وَأَسْرَجَ لَهَا حَدَقَتَيْنِ قَمْرَاوَيْنِ ^(٢٣٧٩) ، وَجَعَلَ لَهَا السَّمْعَ الْخَفِيَّ ، وَفَتَحَ لَهَا أَلْفَمَ السَّوِيِّ ، وَجَعَلَ لَهَا الْحِسَّ الْقَوِيَّ ، وَنَابَيْنِ بِهِمَا تَقْرِضُ ، وَمِنْجَلَيْنِ ^(٢٣٨٠) بِهِمَا تَقْبِضُ . يَرْهَبُهَا الزُّرَّاعُ فِي زَرْعِهِمْ ، وَلَا يَسْتَطِيعُونَ ذَبَّهَا ^(٢٣٨١) ، وَلَوْ أَجْلَبُوا بِجَمْعِهِمْ ، حَتَّى تَرِدَ الْحَرثُ فِي نَزَوَاتِهَا ^(٢٣٨٢) ، وَتَقْضِي مِنْهُ شَهَوَاتِهَا . وَخَلَقَهَا كُلُّهُ لَا يَكُونُ إِضْبَعًا مُسْتَدَقَّةً .

فَتَبَارَكَ اللَّهُ الَّذِي «يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا» ، وَيُعْزِّرُ لَهُ خَدًّا وَوَجْهًا ، وَيُلْقِي إِلَيْهِ بِالطَّاعَةِ سِلْمًا وَضَعْفًا ، وَيُعْطِي لَهُ الْقِيَادَ رَهْبَةً وَخَوْفًا ! فَالطَّيْرُ مُسَخَّرَةٌ لِأَمْرِهِ ؛ أَحْصَى عَدَدَ الرِّيشِ مِنْهَا وَالنَّفْسَ ، وَأَرْسَى قَوَائِمَهَا عَلَى النَّدَى ^(٢٣٨٣) وَالْيَبَسِ ؛ وَقَدَّرَ أَقْوَاتَهَا ،

knows their species: this is the crow, this is the eagle, this is the pigeon and this is the ostrich. He called out every bird with its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness.

* * * * *

SERMON 186

About the Oneness of Allāh. This sermon contains principles of knowledge which no other sermon contains

He who assigns to Him (different) conditions does not believe in His oneness, nor does he who likens Him grasp His reality. He who illustrates Him does not signify Him. He who points at Him and imagines Him does not mean Him. Everything that is known through itself has been created, and everything that exists by virtue of other things is the effect (of a cause). He works but not with the help of instruments. He fixes measures but not with the activity of thinking. He is rich but not by acquisition.

Times do not keep company with Him, and implements do not help Him. His Being precedes times. His Existence precedes non-existence and His eternity precedes beginning. By His creating the senses it is known that He has no senses. By the contraries in various matters it is known that He has no contrary, and by the similarity between things it is known that there is nothing similar to Him. He has made light the contrary of darkness, brightness that of gloom, dryness that of moisture and heat that of cold. He produces affection among inimical things.

He fuses together diverse things, brings near remote things and separates things which are joined together. He is not con-

وَأَحْصَىٰ أَجْنَاسَهَا . فَهَذَا غُرَابٌ وَهَذَا عُقَابٌ . وَهَذَا حَمَامٌ وَهَذَا نَعَامٌ .
دَعَا كُلَّ طَائِرٍ بِاسْمِهِ ، وَكَفَلَ لَهُ بِرِزْقِهِ . وَأَنْشَأَ « السَّحَابَ الثَّقَالَ »
فَأَهْطَلَ^(٢٣٨٤) دِيمَهَا^(٢٣٨٥) ، وَعَدَّدَ قِسَمَهَا^(٢٣٨٦) . فَبَلَّ الْأَرْضَ بَعْدَ جُفُوفِهَا ،
وَأَخْرَجَ نَبْتَهَا بَعْدَ جُدُوبِهَا^(٢٣٨٧)

١٨٦ — وَمِنْ خُطْبَةِ أَبِي عَبْدِ اللَّهِ

في التوحيد ، وتجمع هذه الخطبة من أصول العلم ما لا تجمعه خطبة

مَا وَحَدَهُ مِنْ كَيْفِهِ ، وَلَا حَقِيقَتَهُ أَصَابَ مِنْ مَثَلِهِ ، وَلَا إِيَّاهُ عَنَى
مَنْ شَبَّهَهُ ، وَلَا صَمَدَهُ^(٢٣٨٨) مَنْ أَشَارَ إِلَيْهِ وَتَوَهَّمَهُ . كُلُّ مَعْرُوفٍ بِنَفْسِهِ
مَصْنُوعٌ^(٢٣٨٩) ، وَكُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُولٌ . فَاعِلٌ لَا بِاضْطِرَابِ آلَةٍ ،
مُقَدَّرٌ لَا بِجَوْلِ فِكْرَةٍ ، غَنِيٌّ لَا بِاسْتِفَادَةٍ . لَا تَضْحَبُهُ الْأَوْقَاتُ ، وَلَا
تَرْفِدُهُ^(٢٣٩٠) الْأَدَوَاتُ ؛ سَبَقَ الْأَوْقَاتَ كَوْنُهُ ، وَالْعَدَمَ وَجُودُهُ ، وَالْإِبْتِدَاءَ
أَزَلُهُ . بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ^(٢٣٩١) ، وَبِمُضَادَّتِهِ بَيْنَ
الْأُمُورِ عُرِفَ أَنْ لَا ضِدَّ لَهُ ، وَبِمُقَارَنْتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ
لَهُ . ضَادَّ النُّورَ بِالظُّلْمَةِ ، وَالْوُضُوحَ بِالْبُهْمَةِ ، وَالْجُمُودَ بِالْبَلَلِ ،
وَالْحَرُورَ بِالصَّرَدِ^(٢٣٩٢) . مُؤَلَّفٌ بَيْنَ مُتَعَادِيَاتِهَا ، مُقَارِنٌ بَيْنَ مُتَبَايَنَاتِهَا ،
مُقَرَّبٌ بَيْنَ مُتَبَاعِدَاتِهَا ، مُفَرَّقٌ بَيْنَ مُتَدَانِيَّاتِهَا^(٢٣٩٣) . لَا يُشْمَلُ بِحَدٍّ ،

finied by limits, nor counted by numbers. Material parts can surround things of their own kind, and organs can point out things similar to themselves. The word¹ “*mundhu*” (i.e. since) disporves their enternity, the word “*qad*” (that denotes nearness of time of occurrence), disporves their being from ever and the word “*lawlā*” (if it were not) keep them remote from perfection.

Through them the Creator manifests Himself to the intelligence, and through them He is guarded from the sight of the eyes. Stillness and motion do not occur in Him, and how can that thing occur in Him which He has Himself made to occur, and how can a thing revert to Him which He first created, and how can a thing appear in Him which He first brought to appearance. If it had not been so, His Self would have become subject to diversity, His Being would have become divisible (into parts), and His reality would have been prevented from being deemed Eternal. If there was a front to Him there would have been a rear also for Him. He would need completing only if shortage befell Him. In that case signs of the created would appear in Him, and He would become a sign (leading to other objects) instead of signs leading to Him. Through the might of His abstention (from affectedness), He is far above being affected by things which effect others.

1. The meaning is that the sense for which the words “*mundhu*”, “*qad*” and “*lawlā*” have been formed is opposed to the attributes of “Ever”, “Eternal” and “Perfect”. Therefore, their application to anything would prove that they have come into existence from non-existence and are imperfect. For example, “*mundhu*” is used to denote time as is “*qad wujida mundhu kadhā*” (this thing is found since so-and-so). Here a time limit has been stated, and anything for which a limit of time can be described cannot exist from ever or for ever. The word “*qad*” shows (indicating the present perfect tense) the immediate past. This sense also can apply to a thing which is limited in time. The word “*lawlā*” is used to denote the negation of something in another thing, as “*mā aḥsanahu wa akmalahu lawlā annahu kadhā*” (how handsome and perfect it would be if it were so-and-so). Therefore, the thing for which this word is used would be in need of others in handsomeness and perfection, and would remain deficient by itself.

وَلَا يُحْسَبُ بَعْدُ ، وَإِنَّمَا تَحُدُّ الْأَدَوَاتُ أَنْفُسَهَا ، وَتُشِيرُ آلَاءُ إِلَى
 نَظَائِرِهَا . مَنَعَتْهَا « مُنْذُ » الْقِدَمَةِ ، وَحَمَتَهَا « قَدْ » الْأَزَلِيَّةَ ، وَجَنَّبَتْهَا « لَوْلَا »
 التَّكْمِلَةَ^(٢٣٩٤) ! بِهَا تَجَلَّى صَانِعُهَا لِلْعُقُولِ ، وَبِهَا أَمْتَنَعَ عَنْ نَظَرِ الْعُيُونِ ،
 وَلَا يَجْرِي عَلَيْهِ السُّكُونُ وَالْحَرَكَةُ ، وَكَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ ،
 وَيَعُودُ فِيهِ مَا هُوَ أَبْدَاهُ ، وَيَحْدُثُ فِيهِ مَا هُوَ أَحَدَتْهُ ! إِذَا لَتَفَاوَتَتْ
 ذَاتُهُ^(٢٣٩٥) ، وَلَتَجَزَّأَ كُنْهُهُ ، وَلَا مَتْنَعَ مِنَ الْأَزَلِ مَعْنَاهُ ، وَلَكَانَ لَهُ وَرَاءُ
 إِذْ وَجَدَ لَهُ أَمَامُ ، وَلَا لَتَمَسَ التَّمَامَ إِذْ لَزِمَهُ النُّقْصَانُ . وَإِذَا لَقَامَتْ آيَةُ
 الْمَصْنُوعِ فِيهِ ، وَلَتَحَوَّلَ دَلِيلًا بَعْدَ أَنْ كَانَ مَذْلُولًا عَلَيْهِ ، وَخَرَجَ
 بِسُلْطَانِ الْإِمْتِنَاعِ^(٢٣٩٦) مِنْ أَنْ يُؤَثَّرَ فِيهِ مَا يُؤَثَّرُ فِي غَيْرِهِ . الَّذِي لَا

He is that which does not change or vanish. The process of setting does not behove Him. He has not begotten any one lest He be regarded as having been born. He has not been begotten otherwise He would be contained within limits. He is too High to have sons. He is too purified to contact women. Imagination cannot reach Him so as to assign Him quantity. Understanding cannot think of Him so as to give him shape. Senses do not perceive Him so as to feel Him. Hands cannot touch Him so as to rub against Him. He does not change into any condition. He does not pass from one state to another. Nights and days do not turn Him old. Light and darkness do not alter Him.

It cannot be said that He has a limit or extremity, or end or termination; nor do things control Him so as to raise Him or lower Him, nor does anything carry Him so as to bend Him or keep Him erect. He is not inside things nor outside them. He conveys news, but not with the tongue or voice. He listens, but not with the holes of the ears or the organs of hearing. He says, but does not utter words. He remembers, but does not memorise. He determines, but not by exercising His mind. He loves and approves without any sentimentality (of heart). He hates and feels angry without any painstaking. When He intends to create someone He says "Be" and there he is, but not through a voice that strikes (the ears) is that call heard. His speech is an act of His creation. His like never existed before this. If it had been eternal, it would have been the second god.

It cannot be said that He came into being after He had not been in existence because in that case the attributes of the created things would be assigned to Him and there would remain no difference between them and Him, and He would have no distinction over them. Thus, the Creator and the created would become equal and the initiator and the initiated would be on the same level. He created (the whole of) creation without any

يَحُولُ وَلَا يَزُولُ ، وَلَا يَجُوزُ عَلَيْهِ الْأَفُولُ^(٢٣٩٧) . لَمْ يَلِدْ فَيَكُونُ
مَوْلُوداً^(٢٣٩٨) ، وَلَمْ يُولَدْ فَيَصِيرَ مَحْدُوداً . جَلَّ عَنِ اتِّخَاذِ الْأَبْنَاءِ ،
وَطَهَّرَ عَنِ مُلَامَسَةِ النِّسَاءِ . لَا تَنَالُهُ الْأَوْهَامُ فَتَقْدَرُهُ ، وَلَا تَتَوَهَّمُهُ الْفِطَنُ
فَتُصَوِّرُهُ ، وَلَا تُذَرِّكُهُ الْحَوَاسُّ فَتُحِسُّهُ ، وَلَا تَلْمِسُهُ الْأَيْدِي فَتَمَسُّهُ . وَلَا
يَتَغَيَّرُ بِحَالٍ ، وَلَا يَتَبَدَّلُ فِي الْأَحْوَالِ . وَلَا تُبْلِيهِ اللَّيَالِي وَالْأَيَّامُ ، وَلَا
يُغَيِّرُهُ الضِّيَاءُ وَالظَّلَامُ . وَلَا يُوصَفُ بِشَيْءٍ مِنَ الْأَجْزَاءِ^(٢٣٩٩) ، وَلَا بِالْجَوَارِحِ
وَالْأَغْضَاءِ ، وَلَا بِعَرَضٍ مِنَ الْأَعْرَاضِ ، وَلَا بِالْغَيْرِيَّةِ وَالْأَبْعَاضِ . وَلَا يُقَالُ : لَهُ
حَدٌّ وَلَا نِهَايَةٌ ، وَلَا أَنْقِطَاعٌ وَلَا غَايَةٌ ؛ وَلَا أَنَّ الْأَشْيَاءَ تَحْوِيهِ فَتُقْلَهُ^(٢٤٠٠)
أَوْ تُهْوِيهِ^(٢٤٠١) ، أَوْ أَنَّ شَيْئاً يَحْمِلُهُ فَيَمِيلُهُ أَوْ يُعَدِّلُهُ . لَيْسَ فِي الْأَشْيَاءِ
بِوَالِجٍ^(٢٤٠٢) ، وَلَا عَنْهَا بِخَارِجٍ . يُخْبِرُ لَا بِلِسَانٍ وَلَهَوَاتٍ^(٢٤٠٣) ،
وَيَسْمَعُ لَا بِخُرُوقٍ وَأَدَوَاتٍ . يَقُولُ وَلَا يَلْفِظُ ، وَيَحْفَظُ وَلَا يَتَحَفَّظُ^(٢٤٠٤) ،
وَيُرِيدُ وَلَا يُضْمِرُ . يُحِبُّ وَيَرْضَى مِنْ غَيْرِ رِقَّةٍ ، وَيُبْغِضُ وَيَغْضَبُ مِنْ
غَيْرِ مَشَقَّةٍ . يَقُولُ لِمَنْ أَرَادَ كَوْنَهُ : « كُنْ فَيَكُونُ » ، لَا بِصَوْتٍ يَفْرَعُ ،
وَلَا بِبِنْدَاءٍ يُسْمَعُ ؛ وَإِنَّمَا كَلَامُهُ سُبْحَانَهُ فِعْلٌ مِنْهُ أَنْشَأَهُ وَمِثْلُهُ ، لَمْ يَكُنْ
مِنْ قَبْلِ ذَلِكَ كَائِناً ، وَلَوْ كَانَ قَدِيماً لَكَانَ إِلَهاً ثَانِياً .

لَا يُقَالُ : كَانَ بَعْدَ أَنْ لَمْ يَكُنْ ، فَتَجْرِي عَلَيْهِ الصِّفَاتُ الْمُحْدَثَاتُ ،
وَلَا يَكُونُ بَيْنَهَا وَبَيْنَهُ فَضْلٌ ، وَلَا لَهُ عَلَيْهَا فَضْلٌ ، فَيَسْتَوِي الصَّانِعُ
وَالْمَصْنُوعُ ، وَيَتَكَافَأُ الْمُبْتَدِعُ وَالْبَدِيعُ . خَلَقَ الْخَلَائِقَ عَلَى غَيْرِ مِثَالٍ

example made by someone else, and He did not secure the assistance of any one out of His creation for creating it.

He created the earth and suspended it without being busy, retained it without support, made it stand without legs, raised it without pillars, protected it against bendings and curvings and defended it against crumbling and splitting (into parts). He fixed mountains on it like stumps, solidified its rocks, caused its streams to flow and opened wide its valleys. Whatever He made did not suffer from any flow, and whatever He strengthened did not show any weakness.

He manifests Himself over the earth with His authority and greatness. He is aware of its inside through his knowledge and understanding. He has power over every thing in the earth by virtue of His sublimity and dignity. Nothing from the earth that He may ask for defies Him, nor does it oppose Him so as to overpower Him. No swift-footed creature can run away from Him so as to surpass Him. He is not needy towards any possessing person so that he should feed Him. All things bow to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or His harm. There is no parallel for Him who may match Him and no one like Him so as to equal Him.

He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no stranger than its first formation and invention. How could it be? Even if all the animals of the earth, whether birds or beasts, stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men – all jointly try to create (even) a mosquito they are not able to bring it into being and do not understand what is the way to its creation. Their wits are bewildered and wandering. Their powers fall short and fail, and return disappointed and tired, knowing

خَلَا مِنْ غَيْرِهِ ، وَلَمْ يَسْتَعِنْ عَلَى خَلْقِهَا بِأَحَدٍ مِنْ خَلْقِهِ . وَأَنْشَأَ الْأَرْضَ
فَأَمْسَكَهَا مِنْ غَيْرِ اشْتِغَالٍ ، وَأَرْسَاهَا عَلَى غَيْرِ قَرَارٍ ، وَأَقَامَهَا بِغَيْرِ قَوَائِمٍ ،
وَرَفَعَهَا بِغَيْرِ دَعَائِمٍ ، وَحَصَّنَهَا مِنَ الْأَوْدِ^(٢٤٠٥) وَالْإِعْوَاجِ ، وَمَنْعَهَا
مِنَ التَّهَافُتِ^(٢٤٠٦) وَالْإِنْفِرَاجِ^(٢٤٠٧) . أَرَسَى^(٢٤٠٨) أَوْتَادَهَا ، وَضَرَبَ
أَسْدَادَهَا^(٢٤٠٩) ، وَاسْتَفَاضَ عِيُونَهَا ، وَخَدَّ^(٢٤١٠) أَوْدِيَّتَهَا ؛ فَلَمْ يَهِنْ^(٢٤١١)
مَا بَنَاهُ ، وَلَا ضَعُفَ مَا قَوَّاهُ . هُوَ الظَّاهِرُ عَلَيْهَا بِسُلْطَانِهِ وَعَظَمَتِهِ ، وَهُوَ
الْبَاطِنُ لَهَا بِعِلْمِهِ وَمَعْرِفَتِهِ ، وَالْعَالِي عَلَى كُلِّ شَيْءٍ مِنْهَا بِجَلَالِهِ وَعِزَّتِهِ .
لَا يُعْجِزُهُ شَيْءٌ مِنْهَا طَلَبُهُ ، وَلَا يَمْتَنِعُ عَلَيْهِ فَيْغْلِبُهُ ، وَلَا يَفُوتُهُ
السَّرِيعُ مِنْهَا فَيَسْبِقُهُ ، وَلَا يَحْتَاجُ إِلَى ذِي مَالٍ فَيَرْزُقُهُ . خَضَعَتِ الْأَشْيَاءُ
لَهُ ، وَذَلَّتْ مُسْتَكِينَةً لِعَظَمَتِهِ ، لَا تَسْتَطِيعُ الْهَرَبَ مِنْ سُلْطَانِهِ إِلَى غَيْرِهِ
فَتَمْتَنِعُ مِنْ نَفْعِهِ وَضَرِّهِ ، وَلَا كُفْءٌ لَهُ فَيُكَافِئُهُ ، وَلَا نَظِيرَ لَهُ
فَيَسَاوِيهِ . هُوَ الْمُفْنِي لَهَا بَعْدَ وُجُودِهَا ، حَتَّى يَصِيرَ مَوْجُودُهَا كَمَفْقُودِهَا .

وَلَيْسَ فَنَاءُ الدُّنْيَا بَعْدَ ابْتِدَاعِهَا بِأَعْجَبَ مِنْ إِنْشَائِهَا وَاخْتِرَاعِهَا .
وَكَيفَ وَلَوْ اجْتَمَعَ جَمِيعُ حَيَوَانِهَا مِنْ طَيْرِهَا وَبِهَائِمِهَا ، وَمَا كَانَ مِنْ
مُرَاحِيهَا^(٢٤١٢) وَسَائِمِهَا^(٢٤١٣) ، وَأَصْنَافِ أَسْنَاخِهَا^(٢٤١٤) وَأَجْنَاسِهَا ،
وَمُتَبَلِّدَةٍ^(٢٤١٥) أُمَمِهَا وَأَكْيَاسِهَا^(٢٤١٦) ، عَلَى إِحْدَاثِ بَعُوضَةٍ ، مَا قَدَّرَتْ
عَلَى إِحْدَاثِهَا ، وَلَا عَرَفَتْ كَيْفَ السَّبِيلِ إِلَى إِيجَادِهَا ، وَلَتَحِيرَتْ
عُقُولُهَا فِي عِلْمِ ذَلِكَ وَتَاهَتْ ، وَعَجِزَتْ قُوَاهَا وَتَنَاهَتْ ، وَرَجَعَتْ

that they are defeated and admitting their inability to produce it, also realizing that they are too weak (even) to destroy it.

Surely, after the extinction of the world, Allāh the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allāh, the One, the All-powerful. To Him is the return of all matters. Its initial creation was not in its power; and the prevention of its extinction was (also) not in its power. If it had the power to prevent it, it would have existed for ever. When He made anything of the world, the making of it did not cause Him any difficulty, and the creation of anything which He created and formed did not fatigue Him. He did not create it to heighten His authority nor for fear of loss or harm, nor to seek its help against an overwhelming foe, nor to guard against any avenging opponent with its help, nor for the extension of His domain by its help, nor for boasting (over largeness of His possession) against a partner, nor because He felt lonely and desired to seek its company.

Then after its creation He will destroy it, but not because any worry has overcome Him in its upkeep and administration, nor for any pleasure that will accrue to Him, nor for the cum-brousness of anything over Him. The length of its life does not weary Him so as to induce Him to its quick destruction. But Allāh, the Glorified, has maintained it with His kindness, kept it intact

خَاسِئَةً^(٢٤١٧) حَسِيرَةً^(٢٤١٨) ، عَارِفَةً بِأَنَّهَا مَقْهُورَةٌ ، مُقِرَّةً بِالْعَجْزِ عَنْ
إِنْشَائِهَا ، مُذْعِنَةً بِالضَّعْفِ عَنْ إِفْنَائِهَا !

وَأَنَّ اللَّهَ ، سُبْحَانَهُ ، يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحْدَهُ لَا شَيْءَ مَعَهُ . كَمَا
كَانَ قَبْلَ أَبْتِدَائِهَا ، كَذَلِكَ يَكُونُ بَعْدَ فَنَائِهَا ، بِلَا وَقْتٍ وَلَا مَكَانٍ ،
وَلَا حِينٍ وَلَا زَمَانٍ . عُذِمَتْ عِنْدَ ذَلِكَ الْأَجَالُ وَالْأَوْقَاتُ ، وَزَالَتِ
السُّنُونُ وَالسَّاعَاتُ . فَلَا شَيْءَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ الَّذِي إِلَيْهِ
مَصِيرُ جَمِيعِ الْأُمُورِ . بِلَا قُدْرَةٍ مِنْهَا كَانَ أَبْتِدَاءُ خَلْقِهَا ، وَبِغَيْرِ
أَمْتِنَاعٍ مِنْهَا كَانَ فَنَائُهَا ، وَلَوْ قَدَرَتْ عَلَى الْأَمْتِنَاعِ لَدَامَ بَقَاؤُهَا .
لَمْ يَتَكَأَذْهُ^(٢٤١٩) صُنْعُ شَيْءٍ مِنْهَا إِذْ صَنَعَهُ ، وَلَمْ يَوُدَّهُ^(٢٤٢٠) مِنْهَا خَلْقُ
مَا خَلَقَهُ وَبَرَّاهُ^(٢٤٢١) ، وَلَمْ يَكُونْهَا لِتَشْدِيدِ سُلْطَانٍ ، وَلَا لِخَوْفٍ مِنْ
زَوَالٍ وَنُقْصَانٍ ، وَلَا لِإِسْتِعَانَةٍ بِهَا عَلَى نِدٍ^(٢٤٢٢) مُكَاثِرٍ^(٢٤٢٣) ، وَلَا
لِإِحْتِرَازٍ بِهَا مِنْ ضِدِّ مُثَاوِرٍ^(٢٤٢٤) ، وَلَا لِإِلَازِدِيَادٍ بِهَا فِي مُلْكِهِ ، وَلَا
لِمُكَاثَرَةِ شَرِيكِ فِي شَرِكِهِ ، وَلَا لِيَوْخِشَةٍ كَانَتْ مِنْهُ ، فَأَرَادَ أَنْ يَسْتَأْنِسَ
إِلَيْهَا .

ثُمَّ هُوَ يُفْنِيهَا بَعْدَ تَكْوِينِهَا ، لَا لِسَامٍ دَخَلَ عَلَيْهِ فِي تَصْرِيفِهَا
وَتَدْبِيرِهَا ، وَلَا لِرَاحَةٍ وَاصِلَةٍ إِلَيْهِ ، وَلَا لِثِقَلِ شَيْءٍ مِنْهَا عَلَيْهِ . لَا
يَمْلُهُ طُولُ بَقَائِهَا فَيَدْعُوهُ إِلَى سُرْعَةِ إِفْنَائِهَا ، وَلَكِنَّهُ سُبْحَانَهُ دَبَّرَهَا

with His command and perfected it with His power. Then after its destruction, He will resuscitate it, but not for any need of His own towards it, nor to seek the assistance of any of its things against it, nor to change over from the condition of loneliness to that of company, nor from the condition of ignorance and blindness to that of knowledge and search, nor from paucity and need towards needlessness and plenty, nor from disgrace and lowliness towards honour and prestige.

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SERMON 187

Regarding the vicissitudes of time

(The mischiefs that are to occur and the
absence of lawful ways of livelihood)

May my father and my mother be sacrificed for those few whose names are well-known in the sky and not known on the earth. Beware, you should expect what is to befall you such as adversity in your affairs, severance of relations and the rising up of inferior people. This will happen when the blow of a sword will be easier for a believer than to secure one Dirham lawfully. This will happen¹ when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth and plenty, you are swearing without compulsion and are speaking lies without compulsion. This will be when troubles hurt you as the saddle hurts the hump of the camel. How long will these tribulations be and how distant the hope (for deliverance from them)?

1. In that period the reward of the beggar who takes will be higher than that of the giver because the ways of earning livelihood of the rich will be unlawful, and whatever he will donate of it, its purpose will be showing himself, hypocrisy and seeking fame, for which he will not be entitled to any reward, while the poor who take it by force of their poverty and helplessness,

بِلُطْفِهِ ، وَأَمْسَكَهَا بِأَمْرِهِ ، وَأَتَقْنَهَا بِقُدْرَتِهِ ، ثُمَّ يُعِيدُهَا بَعْدَ الْفَنَاءِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَيْهَا ، وَلَا أَسْتَعَانَةَ بِشَيْءٍ مِنْهَا عَلَيْهَا ، وَلَا لَانْصِرَافٍ مِنْ حَالٍ وَخَشَةِ إِلَى حَالٍ أَسْتَيْئَنَاسَ ، وَلَا مِنْ حَالٍ جَهْلٍ وَعَمَى إِلَى حَالٍ عِلْمٍ وَالْتِمَاسٍ ، وَلَا مِنْ فَقْرٍ وَحَاجَةٍ إِلَى غِنَى وَكَثْرَةٍ ، وَلَا مِنْ ذُلٍّ وَضَعَةٍ إِلَى عِزٍّ وَقُدْرَةٍ .

١٨٧ — وَمِنْ خُطْبَةِ الْعَمَلِ فِي السَّلاَمَةِ

وهي في ذكر الملاحم

أَلَا بِأَبِي وَأُمِّي ، هُمْ مِنْ عِدَّةِ أَسْمَاؤُهُمْ فِي السَّمَاءِ مَعْرُوفَةٌ وَفِي الْأَرْضِ مَجْهُولَةٌ. أَلَا فَتَوَقَّعُوا مَا يَكُونُ مِنْ إِذْبَارِ أُمُورِكُمْ ، وَأَنْقِطَاعِ وَصْلِكُمْ ، وَاسْتِعْمَالِ صِغَارِكُمْ. ذَاكَ حَيْثُ تَكُونُ ضَرْبَةُ السَّيْفِ عَلَى الْمُؤْمِنِ أَهْوَنَ مِنَ الدَّرْهِمِ مِنْ حِلِّهِ. ذَاكَ حَيْثُ يَكُونُ الْمُعْطَى أَعْظَمَ أَجْراً مِنَ الْمُعْطَى. ذَاكَ حَيْثُ تَسْكُرُونَ مِنْ غَيْرِ شَرَابٍ ، بَلْ مِنَ النَّعْمَةِ وَالنَّعِيمِ ، وَتَحْلِفُونَ مِنْ غَيْرِ أَضْطِرَّارٍ ، وَتَكْذِبُونَ مِنْ غَيْرِ إِحْرَاجٍ ^(٢٤٢٥). ذَاكَ إِذَا عَضَّكُمْ أَلْبَلَاءُ كَمَا يَعْضُّ الْقَتَبُ ^(٢٤٢٦) غَارِبَ الْبَعِيرِ ^(٢٤٢٧). مَا أَطْوَلَ هَذَا الْعَنَاءَ ، وَأَبْعَدَ هَذَا الرَّجَاءَ !

O' people, throw away the reins of the horses who carry on their backs the weight of your hands (i.e. sins), do not cut away from your chief (Imām) otherwise you will blame yourself for your own doings. Do not jump in the fire which is in flames in front of you; keep away from its courses and leave the middle way for it. Because, by my life, the believer will die in its flames, and others will remain safe in it.

I am among you like a lamp in the darkness. Whoever enters by it will be lit from it. So listen O' men, preserve it and remain attentive with the ears of your hearts so that you may understand.

* * * * *

SERMON 188

Allāh's favours

I advise you, O' people, to fear Allāh and to praise Him profusely for His favours to you and His reward for you and His obligations on you. See how He chose you for favours and dealt with you with mercy. You sinned openly; He kept you covered. You behaved in a way to incur His punishment, but He gave you more time.

* * * * *

and to spend it in the right manner, will deserve more reward and recompense.

The commentator, Ibn Abi'l-Ḥadid has written another meaning of it also, namely if the beggar does not take the wealth from the rich and it remains with him he will spend it on unlawful matters and enjoyments, and since his taking it from him prevents him from using it in unlawful manner; therefore, for this prevention of evil, the beggar will deserve more reward and recompense. (*Sharḥ Nahj al-balāghah*, vol.13, p.97)

أَيُّهَا النَّاسُ ، أَلْقُوا هَذِهِ الْأَرْمَةَ ^(٢٤٢٨) الَّتِي تَحْمِلُ ظُهُورَهَا الْأَثْقَالَ
 مِنْ أَيْدِيكُمْ ، وَلَا تَصَدَّعُوا ^(٢٤٢٩) عَلَى سُلْطَانِكُمْ فَتَذُمُوا غِبَّ فِعَالِكُمْ . وَلَا
 تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ نَارِ ^(٢٤٣٠) الْفِتْنَةِ ، وَأَمِيطُوا عَنْ سَنِيهَا ^(٢٤٣١) ،
 وَخَلُّوا قَصْدَ السَّبِيلِ ^(٢٤٣٢) لَهَا : فَقَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِهَا الْمُؤْمِنُ ،
 وَيَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ .

إِنَّمَا مَثَلِي بَيْنَكُمْ كَمَثَلِ السَّرَاجِ فِي الظُّلْمَةِ ، يَسْتَضِيءُ بِهِ مَنْ
 وَلَجَهَا . فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا ، وَأَخْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا .

١٨ — وَمِنْ خُطَبِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

في الوصية بأمور

التقوى

أَوْصِيَكُمْ ، أَيُّهَا النَّاسُ ، بِتَقْوَى اللَّهِ وَكَثْرَةِ حَمْدِهِ عَلَى آلَائِهِ
 إِلَيْكُمْ ، وَنِعَمَاتِهِ عَلَيْكُمْ ، وَبِلَايَةِ ^(٢٤٣٣) لَدِينِكُمْ . فَكَمْ خَصَّكُمْ بِنِعْمَةٍ ،
 وَتَدَارَكَكُمْ بِرَحْمَةٍ ! أَغَوْرْتُمْ ^(٢٤٣٤) لَهُ فَسَرَكْتُمْ ، وَتَعَرَّضْتُمْ لِأَخْذِهِ ^(٢٤٣٥)
 فَأَمْهَلَكُمْ !

Condition of persons facing death

I also advise you to remember death and to lessen your heedlessness towards it. Why should you be heedless of Him Who is not heedless of you? Why expect from him (i.e., the angel of death) who will not give you time? The dead whom you have been watching suffice as preachers. They were carried to their graves, not riding themselves, and were placed in them but not of their own accord. It seems as if they never lived in this world and as if the next world had always been their abode. They have made lonely the place where they were living, and are now living where they used to feel lonely. They remained busy about what they had to leave, and did not care for where they were to go. Now, they cannot remove themselves from evil, nor add to their virtues. They were attached to the world and it deceived them. They trusted it and it overturned them.

Transience of this world

May Allāh have pity on you. You should therefore hasten towards (the preparation of) houses which you have been commanded to populate, and towards which you have been called and invited. Seek the completion of Allāh's favours on you by exercising endurance in His obedience and abstention from His disobedience, because tomorrow is close to today. How fast are the hours of the day, how fast are the days in the month, how fast are the months in the year, and how fast the years in a life.



الموت

وَأَوْصِيكُمْ بِذِكْرِ الْمَوْتِ وَإِقْلَالِ الْغَفْلَةِ عَنْهُ . وَكَيْفَ غَفَلْتُمْ عَمَّا لَيْسَ يُغْفَلُكُمْ^(٢٤٣٦) ، وَطَمَعُكُمْ فِيمَنْ لَيْسَ يُمْهَلُكُمْ ! فَكَفَىٰ وَاعِظًا بِمَوْتِي عَايَنْتُمُوهُمْ ، حُمِلُوا إِلَىٰ قُبُورِهِمْ غَيْرَ رَاكِبِينَ ، وَأُنْزِلُوا فِيهَا غَيْرَ نَازِلِينَ ، فَكَأَنَّهُمْ لَمْ يَكُونُوا لِلدُّنْيَا عُمَارًا ، وَكَأَنَّ الْآخِرَةَ لَمْ تَزَلْ لَهُمْ دَارًا . أَوْحَشُوا مَا كَانُوا يُوطِنُونَ^(٢٤٣٧) ، وَأَوْطَنُوا مَا كَانُوا يُوحِشُونَ^(٢٤٣٨) ، وَاشْتَغَلُوا بِمَا فَارَقُوا ، وَأَضَاعُوا مَا إِلَيْهِ انْتَقَلُوا . لَا عَنْ قَبِيحٍ يَسْتَطِيعُونَ انْتِقَالًا ، وَلَا فِي حَسَنٍ يَسْتَطِيعُونَ أَرْذِيَادًا . أُنِسُوا بِالْدُّنْيَا فَغَرَّتْهُمْ ، وَوَثِقُوا بِهَا فَصَرَعَتْهُمْ .

سرعة النفاذ

فَسَابِقُوا - رَحِمَكُمُ اللَّهُ - إِلَىٰ مَنَازِلِكُمُ الَّتِي أُمِرْتُمْ أَنْ تَعْمُرُوهَا ، وَالَّتِي رَغِبْتُمْ فِيهَا ، وَدُعِيتُمْ إِلَيْهَا . وَاسْتَمُوا نِعَمَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَىٰ طَاعَتِهِ ، وَالْمُجَانَبَةِ لِمَعْصِيَتِهِ ، فَإِنَّ غَدًا مِنَ الْيَوْمِ قَرِيبٌ . مَا أَسْرَعَ السَّاعَاتِ فِي الْيَوْمِ ، وَأَسْرَعَ الْأَيَّامِ فِي الشَّهْرِ ، وَأَسْرَعَ الشُّهُورِ فِي السَّنَةِ ، وَأَسْرَعَ السِّنِينَ فِي الْعُمُرِ !

SERMON 189

Steadfast and transient belief

One belief is that which is firm and steadfast in hearts, and one is that which remains temporarily in the heart and the breast up to a certain time. If you were to acquit (yourself) before any person, you should wait till death approaches him, for that is the time limit for being acquitted.

And immigration stands as its original position. Allāh has no need towards him who secretly accepts belief or him who openly does so. Immigration will not apply to any one unless he recognizes the proof (of Allāh) on the earth. Whoever recognizes him and acknowledges him would be a *muhājir* (immigrant). *istiḍ'āf* (i.e. freedom from the obligation of immigration) does not apply to him whom the proof (of Allāh) reaches and he hears it and his heart preserves it.¹

The challenge "Ask me before you miss me" and prophecy about the Umayyads

Certainly, our case is difficult and complicated. No one can bear it except a believer whose heart Allāh has tried with belief. Our traditions will not be preserved except by trustworthy hearts and (men of) solid understanding.



١٨٩ - وَمِنْ كَلِمَاتِهِ السَّالِةِ

في الايمان ووجوب الهجرة

اقسام الايمان

فَمِنْ الْإِيْمَانِ مَا يَكُونُ ثَابِتًا مُسْتَقِرًّا فِي الْقُلُوبِ ، وَمِنْهُ مَا يَكُونُ عَوَارِيٍّ ^(٢٤٣٩) بَيْنَ الْقُلُوبِ وَالصُّدُورِ ، «إِلَى أَجَلٍ مَعْلُومٍ» . فَإِذَا كَانَتْ لَكُمْ بَرَاءَةٌ مِنْ أَحَدٍ فَقِفُوهُ حَتَّى يَخْضُرَهُ الْمَوْتُ ، فَعِنْدَ ذَلِكَ يَقَعُ حَدُّ الْبَرَاءَةِ .

وجوب الهجرة

وَالْهَجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ ^(٢٤٤٠) . مَا كَانَ لِلَّهِ فِي أَهْلِ الْأَرْضِ حَاجَةٌ مِنْ مُسْتَسِرٍّ ^(٢٤٤١) الْإِمَّةِ ^(٢٤٤٢) وَمُعْلِنِهَا . لَا يَقَعُ اسْمُ الْهَجْرَةِ عَلَى أَحَدٍ إِلَّا بِمَعْرِفَةِ الْحُجَّةِ فِي الْأَرْضِ . فَمَنْ عَرَفَهَا وَأَقْرَبَهَا فَهُوَ مُهَاجِرٌ . وَلَا يَقَعُ اسْمُ الْإِسْتِضْعَافِ عَلَى مَنْ بَلَغَتْهُ الْحُجَّةُ فَسَمِعَتْهَا أُذُنُهُ وَوَعَاها قَلْبُهُ .

صعوبة الايمان

إِنَّ أَمْرَنَا صَعْبٌ مُسْتَضْعَبٌ ، لَا يَحْمِلُهُ إِلَّا عَبْدٌ مُؤْمِنٌ أَمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيْمَانِ ، وَلَا يَعِي حَدِيثَنَا إِلَّا صُدُورٌ أَمِينَةٌ ، وَأَخْلَامٌ ^(٢٤٤٣) رَزِينَةٌ .

O' people! ask me before you miss me, because certainly I am acquainted with the passages of the sky more than the passages of the earth,² and before that mischief springs upon its feet which would trample even the nosestring and destroy the wits of the people.

1. This is the interpretation of the word "*muhājir*" and "*mustaḍ'af*" as mentioned in the Holy Qur'an:

Verily those whom the angels take away (at death) while they are unjust to their (own) selves (in sin), they (the angels) shall ask (the sinning souls): "In what state were ye?" They shall reply, "Weakened (mustaḍ'af – and oppressed) were we in the land;" They (angels) will say "Was not the land of Allāh vast (enough) for you to immigrate therein?" So these (are those) whose refuge shall be Hell; and what a bad resort it is. Except the (really) weakened ones from among the men and the women and the children, who have not in their power the means (to escape from the unbelievers) and nor do they find the (right) way. So these, may be, Allāh will pardon them; and Allāh is the Clement, the Oft-forgiving. (4:97–99)

The meaning of Amīr al-mu'minīn here is that *hijrah* (immigration) was not only obligatory during the lifetime of the Holy Prophet, but it is a permanent obligation. This immigration is even now obligatory for attaining the proof of Allāh and the true religion. Therefore, if one has attained the proof of Allāh and believed in it, even if he is in midst of the unbelievers of his locality, he is not duty bound to immigrate.

The "*mustaḍ'af*" (weakened) is one who is living among the unbelievers and is far from being informed of the proofs of Allāh, and at the same time he is unable to immigrate in order to attain the proofs of Allāh.

2. Some people have explained this saying of Amīr al-mu'minīn to mean that by the passages of the earth he means matters of the world and by passages of the sky matters of religious law and that Amīr al-mu'minīn intends to say that he knows the matters of religious law and commandments more than the worldly matters. Thus, Ibn Maytham al-Baḥrānī writes (in *Sharḥ Nahj al-balāghah*, vol.4, pp.200–201):

علم الوصي

أَيُّهَا النَّاسُ ، سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي ، فَلَا نَا بِطُرُقِ السَّمَاءِ أَعْلَمُ
 مِنِّي بِطُرُقِ الْأَرْضِ ، قَبْلَ أَنْ تَشْغَرَ ^(٢٤٤٤) بِرِجْلِهَا فِتْنَةً تَطَأُ فِي خِطَامِهَا ^(٢٤٤٥) ،
 وَتَذْهَبُ بِأَحْلَامِ قَوْمِهَا



It is related from al-'Allāmah al-Wabari, that he said that Amīr al-mu'minin's intention is to say that the scope of his religious knowledge is larger than his knowledge about matters of the world.

But taking the context into account, this explanation cannot be held to be correct because this sentence (which is the subject of explanation) has been used as the cause of the sentence "Ask me before you miss me", and after it, is the prophesy about revolt. In between these two the occurrence of the sentence that "I know religious matters more than worldly matters", makes the whole utterance quite uncounted, because Amīr al-mu'minin's challenge to ask whatever one likes is not confined to matters of religious law only so this sentence could be held as its cause. Then, after that, the prophesy of the rising up of the revolt has nothing to do with matters of religious law, so that it could be put forth as a proof of more knowledge of religious matters. To ignore the clear import of the words and to interpret them in a way which does not suit the occasion, does not exhibit a correct spirit, when from the context also the same meaning accrues which the words openly convey. Thus, it is to give a warning about the Umayyad's mischief that Amīr al-mu'minin uttered the words: "‘Ask me whatever you like’; because I know the paths and courses of divine destiny more than the passages of the earth. So, even if you ask me about matters which are recorded in the ‘preserved tablet’ and concern divine destiny I can tell you, and a serious mischief is to rise against me in those matters in which you should have doubt, because my eyes are more acquainted with those ethereal lines which concern the occurrence of events and mischiefs than with what I know about lives appearing on the earth. The occurrence of this mischief is as certain as an object seen with eyes. You should therefore ask me its details and the way to keep safe from it, so that you may be able to manage your defence when the times comes." This meaning is supported by the successive sayings of Amīr al-mu'minin which he uttered in connection with the unknow, and to which the future testified. Thus, Ibn Abi'l Ḥadīd comments on this claim of Amīr al-mu'minin as follows:

Amīr al-mu'minin's claim is also supported by his sayings about future events which he uttered not once or a hundred times but continuously and successively, from which there remains no doubt that whatever he spoke was on the basis of knowledge and certainty and not in the way of chance. (*Sharḥ Nahj al-balāghah*, vol.13, p.106)

In connection with this saying of Amir al-mu'minin it has already been shown and explained (in Sermon 92, Foot-note No.2) that no one else dared advance such a claim, and those who made such a claim had to face only disgrace and humility. About the prophecies made by Amir al-mu'minin see Ibn Abi'l-Ḥadid, *Sharḥ Nahj al-balāghah*, vol.7, pp.47–51; al-Qāḍi Nūru'l-Lāh al-Mar'ashī, *Iḥqāq al-ḥaqq* (New ed.), vol.8, pp.87–182.

* * * * *

SERMON 190

**Importance of fear of Allāh, desolateless of the grave,
and about the death of the lover of Ahlu'l-bayt being
like that of a martyr**

I praise Him out of gratefulness for His reward, and I seek His assistance in fulfilling His rights. He has a strong army. His dignity is grand.

The Prophet's Character

I stand witness that Muḥammad — peace and blessing of Allāh be upon him and his progeny — is His slave and His Prophet. He called (people) to His obedience and over powered His enemies by fighting for the sake of His religion. People's joining together to falsify him and their attempt to extinguish His light did not prevent him from it.

You should therefore exercise fear of Allāh because it has a rope whose twist is strong and its pinnacle is lofty and invulnerable. Hasten toward death in its pangs (by doing good acts) and be prepared for it before its approach, because the ultimate end is the Day of Judgement. This is enough preaching for one who understands and enough of a lesson for one who does not know. What idea do you have, before reaching that end, of the narrowness of grave, the hardship of loneliness, fear of the passage towards the next world, the pangs of fear, the shifting of ribs here and there (due to narrowing of the grave), the deafness of ears, the darkness of the grave, fear of the promised punishment, the closing of the receptacle of the grave and the laying of stones?

١٩٠ — وَمِنْ حُطْبَاتِهِ عَلَيْهِ السَّلَامُ

يحمد الله ويشني على نبيه ويعظ بالتقوى
حمد الله

أَحْمَدُهُ شُكْرًا لِإِنْعَامِهِ ، وَأَسْتَعِينُهُ عَلَى وَظَائِفِ حُقُوقِهِ ، عَزِيزَ الْجُنْدِ ،
عَظِيمَ الْمَجْدِ .

الثناء على النبي

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، دَعَا إِلَى طَاعَتِهِ ، وَقَاهَرَ أَعْدَاءَهُ جِهَادًا
عَنْ دِينِهِ ؛ لَا يَثْنِيهِ عَنْ ذَلِكَ أَجْتِمَاعٌ عَلَى تَكْذِيبِهِ ، وَالتَّمَّاسُ لِإِطْفَاءِ
نُورِهِ .

العظة بالتقوى

فَاعْتَصِمُوا بِتَقْوَى اللَّهِ ، فَإِنَّ لَهَا حَبْلًا وَثِيقًا عُرْوَتَهُ ، وَمَعْقِلًا^(٢٤٤٦)
مَنْبِعًا ذُرْوَتَهُ^(٢٤٤٧) . وَبَادِرُوا^(٢٤٤٨) الْمَوْتَ وَغَمَرَاتِهِ^(٢٤٤٩) ، وَأَمْهَدُوا^(٢٤٥٠)
لَهُ قَبْلَ حُلُولِهِ ، وَأَعِدُّوا لَهُ قَبْلَ نَزُولِهِ : فَإِنَّ الْغَايَةَ الْقِيَامَةُ ؛ وَكَفَى
بِذَلِكَ وَاعِظًا لِمَنْ عَقَلَ ، وَمُعْتَبَرًا لِمَنْ جَهَلَ ! وَقَبْلَ بُلُوغِ الْغَايَةِ مَا
تَعْلَمُونَ مِنْ ضَيْقِ الْأَرْمَاسِ^(٢٤٥١) ، وَشِدَّةِ الْإِبْلَاسِ^(٢٤٥٢) ، وَهَوْلِ
الْمُطْلَعِ^(٢٤٥٣) ، وَرَوْعَاتِ الْفَزَعِ ، وَاخْتِلَافِ الْأَضْلَاعِ^(٢٤٥٤) ، وَاسْتِكَالِ
الْأَسْمَاعِ^(٢٤٥٥) ، وَظُلْمَةِ اللَّحْدِ^(٢٤٥٦) ، وَخِيفَةِ الْوَعْدِ ، وَغَمِّ الضَّرِيحِ ،
وَرَذَمِ الصَّفِيحِ^(٢٤٥٧) .

Therefore, (fear) Allāh, (fear) Allāh, O' creatures of Allāh, because the world is behaving with you in the usual way and you and the Day of Judgement are in the same rope (close to each other). As though it has come with its signs, has approached with its pleas and has made you stand in its way; and as though it has come forward with all its quakings and has settled down with its chest on the ground while the world has parted from its people and has turned them out of its lap. It was like a day that has passed or a month that has gone by. Its new things have become old and the fat ones have become thin.

They are in a narrow place, in very complicated affairs and in a fire whose pain is sharp, cries are loud, flames are rising, sound is trembling, burning is severe, abatement is remote; its fuel is burning, its threats are fearful, its hollows are hidden, its sides are dark, its vessels are aflame, and everything about it is abominable.

And shall be conveyed those who feared (the wrath of) their Lord, in companies unto the garden. . . (Qur'ān, 39:73)

They are safe from chastisement, away from punishment, and kept aloof from fire. Their abode will be peaceful and they will be pleased with their longing and their place of stay. These are the people whose acts in this world were chaste, their eyes were tearful, their night in this world were like days because of fearing and seeking forgiveness, and their days were like nights because of feeling of loneliness and separation. Therefore, Allāh made Paradise the place of their (eventual) return and a reward in recompense, . . . *They were most eligible and suitable for it; . . . (Qur'ān, 48:26)* in the eternal domain and everlasting favours.

Therefore, O' creatures of Allāh, pay regard to all that by being regardful of which one will succeed and by ignoring which one will incur loss, and hasten towards your death by means of your (good) acts, because you are bound by what you have done in the past and you have to your credit only what

فَاللّٰهُ اَللّٰهُ عِبَادَ اَللّٰهِ ! فَاِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلٰى سَنَنِ (٢٤٥٨) ، وَاَنْتُمْ
وَالسَّاعَةُ فِيْ قَرْنٍ (٢٤٥٩) . وَكَانَهَا قَدْ جَاءَتْ بِاَسْرَاطِهَا (٢٤٦٠) ، وَاَزِفَتْ (٢٤٦١)
بِاَفْرَاطِهَا (٢٤٦٢) . وَوَقَفْتَ بِكُمْ عَلٰى صِرَاطِهَا . وَكَانَهَا قَدْ اَشْرَفَتْ
بِزَلَازِلِهَا ، وَاَنَاخَتْ بِكَلَالِهَا (٢٤٦٣) ، وَاَنْصَرَمَتْ (٢٤٦٤) الدُّنْيَا بِاَهْلِهَا ،
وَاَخْرَجَتْهُمْ مِنْ حِضْنِهَا ، فَكَانَتْ كَيَوْمٍ مَّضَى ، اَوْ شَهْرٍ اَنْقَضَى ، وَصَارَ
جَدِيدُهَا رَتْثًا (٢٤٦٥) ، وَسَمِينُهَا غَثًا (٢٤٦٦) . فِيْ مَوْقِفٍ ضَنْكَ الْمَقَامِ ،
وَأُمُورٍ مُّشْتَبِهَةٍ عِظَامٍ ، وَنَارٍ شَدِيدٍ كَلْبُهَا (٢٤٦٧) ، عَالٍ لَّجَبُهَا (٢٤٦٨) ،
سَاطِعٍ لَّهْبُهَا ، مُتَغَيِّظٍ (٢٤٦٩) زَفِيرُهَا (٢٤٧٠) ، مُتَجَجِّجٍ سَعِيرُهَا ، بَعِيدٍ
خُمُودُهَا ، ذَاكَ (٢٤٧١) وَقُودُهَا ، مَخُوفٍ وَعَيْدُهَا ، عَمٍ قَرَارُهَا (٢٤٧٢) ،
مُظْلِمَةٍ أَقْطَارُهَا ، حَامِيَةٍ قُدُورُهَا ، فَطِيعَةٍ أُمُورُهَا . « وَسِيقَ الَّذِينَ اتَّقَوْا
رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا » . قَدْ أُمِنَ الْعَذَابُ ، وَانْقَطَعَ الْعِتَابُ ، وَزُخِرْ حَوْا
عَنِ النَّارِ ، وَأَطْمَأَنَّتْ بِهِمُ الدَّارُ ، وَرَضُوا الْمَشْوَى وَالْقَرَارَ . الَّذِينَ
كَانَتْ أَعْمَالُهُمْ فِي الدُّنْيَا زَاكِيَةً ، وَأَعْيُنُهُمْ بَاكِيةً ، وَكَانَ لَيْلُهُمْ فِي
دُنْيَاهُمْ نَهَارًا ، تَخَشُّعًا وَاسْتِغْفَارًا ، وَكَانَ نَهَارُهُمْ لَيْلًا ، تَوَحُّشًا (٢٤٧٣)
وَأَنْقِطَاعًا . فَجَعَلَ اللَّهُ لَهُمُ الْجَنَّةَ مَبَاً ، وَالْجَزَاءَ ثَوَابًا ، « وَكَانُوا أَحَقَّ
بِهَا وَأَهْلَهَا » فِي مُلْكٍ دَائِمٍ ، وَنَعِيمٍ قَائِمٍ .

فَارْعَوْا عِبَادَ اَللّٰهِ مَا بَرِعَايَتِهِ يَفُوزُ فَاِئْزُكُمُ ، وَبِإِضَاعَتِهِ يَخْسَرُ مُبْطِلُكُمْ .
وَبَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ ، فَإِنَّكُمْ مُّرْتَهِنُونَ بِمَا أَسْلَفْتُمْ ، وَمَدِينُونَ

(good acts) you have sent forward. (Behave in such a way) as though the feared event (death) has come upon you, so that you cannot return (to do good acts) nor can you be cleared of evil acts. Allāh may prompt us and you for His obedience and obedience of His Prophet, and forgive us and you by His great mercy.

Stick to the earth, keep patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allāh has not asked for haste, because any one of you who dies in his bed while he had knowledge of the rights of Allāh and the rights of His Prophet and members of the Prophet's house, will die as a martyr. His reward is incumbent on Allāh. He is also eligible to the recompense of what good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for every thing there is a time and a limit.

* * * * *

SERMON 191

Praise of Allāh

Praise be to Allāh Whose praise is wide-spread, Whose army is over-powering and Whose dignity is grand. I praise Him for His successive favours and His great gifts. His forebearance is high so that He forgives and is just in whatever He decides. He knows what is going on and what has already passed. He crafted all creation by His knowledge and produced it by His intelligence without limitation, without learning, without following the example of any intelligent producer, without committing any mistake and without the availability of any group (for help); I stand witness

* * * * *

بِمَا قَدَّمْتُمْ . وَكَأَنَّ قَدْ نَزَلَ بِكُمْ الْمَخُوفُ ، فَلَا رَجْعَةَ تَنَالُونَ ، وَلَا عَثْرَةَ تُقَالُونَ . اسْتَعْمَلْنَا اللَّهَ وَإِيَّاكُمْ بِطَاعَتِهِ وَطَاعَةِ رَسُولِهِ ، وَعَفَا عَنَّا وَعَنْكُمْ بِفَضْلِ رَحْمَتِهِ .

الْزُمُوا الْأَرْضَ^(٢٤٧٤) ، وَأَصْبِرُوا عَلَى الْبَلَاءِ . وَلَا تُحَرِّكُوا بِأَيْدِيكُمْ وَسُيُوفِكُمْ فِي هَوَى السِّنْتِكُمْ ، وَلَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ . فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَحَقِّ رَسُولِهِ وَأَهْلِ بَيْتِهِ مَاتَ شَهِيداً ، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ ، وَاسْتَوْجَبَ ثَوَابَ مَا نَوَى مِنْ صَالِحٍ عَمَلِهِ ، وَقَامَتِ النِّيَّةُ مَقَامَ إِصْلَاتِهِ^(٢٤٧٥) لِسَيْفِهِ ؛ فَإِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَأَجَلاً .

١٩١ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

يحمد الله ويشني على نبيه ويوصي بالزهد والتقوى

الْحَمْدُ لِلَّهِ الْفَاشِي^(٢٤٧٦) فِي الْخَلْقِ حَمْدُهُ ، وَالْغَالِبِ جُنْدُهُ ، وَالْمُتَعَالِي جَدَّهُ^(٢٤٧٧) . أَحْمَدُهُ عَلَى نِعَمِهِ التُّوَامِ^(٢٤٧٨) ، وَآلَائِهِ الْعِظَامِ . الَّذِي عَظَّمَ حِلْمُهُ فَعَفَا ، وَعَدَلَ فِي كُلِّ مَا قَضَى ، وَعَلِمَ مَا يَمْضِي وَمَا مَضَى ، مُبْتَدِعِ الْخَلَائِقِ بِعِلْمِهِ ، وَمُنْشِئِهِمْ بِحُكْمِهِ^(٢٤٧٩) ، بِلَا أَقْتِدَاءٍ وَلَا تَعْلِيمٍ ، وَلَا أَحْتِدَاءٍ لِمِثَالِ صَانِعٍ حَكِيمٍ ، وَلَا إِصَابَةٍ خَطَأٍ ، وَلَا حَضْرَةٍ مَلَأَ .

that Muḥammad — the peace and blessing of Allāh be upon him and his descendants — is His slave and His Messenger whom He deputed (at a time) when people were collecting in the abyss and moving in bewilderment. The reins of destruction were dragging them, and the locks of malice lay fixed on their hearts.

**Advice about fear of Allāh and an account
of this world and its people**

I advise you, O' creature of Allāh, that you should have fear of Allāh because it is a right of Allāh over you and it creates your right over Allāh, and that you should seek Allāh's help in it, and its help in (meeting) Allāh. Certainly, for today fear of Allāh is a protection and a shield, and for tomorrow (the Day of Judgement) it is the road to Paradise. Its way is clear and he who treads it is the gainer. Whoever holds it, guards it. It has presented itself to the people who have already passed and to those coming from behind, because they will need it tomorrow (on the Day of Judgement) when Allāh will revive His creation again, take back what He has given and take account of what He has bestowed. How few will be those who accept it and practise it as it ought to be practised. They will be very few in number, and they are the people who correspond to the description given by Allāh, the Glorified, when He says:

... And very few of My creatures are grateful! (Qur'ān, 34:13)

Therefore, hasten with your ears towards it and intensify your efforts for it. Make it a substitute for all your past (short-comings) to take their place as a successor, and make it your supporter against every opponent. Turn your sleep into wakefulness by its help, and pass your days with it. Make it the equipment of your hearts, wash your sins with it, treat your ailments with it and hasten towards your death with it. Take a lesson from

الرسول الاعظم

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أُبْتَعَثَهُ وَالنَّاسُ يَضْرِبُونَ فِي غَمْرَةٍ (٢٤٨٠) ،
وَيَمْوَجُونَ فِي حَيْرَةٍ . قَدْ قَادَتْهُمْ أَرْمَةٌ (٢٤٨١) الْحَيْنِ (٢٤٨٢) ، وَأَسْتَغْلَقَتْ
عَلَى أَفْئِدَتِهِمْ أَقْفَالُ الرَّيْنِ (٢٤٨٣) .

الوصية بالزهد والتقوى

عِبَادَ اللَّهِ ! أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا حَقُّ اللَّهِ عَلَيْكُمْ ، وَالْمُوجِبَةُ
عَلَى اللَّهِ حَقَّكُمْ ، وَأَنْ تَسْتَعِينُوا عَلَيْهَا بِاللَّهِ ، وَتَسْتَعِينُوا بِهَا عَلَى اللَّهِ :
فَإِنَّ التَّقْوَى فِي الْيَوْمِ الْحَرِزُ وَالْجَنَّةُ ، وَفِي غَدِ الطَّرِيقُ إِلَى الْجَنَّةِ .
مَسْلُكُهَا وَاضِحٌ ، وَسَالِكُهَا رَابِحٌ ، وَمُسْتَوْدَعُهَا (٢٤٨٤) حَافِظٌ . لَمْ تَبْرَحْ
عَارِضَةً نَفْسَهَا عَلَى الْأُمَمِ الْمَاضِينَ مِنْكُمْ وَالْغَابِرِينَ ، لِحَاجَتِهِمْ إِلَيْهَا
غَدًا ، إِذَا أَعَادَ اللَّهُ مَا أَبَدَى ، وَأَخَذَ مَا أَعْطَى ، وَسَالَ عَمَّا أَسَدَى (٢٤٨٥) .
فَمَا أَقَلَّ مَنْ قَبْلَهَا ، وَحَمَلَهَا حَقَّ حَمْلِهَا ! أُولَئِكَ الْأَقْلُونَ عَدَدًا ، وَهُمْ
أَهْلُ صِفَةِ اللَّهِ سُبْحَانَهُ إِذْ يَقُولُ . « وَقَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ » .
فَاهْطِعُوا (٢٤٨٦) بِأَسْمَاعِكُمْ إِلَيْهَا ، وَالْأُظْوَ (٢٤٨٧) بِجِدِّكُمْ عَلَيْهَا ، وَاعْتَاضُوهَا
مِنْ كُلِّ سَلَفٍ خَلَفًا ، وَمِنْ كُلِّ مُخَالِفٍ مُوَافِقًا . أَيْقِظُوا بِهَا نَوْمَكُمْ ،
وَأَقْطِعُوا بِهَا يَوْمَكُمْ ، وَأَشْعِرُوا قُلُوبَكُمْ ، وَارْحَضُوا (٢٤٨٨) بِهَا ذُنُوبَكُمْ ،
وَدَاوُوا بِهَا الْأَسْقَامَ ، وَبَادِرُوا بِهَا الْحِمَامَ ، وَاعْتَبِرُوا بِمَنْ أَضَاعَهَا ،

him who neglects it, so that others who follow it should not take a lesson from you (i.e., from your neglecting it). Beware, therefore; you should take care of it and should take care of yourselves through it.

Keep away from this world and proceed towards the next world infatuatedly. Do not regard humble he whom fear of Allāh has given a high position, and do not accord a high position to him whom this world has given a high position. Do not keep your eyes on the shining clouds of the world, do not listen to him who speaks of it, do not respond to him who calls towards it, do not seek light from its glare, and do not die in its precious things, because its brightness is deceitful, its words are false, its wealth is liable to be looted, and its precious thing are to be taken away.

Beware, this world attracts and then turns away. It is stubborn, refusing to go ahead. It speaks lies and misappropriates. It disowns and is ungrateful. It is malicious and abandons (its lovers). It attracts but causes trouble. Its condition is changing, its step shaking, its honour disgrace, its seriousness jest, and its height lowliness. It is a place of plunder and pillage, and ruin and destruction. Its people are ready with their feet to drive, to overtake and to depart. Its routes are bewildering, its exits are baffling, and its schemes end in disappointment. Consequently, strongholds betray them, houses throw them out and cunning fails them.

Some of them are like hocked camel, some like butchered meat, some like severed limbs, some like spilt blood, some are biting their hands (in pain) some are rubbing their palms (in remorse), some are holding their cheeks on their hands (in anxiety), some are cursing their own views and some are retreating from their determination. But the time for action has gone away and the hour of calamity has approached, *while* (there was no longer) *the time to escape* (Qur'ān, 38:3). Alas! Alas! what has been lost is lost! what has gone is gone! The world has passed in its usual manner.

وَلَا يَغْتَبِرَنَّ بِكُمْ مَنْ أَطَاعَهَا . أَلَا فَصُونُوهَا وَتَصَوَّنُوا^(٢٤٨٩) بِهَا ، وَكُونُوا
عَنِ الدُّنْيَا نَزَاهًا^(٢٤٩٠) ، وَإِلَى الْآخِرَةِ وُلَاهًا^(٢٤٩١) . وَلَا تَضَعُوا مَنْ
رَفَعْتُهُ التَّقْوَى ، وَلَا تَرْفَعُوا مَنْ رَفَعْتُهُ الدُّنْيَا . وَلَا تَشِيمُوا^(٢٤٩٢)
بَارِقَهَا^(٢٤٩٣) ، وَلَا تَسْمَعُوا نَاطِقَهَا ، وَلَا تُجِيبُوا نَاعِقَهَا ، وَلَا تَسْتَضِيئُوا
بِإِشْرَاقِهَا ، وَلَا تُفْتَنُوا بِأَعْلَاقِهَا^(٢٤٩٤) ، فَإِنَّ بَرَقَهَا خَالِبٌ^(٢٤٩٥) ، وَنُطْقَهَا
كَاذِبٌ ، وَأَمْوَالُهَا مَحْرُوبَةٌ^(٢٤٩٦) ، وَأَعْلَاقُهَا مَسْلُوبَةٌ . أَلَا وَهِيَ
الْمُتَصَدِّقَةُ^(٢٤٩٧) الْعُنُونُ^(٢٤٩٨) ، وَالْجَامِحَةُ الْحُرُونُ^(٢٤٩٩) ، وَالْمَائِنَةُ
الْخَوْنُ^(٢٥٠٠) ، وَالْجَحُودُ الْكِنُودُ^(٢٥٠١) ، وَالْعُنُودُ الصَّدُودُ^(٢٥٠٢) ، وَالْحَيُودُ
الْمَيُودُ^(٢٥٠٣) . حَالُهَا أَنْتِقَالٌ ، وَوُطْأَتُهَا زِلْزَالٌ ، وَعِزُّهَا ذُلٌّ ، وَجَدُّهَا
هَزْلٌ ، وَعُلُوُّهَا سُفْلٌ . دَارُ حَرْبٍ^(٢٥٠٤) وَسَلْبٌ ، وَنَهْبٌ وَعَطَبٌ . أَهْلُهَا
عَلَى سَاقٍ وَسِيَاقٍ^(٢٥٠٥) ، وَلِحَاقٍ وَفِرَاقٍ^(٢٥٠٦) . قَدْ تَحَيَّرَتْ مَذَاهِبُهَا^(٢٥٠٧) ،
وَأَعْجَزَتْ مَهَارِبُهَا^(٢٥٠٨) ، وَخَابَتْ مَطَالِبُهَا ، فَأَسْلَمَتْهُمْ الْمَعَاقِلُ ، وَلَفْظَتْهُمْ
الْمَنَازِلُ ، وَأَعْيَتْهُمْ الْمَحَاوِلُ^(٢٥٠٩) : فَمِنْ نَاجٍ مَعْقُورٍ^(٢٥١٠) ، وَلَحْمٍ
مَجْزُورٍ^(٢٥١١) ، وَشَلْوٍ^(٢٥١٢) مَذْبُوحٍ ، وَدَمٍ مَسْفُوحٍ^(٢٥١٣) ، وَعَاضٍ
عَلَى يَدَيْهِ ، وَصَافِيٍّ بِكَفَيْهِ ، وَمُرْتَفِقٍ بِخَدَيْهِ^(٢٥١٤) ، وَزَارٍ^(٢٥١٥) عَلَى
رَأْيِهِ ، وَرَاجِعٍ عَنْ عَزْمِهِ ؛ وَقَدْ أَذْبَرَتِ الْحِيلَةُ ، وَأَقْبَلَتِ الْغِيلَةُ^(٢٥١٦) ،
«وَلَاتَ حِينَ مَنَاصٍ»^(٢٥١٧) . هَيْهَاتَ هَيْهَاتَ ! قَدْ فَاتَ مَا فَاتَ ، وَذَهَبَ
مَا ذَهَبَ ، وَمَضَتْ الدُّنْيَا لِحَالٍ بِأَلِهَا^(٢٥١٨) ،

So wept not on them the heavens and the earth nor were they respited. (Qur'ān, 44:29)

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SERMON 192

Known as "al-Khuṭbah al-Qāṣi'ah"
(Sermon of Disparagement)

(It comprises disparagement of Satan [Iblis] for his vanity and his refusing to prostrate before Adam [p.b.u.h.], and his being the first to display bigotry and to act through vanity; it comprises a warning to people treading in Satan's path)

Praise be to Allāh who wears the apparel of Honour and Dignity and has chosen them for Himself instead of for His creation. He has made them inaccessible and unlawful for others. He has selected them for His own great self, and has hurled a curse on him who contests with Him concerning them.

Allāh's trial and the vanity of Iblis

Then He put His angels on trial concerning these attributes in order to distinguish those who are modest from those who are vain. Therefore, Allāh, who is aware of whatever is hidden in the hearts and whatever lies behind the unseen said :

. . . *"Verily I am about to create man from clay,"*
And when I have completed and have breathed into him of My spirit, then fall ye prostrating in obeisance unto him.
And did fall prostrating in obeisance the angels all together,
Save Iblīs ; . . . (Qur'ān, 38:71-74)

His vanity stood in his way. Consequently, he felt proud over Adam by virtue of his creation and boasted over him on account of his origin. Thus, this enemy of Allāh is the leader of

«فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ» (٢٥١٩) .

١٩٢ — وَمِنْ خُطْبَةِ إِمَامِ عَلِيِّهِ السَّلَامُ

تسمى القاصعة (٢٥٢٠)

وهي تتضمن ذم إبليس لعنه الله ، على استكباره وتركه السجود لآدم عليه السلام ، وأنه أول من أظهر العصية (٢٥٢١) وتبع الحية ، وتحذير الناس من سلوك طريقته .
الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ الْغَزَّ وَالْكَبْرِيَاءُ ، وَاخْتَارَهُمَا لِنَفْسِهِ دُونَ خَلْقِهِ ، وَجَعَلَهُمَا حِمَى (٢٥٢٢) وَحَرَمًا عَلَى غَيْرِهِ ، وَأَصْطَفَاهُمَا (٢٥٢٣) لَجَلَالِهِ .

رأس العصيان

وَجَعَلَ اللَّعْنَةَ عَلَى مَنْ نَازَعَهُ فِيهِمَا مِنْ عِبَادِهِ . ثُمَّ اخْتَبَرَ بِذَلِكَ مَلَائِكَتَهُ الْمُقَرَّبِينَ ، لِيَمَيِّزَ الْمُتَوَاضِعِينَ مِنْهُمْ مِنَ الْمُسْتَكْبِرِينَ ، فَقَالَ سُبْحَانَهُ وَهُوَ الْعَالِمُ بِمُضْمَرَاتِ الْقُلُوبِ ، وَمَحْجُوبَاتِ الْغُيُوبِ :
«إِنِّي خَالِقُ بَشَرًا مِنْ طِينٍ * فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ * فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ * إِلَّا إِبْلِيسَ » أَعْتَرَضَتْهُ الْحَمِيَّةُ فَافْتَخَرَ عَلَى آدَمَ بِخَلْقِهِ ، وَتَعَصَّبَ عَلَيْهِ لِأَصْلِهِ . فَعَدُوُّ اللَّهِ

those who boast, and the fore-runner of the vain. It is he who laid the foundation of factionalism, quarelled with Allāh about the robe of greatness, put on the dress of haughtiness and took off the covering of humility. Do you not see how Allāh made him low on account of his vanity and humiliated him for his feigning to be high? He discarded him in this world and provided for him burning fire in the next world.

If Allāh had wanted to create Adam from a light whose glare would have dazzled the eyes, whose handsomeness would have amazed the wits and whose smell would have caught the breath, He could have done so; and if He had done so, people would have bowed to him in humility and the trial of the angels through him would have become easier. But Allāh, the Glorified, tries His creatures by means of those things whose real nature they do not know in order to distinguish (good and bad) for them through the trial, and to remove vanity from them and keep them aloof from pride and self-admiration.

You should take a lesson from what Allāh did with Satan; namely He nullified his great acts and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allāh for six thousand years – whether by the reckoning of this world or of the next world is not known. Who now can remain safe from Allāh after Satan by committing a similar disobedience? None at all. Allāh, the Glorified, cannot let a human being enter Paradise if he does the same thing for which Allāh turned out from it an angel. His command for the inhabitants in the sky and

إِمَامُ الْمُتَعَصِّبِينَ ، وَسَلَفُ الْمُسْتَكْبِرِينَ ، الَّذِي وَضَعَ أَسَاسَ الْعَصَبِيَّةِ ،
وَنَارَعَ اللَّهَ رِدَاءَ الْجَبَرِيَّةِ ، وَأَدْرَعَ لِبَاسَ التَّعَزُّزِ ، وَخَلَعَ قِنَاعَ التَّدَلُّلِ .

أَلَا تَرَوْنَ كَيْفَ صَغَّرَهُ اللَّهُ بِتَكْبَرِهِ ، وَوَضَعَهُ بِتَرْفُّعِهِ ، فَجَعَلَهُ فِي
الدُّنْيَا مَذْهُورًا ، وَأَعَدَّ لَهُ فِي الْآخِرَةِ سَعِيرًا ؟!

ابتلاء الله لخلقه

وَلَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَ آدَمَ مِنْ نُورٍ يَخْطَفُ الْأَبْصَارَ ضِيَاؤُهُ ،
وَيَبْهَرُ الْعُقُولَ رُؤَاؤُهُ^(٢٥٢٤) ، وَطِيبُ يَأْخُذُ الْأَنْفَاسَ عَرْفُهُ^(٢٥٢٥) ، لَفَعَلَ .
وَلَوْ فَعَلَ لَظَلَّتْ لَهُ الْأَعْنَاقُ خَاضِعَةً ، وَلَخَفَّتِ الْبُلُوعُ فِيهِ عَلَى الْمَلَائِكَةِ .
وَلَكِنَّ اللَّهَ سُبْحَانَهُ يَبْتَلِي خَلْقَهُ بِبَعْضِ مَا يَجْهَلُونَ أَصْلَهُ ، تَمْيِيزًا
بِالِاخْتِبَارِ لَهُمْ ، وَنَفْيًا لِلِاسْتِكْبَارِ عَنْهُمْ ، وَإِبْعَادًا لِلْخِلَاءِ مِنْهُمْ .

طلب العبرة

فَاعْتَبِرُوا بِمَا كَانَ مِنْ فِعْلِ اللَّهِ بِإِبْلِيسَ إِذْ أَحْبَطَ^(٢٥٢٦) عَمَلَهُ الطَّوِيلَ ،
وَجَهْدَهُ الْجَهِيدَ ، وَكَانَ قَدْ عَبْدَ اللَّهَ سِتَّةَ آلَافِ سَنَةٍ ، لَا يُدْرِي
أَمِنْ سِنِي الدُّنْيَا أَمْ مِنْ سِنِي الْآخِرَةِ ، عَنْ كِبَرِ سَاعَةٍ وَاحِدَةٍ . فَمَنْ ذَا
بَعْدَ إِبْلِيسَ يَسْلَمُ عَلَى اللَّهِ بِمِثْلِ مَعْصِيَتِهِ ؟ كَلَّا ، مَا كَانَ اللَّهُ سُبْحَانَهُ
لِيُدْخِلَ الْجَنَّةَ بَشَرًا بِأَمْرِ أَخْرَجَ بِهِ مِنْهَا مَلَكًا . إِنَّ حُكْمَهُ فِي أَهْلِ

of the earth is the same. There is no friendship between Allāh and any individual out of His creation so as to give him license for an undesireable thing which He has held unlawful for all the worlds.

Warning against Satan

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and:

He (Satan) said: "My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray." (Qur'ān, 15:39)

Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed before him, and his greed about you gained strength, and what was a hidden secret turned into a clear fact, he spread his full control over you and marched with his forces towards you.

Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter, and trampled you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and taking you in ropes of control towards the fire already prepared. In this way he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you showed open opposition and against whom you marched your forces.

السَّمَاءِ وَأَهْلِ الْأَرْضِ لَوَاحِدٌ. وَمَا بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ مِنْ خَلْقِهِ هَوَادَةٌ^(٢٥٢٧) فِي إِبَاحَةِ حِمَى حَرَمِهِ عَلَى الْعَالَمِينَ .

التحذير من الشيطان

فَاحْذَرُوا عِبَادَ اللَّهِ عَدُوَّ اللَّهِ أَنْ يُعْدِيَكُمْ بِدَائِهِ^(٢٥٢٨) ، وَأَنْ يَسْتَفِزَّكُمْ^(٢٥٢٩) بِدَائِهِ ، وَأَنْ يُجْلِبَ عَلَيْكُمْ بِخَيْلِهِ وَرَجْلِهِ^(٢٥٣٠) . فَلَعْمَرِي لَقَدْ فَوْقَ^(٢٥٣١) لَكُمْ سَهْمَ الْوَعِيدِ ، وَأَغْرَقَ^(٢٥٣٢) إِلَيْكُمْ بِالنَّزْعِ^(٢٥٣٣) الشَّدِيدِ ، وَرَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ ، فَقَالَ : « رَبِّ بِمَا أَغْوَيْتَنِي لِأُزِينَ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ » ، قَدْفًا بِغَيْبٍ بَعِيدٍ ، وَرَجْمًا بِظَنٍّ غَيْرِ مُصِيبٍ ، صَدَقَهُ بِهِ أَبْنَاءُ الْحَمِيَّةِ ، وَإِخْوَانُ الْعَصِيَّةِ ، وَفُرْسَانُ الْكِبَرِ وَالْجَاهِلِيَّةِ . حَتَّى إِذَا أَنْقَادَتْ لَهُ الْجَامِحَةُ^(٢٥٣٤) مِنْكُمْ ، وَاسْتَحْكَمَتِ الطَّمَاعِيَّةُ^(٢٥٣٥) مِنْهُ فِيكُمْ ، فَانْجَمَتِ^(٢٥٣٦) الْحَالُ مِنَ السَّرِّ الْخَفِيِّ إِلَى الْأَمْرِ الْجَلِيِّ ، اسْتَفْحَلَ سُلْطَانُهُ عَلَيْكُمْ ، وَدَلَفَ^(٢٥٣٧) بِجُنُودِهِ نَحْوَكُمْ ، فَاقْحَمُوكُمْ^(٢٥٣٨) وَلَجَاتِ^(٢٥٣٩) الدُّلَّ ، وَأَحْلَوْكُمْ وَرَطَاتِ الْقَتْلِ ، وَأَوْطَوْوكُمْ^(٢٥٤٠) إِثْخَانَ^(٢٥٤١) الْجِرَاحَةِ ، طَعَنًا فِي عِيُونِكُمْ ، وَحَزًّا فِي حُلُوقِكُمْ ، وَدَقًّا لِمَنَاخِرِكُمْ ، وَقَصْدًا لِمَقَاتِلِكُمْ ، وَسَوْقًا بِخَزَائِمِ^(٢٥٤٢) الْقَهْرِ إِلَى النَّارِ الْمُعَدَّةِ لَكُمْ . فَأَصْبَحَ أَعْظَمَ فِي دِينِكُمْ حَرْجًا ، وَأَوْرَى^(٢٥٤٣) فِي دُنْيَاكُمْ قَدْحًا ، مِنَ الَّذِينَ أَصْبَحْتُمْ لَهُمْ مُنَاصِبِينَ^(٢٥٤٤) ، وَعَلَيْهِمْ

You should therefore spend all your force against him, and all your efforts against him, because, by Allāh, he boasted over your (i.e., Adam's) origin, questioned your position and spoke lightly of your lineage. He advanced on you with his army, and brought his footmen towards your path. They are chasing you from every place, and they are hitting you at every finger joint. You are not able to defend by any means, nor can you repulse them by any determination. You are in the thick of disgrace, the ring of straitness, the field of death and the way of distress.

You should therefore put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only by the machinations of Satan, his haughtiness, mischief and whisperings. Make up your mind to have humility over your heads, to trample self-pride under your feet and to cast off vanity from your necks. Adopt humility as the weapon between you and your enemy, Satan and his forces. He certainly has, from every people, fighters, helpers, footmen and horsemen. Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allāh except the feeling of envy which his feeling of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity, after which Allāh gave him remorse and made him responsible for the sins of all killers up to the Day of Judgement.

Caution against vanity and boasting about ignorance

Beware! you strove hard in revolting and created mischief on the earth in open opposition to Allāh and in challenging the believers over fighting. (You should fear) Allāh! Allāh! in feeling

مُتَالِبِينَ^(٢٥٤٥) . فَاجْعَلُوا عَلَيْهِ حَدَّكُمْ^(٢٥٤٦) ، وَلَهُ جَدَّكُمْ^(٢٥٤٧) ، فَلَعَمْرُ
 اللَّهِ لَقَدْ فَخَرَ عَلَى أَصْلِكُمْ ، وَوَقَعَ فِي حَسْبِكُمْ ، وَدَفَعَ فِي نَسْبِكُمْ ،
 وَأَجْلَبَ بِخَيْلِهِ عَلَيْكُمْ ، وَقَصَدَ بِرَجْلِهِ سَبِيلَكُمْ ، يَقْتَنِصُونَكُمْ بِكُلِّ
 مَكَانٍ ، وَيَضْرِبُونَ مِنْكُمْ كُلَّ بَنَانٍ^(٢٥٤٨) . لَا تَمْتَنِعُونَ بِحِيلَةٍ ، وَلَا
 تَدْفَعُونَ بِعَزِيمَةٍ ، فِي حَوْمَةٍ ذُلٍّ^(٢٥٤٩) ، وَحَلَقَةٍ ضَيْقٍ ، وَعَرَصَةٍ مَوْتٍ ،
 وَجَوْلَةٍ بَلَاءٍ . فَاطْفِئُوا مَا كَمَنَ فِي قُلُوبِكُمْ مِنْ نِيرَانِ الْعَصَبِيَّةِ وَأَحْقَادِ
 الْجَاهِلِيَّةِ ، فَإِنَّمَا تِلْكَ الْحَمِيَّةُ تَكُونُ فِي الْمُسْلِمِ مِنْ خَطَرَاتِ الشَّيْطَانِ
 وَنَخَوَاتِهِ^(٢٥٥٠) ، وَنَزَغَاتِهِ^(٢٥٥١) وَنَفَثَاتِهِ^(٢٥٥٢) . وَاعْتَمِدُوا وَضَعَ التَّذَلُّلِ
 عَلَى رُؤُوسِكُمْ ، وَإِلْقَاءَ التَّعَزُّزِ تَحْتَ أَقْدَامِكُمْ ، وَخَلَعَ التَّكَبُّرِ مِنْ
 أَعْنَاقِكُمْ ، وَاتَّخِذُوا التَّوَاضُّعَ مَسْلَحَةً^(٢٥٥٣) بَيْنَكُمْ وَبَيْنَ عَدُوِّكُمْ إِبْلِيسَ
 وَجُنُودِهِ ؛ فَإِنَّ لَهُ مِنْ كُلِّ أُمَّةٍ جُنُودًا وَأَعْوَانًا ، وَرَجِلًا وَفُرْسَانًا ، وَلَا
 تَكُونُوا كَالْمُتَكَبِّرِ عَلَى ابْنِ أُمِّهِ مِنْ غَيْرِ مَا فَضَّلَ جَعَلَهُ اللَّهُ فِيهِ سِوَى مَا
 أَلْحَقَتِ الْعِظَمَةُ بِنَفْسِهِ مِنْ عَدَاوَةِ الْحَسَدِ ، وَقَدَحَتِ الْحَمِيَّةُ فِي قَلْبِهِ مِنْ
 نَارِ الْغَضَبِ ، وَنَفَخَ الشَّيْطَانُ فِي أَنْفِهِ مِنْ رِيحِ الْكِبَرِ الَّذِي أَغْقَبَهُ
 اللَّهُ بِهِ النَّدَامَةَ ، وَالْزَمَهُ آثَامَ الْقَاتِلِينَ إِلَى يَوْمِ الْقِيَامَةِ .

الحديث من الكبير

أَلَا وَقَدْ أَمَعَنْتُمْ^(٢٥٥٤) فِي الْبَغْيِ ، وَأَفْسَدْتُمْ فِي الْأَرْضِ ، مُصَارَحَةً^(٢٥٥٥) لِلَّهِ
 بِالْمُنَاصَبَةِ ، وَمُبَارَزَةً لِلْمُؤْمِنِينَ بِالْمُحَارَبَةِ . فَاللَّهُ اللَّهُ فِي كِبَرِ الْحَمِيَّةِ

proud of your vanity and boasting over ignorance, because this is the root of enmity and the design of Satan wherewith he has been deceiving past peoples and bygone ages, with the result that they fell into the gloom of his ignorance and the hollows of his misguidance, submitting to his driving and accepting his leadership. In this matter the hearts of all the people were similar, and centuries passed by, one after the other, in just the same way, and there was vanity with which chests were tightened.

Caution against obeying haughty leaders and elders

Beware! beware of obeying your leaders and elders who felt proud of their achievements and boasted about their lineage. They hurled the (liability for) things on Allāh and quarrelled with Allāh in what He did with them, contesting His decree and disputing His favours. Certainly, they are the main foundation of obstinacy, the chief pillars of mischief and the swords of pre-Islamic boasting over fore-fathers. Therefore, fear Allāh, do not become antagonistic to His favours on you, nor jealous of His bounty over you¹ and do not obey the claimants (of Islam) whose dirty water you drink along with your clean one, whose ailments you mix with your healthiness and whose wrongs you allow to enter into your rightful matters.

They are the foundation of vice and the linings of disobedience. Satan has made them carriers of misguidance and the soldiers with whom he attacks men. They are interpreters through whom he speaks in order to steal away your wits, enter into your eyes and blow into your ears. In this way he makes you the victim of his arrows, the treading ground of his footsteps and source

وَفَخِرَ الْجَاهِلِيَّةُ ! فَإِنَّهُ مَلَأَ قَحِ^(٢٥٥٦) الشَّانَ^(٢٥٥٧) ، وَمَنَافِخُ الشَّيْطَانِ ،
الَّتِي خَدَعَ بِهَا الْأُمَمَ الْمَاضِيَةَ ، وَالْقُرُونِ الْخَالِيَةَ . حَتَّىٰ أَغْنَقُوا^(٢٥٥٨)
فِي حَنَادِسِ^(٢٥٥٩) جَهَالَتِهِ ، وَمَهَاوِي^(٢٥٦٠) ضَلَالَتِهِ ، ذُلًّا^(٢٥٦١) عَنْ سِيَاقِهِ ،
سُلْسًا^(٢٥٦٢) فِي قِيَادِهِ . أَمْرًا تَشَابَهَتْ الْقُلُوبُ فِيهِ ، وَتَتَابَعَتْ الْقُرُونُ
عَلَيْهِ ، وَكَبُرَ تَضَايَقَتِ الصُّدُورُ بِهِ .

التحذير من طاعة الكبراء.

أَلَا فَالْحَذَرَ الْحَذَرَ مِنْ طَاعَةِ سَادَاتِكُمْ وَكِبَرَانِكُمْ ! الَّذِينَ تَكْبَرُوا عَنْ
حَسَبِهِمْ ، وَتَرْفَعُوا فَوْقَ نَسَبِهِمْ ، وَالْقُوا^(٢٥٦٣) أَلْهَجِينَ^(٢٥٦٤) عَلَىٰ رَبِّهِمْ ،
وَجَاحَدُوا اللَّهَ عَلَىٰ مَا صَنَعَ بِهِمْ ، مُكَابِرَةً لِّقَضَائِهِ ، وَمُغَالَبَةً لِأَلَائِهِ .
فَإِنَّهُمْ قَوَاعِدُ أَسَاسِ الْعَصْبِيَّةِ ، وَدَعَائِمُ أَرْكَانِ الْفِتْنَةِ ، وَسُيُوفُ
عِتْرَاءِ^(٢٥٦٥) الْجَاهِلِيَّةِ . فَاتَّقُوا اللَّهَ وَلَا تَكُونُوا لِنِعْمِهِ عَلَيْكُمْ أُضْدَادًا ، وَلَا
لِفَضْلِهِ عِنْدَكُمْ حُسَادًا . وَلَا تُطِيعُوا الْأَدْعِيَاءَ^(٢٥٦٦) الَّذِينَ شَرِبْتُمْ
بِصَفْوِهِمْ كَدْرَهُمْ^(٢٥٦٧) ، وَخَلَطْتُمْ بِصَحَّتِكُمْ مَرَضَهُمْ ، وَأَدْخَلْتُمْ فِي
حَقِّكُمْ بَاطِلَهُمْ ، وَهُمْ أَسَاسُ^(٢٥٦٨) الْفُسُوقِ ، وَأَحْلَاسُ الْعُقُوقِ^(٢٥٦٩) .
أَتَخَذْتُمْ إِبْلِيسَ مَطَايَا ضَلَالٍ ، وَجُنْدًا بِهِمْ يَصُولُ عَلَى النَّاسِ ، وَتَرَاجِمَةً
يَنْطِقُ عَلَى أَلْسِنَتِهِمْ ، أَسْتِرَاقًا لِّعُقُولِكُمْ وَدُخُولًا فِي عُيُونِكُمْ ، وَنَفْسًا فِي
أَسْمَاعِكُمْ . فَجَعَلَكُمْ مَرْمَى نَبِلِهِ^(٢٥٧٠) ، وَمَوْطِئَ قَدَمِهِ ، وَمَأْخَذَ يَدِهِ .

of strength for his hands. Take instruction from how he brought Allāh's wrath, violence, chastisement and punishment on those who were vain among the past people. Take admonition from their lying on their cheeks and falling on their sides, and seek Allāh's protection from the dangers of vanity, as you seek His protection from calamities.

The humbleness of the Holy Prophet

Certainly, if Allāh were to allow anyone to indulge in pride He would have allowed it to his selected prophets and vicegerents. But Allāh, the Sublime, disliked vanity for them and liked humbleness for them. Therefore, they laid their cheeks on the ground, smeared their faces with dust, bent themselves down for the believers and remained humiliate people. Allāh tried them with hunger, afflicted them with difficulty, tested them with fear, and upset them with troubles. Therefore, do not regard wealth and progeny the criterion for Allāh's pleasure and displeasure, as you are not aware of the chances of mischief and trials during richness and power as Allāh, the Glorified, the Sublime, has said :

What! Think they that what We aid them with of wealth and children, We are hastening unto them the good things? Nay! they (only) perceive not. (Qur'ān, 23:55-56)

Certainly, Allāh the Glorified, tries His creatures who are vain about themselves through His beloved persons who are humble in their eyes.



العبرة بالماضين

فَاعْتَبِرُوا بِمَا أَصَابَ الْأُمَمَ الْمُسْتَكْبِرِينَ مِنْ قَبْلِكُمْ مِنْ بَأْسِ اللَّهِ وَصَوْلَاتِهِ ،
وَوَقَائِعِهِ وَمِثْلَاتِهِ ^(٢٥٧١) ، وَاتَّعِظُوا بِمِثَاوِي خُدُودِهِمْ ^(٢٥٧٢) ، وَمَصَارِعِ
جُنُوبِهِمْ ^(٢٥٧٣) ، وَاسْتَعِيدُوا بِاللَّهِ مِنْ لَوَاقِحِ الْكِبَرِ ^(٢٥٧٤) ، كَمَا
تَسْتَعِيدُونَهُ مِنْ طَوَارِقِ الدَّهْرِ . فَلَوْ رَخَّصَ اللَّهُ فِي الْكِبَرِ لِأَحَدٍ مِنْ عِبَادِهِ
لَرَخَّصَ فِيهِ لِحَاصَةِ أَنْبِيَائِهِ وَأَوْلِيَائِهِ ؛ وَلَكِنَّهُ سُبْحَانَهُ كَرَهُ إِلَيْهِمْ
التَّكَابُرَ ، وَرَضِيَ لَهُمُ التَّوَاضِعَ ، فَالْصَّقُوا بِالْأَرْضِ خُدُودَهُمْ ، وَعَقَرُوا
فِي التُّرَابِ وُجُوهَهُمْ . وَخَفَضُوا أَجْنِحَتَهُمْ لِلْمُؤْمِنِينَ ، وَكَانُوا قَوْمًا
مُسْتَضْعَفِينَ . قَدْ اخْتَبَرَهُمُ اللَّهُ بِالْمَخْمَصَةِ ^(٢٥٧٥) ، وَابْتَلَاهُمْ بِالْمَجْهَدَةِ ^(٢٥٧٦) ،
وَأَمْتَحَنَهُمْ بِالْمَخَافِ ، وَمَخَضَهُمْ ^(٢٥٧٧) بِالْمَكَارِهِ . فَلَا تَعْتَبِرُوا الرِّضَى
وَالسُّخْطَ بِالْمَالِ وَالْوَلَدِ جَهْلًا بِمَوَاقِعِ الْفِتْنَةِ ، وَالْإِخْتِبَارِ فِي مَوْضِعِ
الْغِنَى وَالْإِقْتِدَارِ ، فَقَدْ قَالَ سُبْحَانَهُ وَتَعَالَى : « أَيْخَسِبُونَ أَنَّ مَا نُمِدُّهُمْ
بِهِ مِنْ مَالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ؟ بَلْ لَا يَشْعُرُونَ » فَإِنَّ اللَّهَ
سُبْحَانَهُ يَخْتَبِرُ عِبَادَهُ الْمُسْتَكْبِرِينَ فِي أَنْفُسِهِمْ بِأَوْلِيَائِهِ الْمُسْتَضْعَفِينَ فِي
أَعْيُنِهِمْ .

When Mūsā son of 'Imrān went to Pharaoh along with his brother Hārūn (Aaron) wearing (coarse) shirts of wool and holding sticks in their hands, they guaranteed him retention of his country and continuity of his honour if he submitted; but he said: "Do you not wonder at these two men guaranting me the continuity of my honour and the retention of my country although you see their poverty and lowliness. Otherwise, why do they not have gold bangles on their wrists?" He said so feeling proud of his gold and collected possessions, and considering wool and its cloth as nothing.

When Allāh, the Glorified, deputed His prophets, if He had wished to open for them treasures and mines of gold and (surround them with) planted gardens and to collect around them birds of the skies and beasts of the earth, He could have done so. If He had done so then there would have been no trial, nor recompense and no tidings (about the affairs of the next world). Those who accepted (His message) could not be given the recompense falling due after trial and the believers could not deserve the reward for good acts, and all these words² would not have retained their meanings. But Allāh, the Glorified, makes His Prophets firm in their determination and gives them weakness of appearance as seen from the eyes, along with contentment that fills the hearts and eyes resulting from care-freeness, and with want that pains the eyes and ears.

If the prophets possessed authority that could not be assaulted, or honour that could not be damaged or domain towards which the necks of people would turn and the saddles of mounts could be set, it would have been very easy for people to seek les-

تواضع الانبياء

وَلَقَدْ دَخَلَ مُوسَىٰ بْنُ عِمْرَانَ وَمَعَهُ أَخُوهُ هَارُونُ - عَلَيْهِمَا السَّلَامُ - عَلَىٰ فِرْعَوْنَ ، وَعَلَيْهِمَا مَدَارِغُ الصُّوفِ ، وَبِأَيْدِيهِمَا الْعِصِيُّ ، فَشَرَطَا لَهُ - إِنْ أَسْلَمَ - بَقَاءَ مُلْكِهِ ، وَدَوَامَ عِزِّهِ ؛ فَقَالَ : « أَلَا تَعْجَبُونَ مِنْ هَذَيْنِ يَشْرِطَانِ لِي دَوَامَ الْعِزِّ ، وَبَقَاءَ الْمُلْكِ ؛ وَهُمَا بِمَا تَرَوْنَ مِنْ حَالِ الْفَقْرِ وَالذُّلِّ ، فَهَلَّا أُلْقِيَ عَلَيْهِمَا آسَافَةٌ مِنْ ذَهَبٍ ؟ إِنْ غَضَّيْتُ لِي ذَهَبًا ، وَجَمَعْتُهُ ، وَاحْتَقَرًا لِلصُّوفِ وَلُبْسِهِ ! وَلَوْ أَرَادَ اللَّهُ سُبْحَانَهُ لِأَنْبِيَائِهِ حَيْثُ بَعَثْتُهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الذَّهَبَانِ ^(٢٥٧٨) ، وَمَعَادِنَ الْعِيقِيَانِ ^(٢٥٧٩) ، وَمَغَارِسَ الْجِنَانِ ، وَأَنْ يَخْشُرَ مَعَهُمْ طُيُورَ السَّمَاءِ وَوُحُوشَ الْأَرْضِينَ لَفَعَلَ ، وَلَوْ فَعَلَ لَسَقَطَ الْبَلَاءُ ^(٢٥٨٠) ، وَبَطَلَ الْجَزَاءُ ، وَأَضْمَحَلَّتِ الْأَنْبَاءُ ، وَلَمَّا وَجَبَ لِلْقَابِلِينَ أَجُورُ الْمُبْتَلِينَ ، وَلَا اسْتَحَقَّ الْمُؤْمِنُونَ ثَوَابَ الْمُحْسِنِينَ ، وَلَا لَزِمَتْ الْأَسْمَاءُ مَعَانِيهَا . وَلَكِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ رُسُلَهُ أُولِي قُوَّةٍ فِي عَزَائِمِهِمْ ، وَضَعَفَةً فِيمَا تَرَى الْأَعْيُنُ مِنْ حَالَاتِهِمْ ، مَعَ قَنَاعَةٍ تَمْلَأُ الْقُلُوبَ وَالْعُيُونَ غِنًى ، وَخَصَاصَةً ^(٢٥٨١) تَمْلَأُ الْأَبْصَارَ وَالْأَسْمَاعَ أَذًى .

وَلَوْ كَانَتْ الْأَنْبِيَاءُ أَهْلَ قُوَّةٍ لَا تُرَامُ ، وَعِزَّةٍ لَا تُضَامُ ، وَمُلْكٍ تُمَدُّ نَحْوُهُ أَعْنَاقُ الرِّجَالِ ، وَتُشَدُّ إِلَيْهِ عُقَدُ الرِّحَالِ ، لَكَانَ ذَلِكَ أَهْوَنَ عَلَى

sons and quite difficult to feel vanity. They would have have then accepted belief out of fear felt by them or inclination attracting them, and the intention of them all would have been the same, although their actions would have been different. Therefore, Allāh, the Glorified decided that people should follow His prophets, acknowledge His books, remain humble before His face, obey His command and accept His obedience with sincerity in which there should not be an iota of anything else; and as the trial and tribulation would be stiffer the reward and recompense too should be larger.

The Holy Ka'bah

Do you not see that Allāh, the Glorified, has tried all the people among those who came before, beginning with Adam, upto the last ones in this world with stones which yield neither benefit nor harm, which neither see nor hear. He made those stones into His sacred house which He made a standby for the people. He placed it in the most rugged stony part of the earth and on a highland with least soil thereon, among the most narrow valleys between rough mountains, soft sandy plains, springs of scanty water and scattered habitants, where neither camels nor horses nor cows and sheep can prosper.

Then He commanded Adam and his sons to turn their attention towards it. In this way it became the centre of their journey in seeking pastures and the rendezvous for meeting of their carrier-beasts, so that human spirits hasten towards it from distant waterless deserts, deep and low lying valleys and scattered islands

الْخَلْقِ فِي الْاِعْتِبَارِ ، وَابْعَدَ لَهُمْ فِي الْاِسْتِكْبَارِ ، وَلَا مَنُوا عَنْ رَهْبَةِ قَاهِرَةٍ لَهُمْ ، أَوْ رَغْبَةِ مَائِلَةٍ بِهِمْ ، فَكَانَتِ النِّيَّاتُ مُشْتَرَكَةً ، وَالْحَسَنَاتُ مُقْتَسَمَةً . وَلَكِنَّ اللَّهَ سُبْحَانَهُ أَرَادَ أَنْ يَكُونَ الْاِتِّبَاعُ لِرُسُلِهِ ، وَالتَّصَدِيقُ بِكُتُبِهِ ، وَالْخُشُوعُ لَوَجْهِهِ ، وَالْاِسْتِكَانَةُ لِأَمْرِهِ ، وَالْاِسْتِسْلَامُ لِبَطَاعَتِهِ ، أُمُورًا لَهُ خَاصَّةً ، لَا تَشُوبُهَا مِنْ غَيْرِهَا شَائِبَةٌ . وَكُلَّمَا كَانَتْ اَلْبَلَوَى وَالْاِخْتِبَارُ أَعْظَمَ كَانَتْ اَلْمُثُوبَةُ وَالْجَزَاءُ أَجْزَلَ .

الكعبة المقدسة

أَلَا تَرَوْنَ أَنَّ اللَّهَ ، سُبْحَانَهُ ، اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنْ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ ، إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ ؛ بِأَحْجَارٍ لَا تَضُرُّ وَلَا تَنْفَعُ ، وَلَا تُبْصِرُ وَلَا تَسْمَعُ ، فَجَعَلَهَا بَيْتَهُ الْحَرَامَ «الَّذِي جَعَلَهُ لِلنَّاسِ قِيَامًا» . ثُمَّ وَضَعَهُ بِأَوْعَرِ بَقَاعِ الْأَرْضِ حَجْرًا ، وَأَقْلَّ نَتَائِقِ^(٢٥٨٢) الدُّنْيَا مَدْرَأً^(٢٥٨٣) ، وَأَضْيَقِ بُطُونِ الْأَوْدِيَةِ قُطْرًا . بَيْنَ جِبَالٍ خَشِنَةٍ ، وَرِمَالٍ دَمِيئَةٍ^(٢٥٨٤) ، وَعُيُونٍ وَشَلَّةٍ^(٢٥٨٥) ، وَقَرَى مُنْقَطِعَةٍ ؛ لَا يَزْكُو بِهَا خُفٌّ ، وَلَا حَافِرٌ وَلَا ظِلْفٌ^(٢٥٨٦) . ثُمَّ أَمَرَ آدَمَ عَلَيْهِ السَّلَامُ وَوَلَدَهُ أَنْ يَتَنُوءُوا أَعْطَافَهُمْ^(٢٥٨٧) نَحْوَهُ ، فَصَارَ مَثَابَةً لِمُنْتَجِعِ^(٢٥٨٨) أَسْفَارِهِمْ ، وَغَايَةً لِمُلْقَى^(٢٥٨٩) رِحَالِهِمْ . تَهْوِي^(٢٥٩٠) إِلَيْهِ ثِمَارُ الْأَفِيدَةِ مِنْ مَفَاوِزِ^(٢٥٩١) قِفَارٍ سَحِيقَةٍ^(٢٥٩٢) وَمَهَاوِي^(٢٥٩٣) فِجَاجٍ^(٢٥٩٤) عَمِيقَةٍ ، وَجَزَائِرِ بَحَارٍ مُنْقَطِعَةٍ ، حَتَّى

in the seas. They shake their shoulders in humbleness, recite the slogan of having reached His audience, march with swift feet, and have dishavelled hair and dusted faces. They throw their pieces of cloth on their backs, they have marred the beauty of their faces by leaving the hair uncut as a matter of great test, severe tribulation, open trial, and extreme refining. Allāh has made it a means to His mercy and an approach to His Paradise.

If Allāh, the Glorified, had placed His sacred House and His great signs among plantations, streams, soft and level plains, plenty of trees, an abundance of fruits, a thick population, close habitats, golden wheat, lush gardens, green land, watered plains, thriving orchards and crowded streets, the amount of recompense would have decreased because of the lightness of the trial. If the foundation on which the House is borne and the stones with which it has been raised had been of green emerald and red rubies, and there had been brightness and effulgence, then this would have lessened the action of doubts in the breasts, would have dismissed the effect of Satan's activity from the hearts, and would have stopped the surging of misgivings in people. But Allāh tries His creatures by means of different troubles, wants them to render worship through hardships and involves them in distresses, all in order to extract out vanity from their hearts, to settle down humbleness in their spirits and to make all this an open door for His favours and an easy means for His forgiveness (for their sins).



يَهْزُوا مَنَاكِبَهُمْ^(٢٥٩٥) ذُلًّا يُهْلَلُونَ لِلَّهِ حَوْلَهُ ، وَيَرْمُلُونَ^(٢٥٩٦) عَلَى أَقْدَامِهِمْ شُعْنًا^(٢٥٩٧) غُبْرًا^(٢٥٩٨) لَهُ . قَدْ نَبَذُوا السَّرَابِيلَ^(٢٥٩٩) وَرَاءَ ظُهُورِهِمْ ، وَشَوْهُوا بِإِعْفَاءِ الشُّعُورِ^(٢٦٠٠) مَحَاسِنَ خَلْقِهِمْ ، أَبْتَلَاءَ عَظِيمًا ، وَأَمْنِحَانًا شَدِيدًا ، وَاخْتِبَارًا مُبِينًا ، وَتَمَجِّيصًا بَلِيغًا ، جَعَلَهُ اللَّهُ سَبَبًا لِرَحْمَتِهِ ، وَوُضْلَةً إِلَى جَنَّتِهِ . وَلَوْ أَرَادَ سُبْحَانَهُ أَنْ يَضَعَ بَيْتَهُ الْحَرَامَ ، وَمَشَاعِيرَهُ الْعِظَامَ ، بَيْنَ جَنَّاتٍ وَأَنْهَارٍ ، وَسَهْلٍ وَقَرَارٍ^(٢٦٠١) ، جَمَّ^(٢٦٠٢) الْأَشْجَارِ دَانِي الثَّمَارِ ، مُلْتَفِّ الْبُنَى^(٢٦٠٣) ، مُتَّصِلِ الْقُرَى ، بَيْنَ بَرَّةٍ^(٢٦٠٤) سَمَرَاءَ ، وَرَوْضَةٍ خَضْرَاءَ ، وَأَرْيَافٍ^(٢٦٠٥) مُحْدِقَةٍ ، وَعِرَاصٍ^(٢٦٠٦) مُغْدِقَةٍ^(٢٦٠٧) ، وَرِيَاضٍ نَاصِرَةٍ ، وَطُرُقٍ عَامِرَةٍ ، لَكَانَ قَدْ صَغُرَ قَدْرُ الْجَزَاءِ عَلَى حَسَبِ ضَعْفِ الْبَلَاءِ . وَلَوْ كَانَ الْإِسَاسُ^(٢٦٠٨) الْمَحْمُولُ عَلَيْهَا ، وَالْأَخْجَارُ الْمَرْفُوعُ بِهَا ، بَيْنَ زُمُرَدٍ خَضْرَاءَ ، وَيَاقُوتَةٍ حَمْرَاءَ ، وَنُورٍ وَضِيَاءَ ، لَخَفَّفَ ذَلِكَ مُصَارَعَةَ الشَّكِّ فِي الصُّدُورِ ، وَلَوْضَعَ مُجَاهَدَةَ إِبْلِيسَ عَنِ الْقُلُوبِ ، وَلَنَفَى مُعْتَلَجَ^(٢٦٠٩) الرَّيْبِ مِنَ النَّاسِ ، وَلَكِنَّ اللَّهَ يَخْتَبِرُ عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ ، وَيَتَعَبَّدُهُمْ بِأَنْوَاعِ الْمَجَاهِدِ ، وَيَبْتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ ، إِخْرَاجًا لِلتَّكْبِيرِ مِنْ قُلُوبِهِمْ ، وَإِسْكَانًا لِلتَّذَلُّلِ فِي نَفُوسِهِمْ ، وَلِيَجْعَلَ ذَلِكَ أَبْوَابًا فَتْحًا^(٢٦١٠) إِلَى فَضْلِهِ ، وَأَسْبَابًا ذُلًّا لِعَفْوِهِ .

Caution against rebellion and oppressiveness

(Fear) Allāh! Allāh! from the immediate consequence of rebellion (to accrue in this world), and the eventual consequence of weighty oppressiveness (to accrue in the next world), and from the evil result of vanity, because it is the great trap of Satan and his big deceit which enters the hearts of the people like a fatal poison. It never goes waste, nor misses anyone — neither the learned because of his knowledge, nor the destitute³ in his rags.

The Benefits Of Religious Duties

This is the thing against which Allāh has protected His creatures who are believers by means of prayers, and alms-giving, and suffering the hardships of fasting in the days in which it has been made obligatory, in order to give their limbs peacefulness, to cast fear in their eyes, to make their spirits humble, to give their hearts humility and to remove haughtiness from them. All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their main limbs on the ground in humbleness, and retracting of their bellies so as to reach to their backs due to fasting by way of lowliness (before Allāh), besides giving all sorts of products of the earth to the needy and the destitute by way of alms.

Look what there is in these acts by way of curbing the appearance of pride and suppressing the traces of vanity. I cast my glance and noticed that no one in the world, except you, feels vanity for anything without a cause which may appeal to the ignorant, or a reason which may cling to the minds of the foolish, because you feel vanity for something for which no reason is discernable, nor any ground.

عود الى التحذير

فَاللَّهُ اللَّهُ فِي عَاجِلِ الْبَغْيِ ، وَآجِلِ وَخَامَةِ الظُّلْمِ ، وَسُوءِ عَاقِبَةِ الْكِبْرِ ، فَإِنَّهَا مَضِيْدَةُ إِبْلِيسَ الْعُظْمَى ، وَمَكِيدَتُهُ الْكُبْرَى ، الَّتِي تُسَاوِرُ^(٢٦١١) قُلُوبَ الرِّجَالِ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ ، فَمَا تُكْذِبُ^(٢٦١٢) أَبَدًا ، وَلَا تُشْوِي^(٢٦١٣) أَحَدًا ، لَا عَالِمًا لِعِلْمِهِ ، وَلَا مُقِلًّا فِي طَمَرِهِ^(٢٦١٤) .

فضائل الفرائض

وَعَنْ ذَلِكَ مَا حَرَسَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالصَّلَوَاتِ وَالزَّكَوَاتِ ، وَمُجَاهَدَةِ الصِّيَامِ فِي الْأَيَّامِ الْمَفْرُوضَاتِ ، تَسْكِينًا لِأَطْرَافِهِمْ^(٢٦١٥) ، وَتَخْشِيعًا لِأَبْصَارِهِمْ ، وَتَذْلِيلًا لِنَفْسِهِمْ ، وَتَخْفِيزًا لِقُلُوبِهِمْ ، وَإِذْهَابًا لِلْخِيَلِ عَنْهُمْ ، وَلِمَا فِي ذَلِكَ مِنْ تَغْيِيرِ عِتَاقِ الْوُجُوهِ^(٢٦١٦) بِالتُّرَابِ تَوَاضِعًا ، وَالتَّصَاقِ كَرَائِمِ الْجَوَارِحِ بِالْأَرْضِ تَصَاغُرًا ، وَلِحُقُوقِ الْبُطُونِ بِالْمُتُونِ^(٢٦١٧) مِنَ الصِّيَامِ تَذْلِيلًا ؛ مَعَ مَا فِي الزَّكَاةِ مِنْ صَرْفِ ثَمَرَاتِ الْأَرْضِ وَغَيْرِ ذَلِكَ إِلَى أَهْلِ الْمَسْكَنَةِ وَالْفَقْرِ .

انْظُرُوا إِلَى مَا فِي هَذِهِ الْأَفْعَالِ مِنْ قَمْعٍ^(٢٦١٨) نَوَاجِمٍ^(٢٦١٩) الْفَخْرِ ، وَقَذَعٍ^(٢٦٢٠) طَوَالِعِ الْكِبَرِ ! وَلَقَدْ نَظَرْتُ فَمَا وَجَدْتُ أَحَدًا مِنْ الْعَالَمِينَ يَتَعَصَّبُ لَشَيْءٍ مِنَ الْأَشْيَاءِ إِلَّا عَنْ عِلَّةٍ تَحْتَمِلُ تَمْوِيَةَ الْجُهَلَاءِ ، أَوْ حُجَّةً تَلِيْطُ^(٢٦٢١) بِعُقُولِ السُّفَهَاءِ غَيْرَكُمْ ؛ فَإِنَّكُمْ تَتَعَصَّبُونَ لِأَمْرِ مَا يُعْرِفُ لَهُ سَبَبٌ وَلَا عِلَّةٌ .

As for Satan, he felt proud over Adam because of his origin and taunted at him about his creation, since he said: "I am of fire while you are of clay." In the same way the rich among the prosperous communities have been feeling vanity because of their riches, as (Allāh) said :

And said they: "We are more (than you) in wealth and in children, and we shall not be chastised." (Qur'ān, 34:35)

Enthusiasm for attractive manners, respectable position, and taking lessons from the past

In case you cannot avoid vanity, your vanity should be for good qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves, such as attractive manners, high thinking, respectable position and good performances. You too should show vanity in praiseworthy habits like the protection of the neighbour, the fulfilment of agreements, obedience to the virtuous, opposition to the haughty, extending generosity to others, abstention from rebellion, keeping aloof from blood-shed, doing justice to people, suppressing anger and avoiding trouble on the earth. You should also fear what calamities befell peoples before you on account of their evil deeds and detestable actions. Remember, during good or bad circumstances, what happened to them, and be cautious that you do not become like them.

After you have thought over both the conditions of these people, attach yourself to everything with which their position became honourable, on account of which enemies remained away from them, through which safety spread over them, by

أَمَّا إِبْلِيسُ فَتَعَصَّبَ عَلَى آدَمَ لِأَصْلِهِ ، وَطَعَنَ عَلَيْهِ فِي خِلْقَتِهِ ، فَقَالَ :
أَنَا نَارِيٌّ وَأَنْتَ طِينِيٌّ .

عصية المال

وَأَمَّا الْأَغْنِيَاءُ مِنْ مُتَرَفَةٍ ^(٢٦٢٢) الْأُمَمِ ، فَتَعَصَّبُوا لِآثَارِ مَوَاقِعِ
النَّعَمِ ^(٢٦٢٣) ، فَقَالُوا : « نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ » .
فَإِنْ كَانَ لَا بُدَّ مِنَ الْعَصِيَّةِ فَلْيَكُنْ تَعَصُّبُكُمْ لِمَكَارِمِ الْخِصَالِ ، وَمَحَامِدِ
الْأَفْعَالِ ، وَمَحَاسِنِ الْأُمُورِ ، الَّتِي تَفَاضَلَتْ فِيهَا الْمُجْدَاءُ وَالنُّجْدَاءُ مِنْ
بُيُوتَاتِ الْعَرَبِ وَيَعَاسِيْبِ ^(٢٦٢٤) الْقَبَائِلِ ؛ بِالْأَخْلَاقِ الرَّغِيْبَةِ ^(٢٦٢٥) ،
وَالْأَخْلَامِ ^(٢٦٢٦) الْعَظِيْمَةِ ، وَالْأَخْطَارِ الْجَلِيلَةِ ، وَالْآثَارِ الْمَحْمُودَةِ .
فَتَعَصَّبُوا لِخِلَالِ الْحَمْدِ مِنَ الْحِفْظِ لِلْجَوَارِ ^(٢٦٢٧) ، وَالْوَفَاءِ بِالذَّمَامِ ^(٢٦٢٨) ،
وَالطَّاعَةِ لِلْبِرِّ ، وَالْمَعْصِيَةِ لِلْكِبَرِ ، وَالْأَخْذِ بِالْفَضْلِ ، وَالْكَفِّ عَنِ
الْبَغْيِ ، وَالْإِعْظَامِ لِلْقَتْلِ ، وَالْإِنْصَافِ لِلخَلْقِ ، وَالْكَظْمِ لِلْبَغْيِظِ ،
وَأَجْتَنَابِ الْفَسَادِ فِي الْأَرْضِ . وَاحْذَرُوا مَا نَزَلَ بِالْأُمَمِ قَبْلَكُمْ مِنْ
الْمَثَلَاتِ ^(٢٦٢٩) بِسُوءِ الْأَفْعَالِ ، وَذَمِيمِ الْأَعْمَالِ . فَتَذَكَّرُوا فِي الْخَيْرِ وَالشَّرِّ
أَحْوَالَهُمْ ، وَاحْذَرُوا أَنْ تَكُونُوا أَمْثَالَهُمْ .

فَإِذَا تَفَكَّرْتُمْ فِي تَفَاوُتِ ^(٢٦٣٠) حَالِيهِمْ ، فَالْزُمُوا كُلَّ أَمْرٍ لَزِمَتِ الْعِزَّةُ
بِهِ شَأْنُهُمْ ، وَزَاحَتِ الْأَعْدَاءُ لَهُ عَنْهُمْ ، وَمُدَّتِ ^(٢٦٣١) الْعَافِيَةُ بِهِ عَلَيْهِمْ ،

reason of which riches bowed before them and as a result of which distinction connected itself with their rope. These things were abstention from division, sticking to unity, calling each other to it and advising each other about it. You should avoid everything which broke their backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and withholding the hand from one another's assistance.

Think about the condition of people from among the believers who passed before you. What distresses and trials they were in! Were they not the most over-burdened among all the people and in the most straitened circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no method for escape and no way for protection. Till when Allāh, the Glorified, noticed that they were enduring troubles in His love and bearing distresses out of fear for Him, He provided escape from the distress of trials. So, He changed their disgrace into honour and fear into safety. Consequently, they became ruling kings and conspicuous leaders, and Allāh's favours over them reached limits to which their own wishes had not reached.

Look, how they were when their groups were united, their views were unanimous, their hearts were moderate, their hands used to help one another, their swords were intended for assisting one another, their eyes were sharp and their aims were the same. Did they not become masters of the corners of the earth and rulers over the neck of all the worlds? Thereafter, also see what

وَأَنْقَادَتِ النُّعْمَةُ لَهُ مَعَهُمْ ، وَوَصَلَتِ الْكَرَامَةُ عَلَيْهِ حَبْلُهُمْ مِنَ الْاجْتِنَابِ
 لِلْفُرْقَةِ ، وَاللُّزُومِ لِلْإِلَافَةِ ، وَالتَّحَاضُّ عَلَيْهِمَا ، وَالتَّوَاصِي بِهَا ، وَاجْتَنَبُوا
 كُلَّ أَمْرٍ كَسَرَ فِقْرَتَهُمْ^(٢٦٣٢) ، وَأَوْهَنَ^(٢٦٣٣) مُنْتَهُمُ^(٢٦٣٤) ؛ مِنْ تَضَاغُنِ
 الْقُلُوبِ ، وَتَشَاحُنِ الصُّدُورِ ، وَتَدَابُرِ النُّفُوسِ ، وَتَخَاذُلِ الْأَيْدِي
 وَتَدَبَّرُوا أَحْوَالَ الْمَاضِينَ مِنَ الْمُؤْمِنِينَ قَبْلَكُمْ ، كَيْفَ كَانُوا فِي حَالِ
 التَّمَحْيِصِ^(٢٦٣٥) وَالْبَلَاءِ . أَلَمْ يَكُونُوا أَثْقَلَ الْخَلَائِقِ أَعْبَاءً ، وَأَجْهَدَ
 الْعِبَادِ بَلَاءً ، وَأَضْيَقَ أَهْلَ الدُّنْيَا حَالًا . اتَّخَذَتْهُمْ الْفِرَاعِئَةُ عَيْدًا
 فَسَامُوهُمْ سُوءَ الْعَذَابِ ، وَجَرَّعُوهُمْ الْمُرَارَ^(٢٦٣٦) ، فَلَمْ تَبْرَحِ الْحَالُ
 بِهِمْ فِي ذُلِّ الْهَلَكَةِ وَقَهْرِ الْغَلَبَةِ ، لَا يَجِدُونَ حِيلَةً فِي امْتِنَاعٍ ، وَلَا
 سَبِيلًا إِلَى دِفَاعٍ . حَتَّى إِذَا رَأَى اللَّهُ سُبْحَانَهُ جِدَّ الصَّبْرِ مِنْهُمْ عَلَى
 الْأَذَى فِي مَحَبَّتِهِ ، وَالْإِحْتِمَالَ لِلْمَكْرُوهِ مِنْ خَوْفِهِ ، جَعَلَ لَهُمْ مِنْ
 مَضَائِقِ الْبَلَاءِ فَرَجًا ، فَأَبْدَلَهُمُ الْعِزَّ مَكَانَ الذُّلِّ ، وَالْأَمْنَ مَكَانَ الْخَوْفِ ،
 فَصَارُوا مُلُوكًا حُكَّامًا ، وَأَئِمَّةً أَعْلَامًا ، وَقَدْ بَلَغَتِ الْكَرَامَةُ مِنَ اللَّهِ لَهُمْ
 مَا لَمْ تَذْهَبِ الْآمَالُ إِلَيْهِ بِهِمْ .

فَانْظُرُوا كَيْفَ كَانُوا حَيْثُ كَانَتِ الْأَمْلَاءُ^(٢٦٣٧) مُجْتَمِعَةً ، وَالْأَهْوَاءُ
 مُؤْتَلِفَةً ، وَالْقُلُوبُ مُعْتَدِلَةً ، وَالْأَيْدِي مُتَرَادِفَةً ، وَالسُّيُوفُ مُتَنَاصِرَةً ،
 وَالْبَصَائِرُ نَافِذَةً ، وَالْعَزَائِمُ وَاحِدَةً . أَلَمْ يَكُونُوا أَرْبَابًا^(٢٦٣٨) فِي أَقْطَارِ
 الْأَرْضِينَ ، وَمُلُوكًا عَلَى رِقَابِ الْعَالَمِينَ ! فَانْظُرُوا إِلَى مَا صَارُوا إِلَيْهِ فِي

happened to them towards the end when division overtook them, unity became fractured, and differences arose between their words and their hearts. They divided into various groups and were scattered fighting among themselves. Then Allāh took away from them the apparel of His honour and deprived them of the prosperity produced by His favours. Only their stories have remained among you for the guidance of those who may learn the lesson from them.

You should take a lesson from the fate of the progeny of Ismael, the children of Issac and the children of Israel. How similar are their affairs and how akin are their examples. In connection with the details of their division and disunity, think of the days when the Kistrās of Persia and the Ceasars of Rome had become their masters.⁴ They turned them out from the pastures of their lands, the rivers of Iraq and the fertility of the world, towards thorny forests, the passages of (hot) winds and hardships in livelihood. In this way they turned them into just herders of camels. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one voice towards which they could turn for protection, nor any shade of affection on whose strength they could repose trust.

Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and practised robbery.

آخِرِ أُمُورِهِمْ ، حِينَ وَقَعَتِ الْفُرْقَةُ ، وَتَشَتَّتِ الْأُلْفَةُ ، وَاخْتَلَفَتِ الْكَلِمَةُ
وَالْأَفْئِدَةُ ، وَتَشَعَّبُوا مُخْتَلِفِينَ ، وَتَفَرَّقُوا مُتَحَارِبِينَ ، قَدْ خَلَعَ اللَّهُ
عَنْهُمْ لِبَاسَ كَرَامَتِهِ ، وَسَلَبَهُمْ غَضَارَةَ نِعْمَتِهِ ^(٢٦٣٩) ، وَبَقِيَ قَصَصُ
أَخْبَارِهِمْ فِيكُمْ عِبْرًا لِلْمُعْتَبِرِينَ .

الاعتبار بالأمم

فَاعْتَبِرُوا بِحَالِ وَلَدِ إِسْمَاعِيلَ وَبَنِي إِسْحَاقَ وَبَنِي إِسْرَائِيلَ عَلَيْهِمُ
السَّلَامُ . فَمَا أَشَدَّ أَعْدَالُ ^(٢٦٤٠) الْأَحْوَالِ ، وَأَقْرَبَ أَشْتِبَاهُ ^(٢٦٤١) الْأَمْثَالِ !
تَأَمَّلُوا أَمْرَهُمْ فِي حَالِ تَشَتُّبِهِمْ وَتَفَرُّقِهِمْ ، لِيَايَا كَانَتْ الْأَكَاسِرَةُ
وَالْقِيَاصِرَةُ أَرْبَابًا لَهُمْ ، يَحْتَازُونَهُمْ ^(٢٦٤٢) عَنْ رِيفِ آلَافَاقٍ ، وَبَحْرِ
الْعِرَاقِ . وَخُضْرَةُ الدُّنْيَا ، إِلَى مَنَابِتِ الشَّيْحِ ، وَمَهَافِي ^(٢٦٤٣) الرِّيحِ ،
وَنَكْدِ ^(٢٦٤٤) الْمَعَاشِ ، فَتَرَكُوهُمْ عَالَةً مَسَاكِينَ إِخْوَانَ دَبِيرٍ ^(٢٦٤٥) وَوَبَرٍ ^(٢٦٤٦) ،
أَذَلَّ الْأُمَمِ دَارًا ، وَأَجْدَبَهُمْ قَرَارًا ، لَا يَأْوُونَ ^(٢٦٤٧) إِلَى جَنَاحِ دَعْوَةٍ
يَعْتَصِمُونَ بِهَا ، وَلَا إِلَى ظِلِّ أُلْفَةٍ يَعْتَمِدُونَ عَلَى عِزِّهَا . فَالْأَحْوَالُ
مُضْطَرِبَةٌ ، وَالْأَيْدِي مُخْتَلِفَةٌ ، وَالْكَثْرَةُ مُتَفَرِّقَةٌ ، فِي بَلَاءٍ أَزَلٍ ^(٢٦٤٨) ،
وَأَطْبَاقِ جَهْلِ ! مِنْ بَنَاتِ مَوْوُودَةٍ ^(٢٦٤٩) ، وَأَصْنَامٍ مَعْبُودَةٍ ، وَأَرْحَامٍ
مَقْطُوعَةٍ ، وَغَارَاتٍ مَشْنُونَةٍ ^(٢٦٥٠) .

Now, look at the various favours of Allāh upon them, that He deputed towards them a prophet who got them to pledge their obedience to him and made them unite at his call. (Look) how (Allāh's) bounty spread the wings of its favours over them and flowed for them streams of its blessing, and the whole community became wrapped in blissful prosperity. Consequently, they were submerged under its bounty and enjoyed its lush life. Their affairs were settled under the protection of a powerful ruler, and circumstances offered them over-powering honour, and all things became easy for them under the auspices of a strong country. They became rulers over the world and kings in the (various) parts of the earth. They became masters of those who were formerly their masters, and began issuing commands over those who used to command them. They were so strong that neither did their spears need testing nor did their weapons have any flaw.

Condemning his people

Beware! You have shaken your hands loose from the rope of obedience, and broken the divine fort around you by (resorting to) pre-Islamic rules. Certainly, it is a great blessing of Allāh, the Glorified, that He has engendered among them unity through the cord of affection in whose shade they walk and take shelter. This is a blessing whose value no one in the whole world realizes, because it is more valuable than any price and higher than any wealth.

You should know that you have again reverted to the position of the Bedouin Arabs after immigration (to Islam), and have become different parties after having been once united. You do not

النعمة برسول الله

فَانْظُرُوا إِلَى مَوَاقِعِ نِعَمِ اللَّهِ عَلَيْهِمْ حِينَ بَعَثَ إِلَيْهِمْ رَسُولًا ،
فَعَقَدَ بِمِلَّتِهِ طَاعَتَهُمْ ، وَجَمَعَ عَلَى دَعْوَتِهِ الْفَتْهُمْ : كَيْفَ نَشَرَتِ النُّعْمَةُ
عَلَيْهِمْ جَنَاحَ كَرَامَتِهَا ، وَأَسَالَتْ لَهُمْ جَدَاوِلَ نَعِيمِهَا ، وَأَلْتَفَتِ
أَلْمِلَةَ بِهِمْ (٢٦٥١) فِي عَوَائِدِ (٢٦٥٢) بَرَكَتِهَا ، فَأَصْبَحُوا فِي نِعْمَتِهَا
غَرِيقِينَ ، وَفِي خُضْرَةِ عَيْشِهَا فَكِهِينَ (٢٦٥٣) . قَدْ تَرَبَّعَتْ (٢٦٥٤) الْأُمُورُ
بِهِمْ ، فِي ظِلِّ سُلْطَانٍ قَاهِرٍ ، وَأَوْتَهُمُ الْحَالُ إِلَى كَنْفِ عِزٍّ غَالِبٍ ،
وَتَعَطَّفَتْ الْأُمُورُ عَلَيْهِمْ فِي ذُرَى مُلْكٍ ثَابِتٍ . فَهُمْ حُكَّامٌ عَلَى الْعَالَمِينَ ،
وَمُلُوكٌ فِي أَطْرَافِ الْأَرْضِينَ . يَمْلِكُونَ الْأُمُورَ عَلَى مَنْ كَانَ يَمْلِكُهَا
عَلَيْهِمْ ، وَيُمْضُونَ الْأَحْكَامَ فِيمَنْ كَانَ يُمْضِيهَا فِيهِمْ ! لَا تُغْمِزُ
لَهُمْ قَنَاءَ (٢٦٥٥) ، وَلَا تُقْرِعُ لَهُمْ صَفَاءَ (٢٦٥٦) !

لوم العصاة

أَلَا وَإِنَّكُمْ قَدْ نَفَضْتُمْ أَيْدِيَكُمْ مِنْ حَبْلِ الطَّاعَةِ ، وَتَلَمَّتُمْ (٢٦٥٧) حِصْنَ
اللَّهِ الْمَضْرُوبَ عَلَيْكُمْ ، بِأَحْكَامِ الْجَاهِلِيَّةِ . فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ آمَنَ
عَلَى جَمَاعَةِ هَذِهِ الْأُمَّةِ فِيمَا عَقَدَ بَيْنَهُمْ مِنْ حَبْلِ هَذِهِ الْأَلْفَةِ الَّتِي
يَنْتَقِلُونَ فِي ظِلِّهَا ، وَيَأْوُونَ إِلَى كَنْفِهَا ، بِنِعْمَةٍ لَا يَعْرِفُ أَحَدٌ مِنْ
الْمَخْلُوقِينَ لَهَا قِيَمَةً ، لِأَنَّهَا أَرْجَحُ مِنْ كُلِّ ثَمَنِ ، وَأَجَلُّ مِنْ كُلِّ خَطَرٍ .
وَأَعْلَمُوا أَنَّكُمْ صِرْتُمْ بَعْدَ الْهَجْرَةِ أَغْرَابًا ، وَبَعْدَ الْمَوَالَاةِ (٢٦٥٨) أَحْزَابًا .

possess anything of Islam except its name, and know nothing of belief save its show. You say, "The Fire, yes, but no shameful position," as if you would throw down Islam on its face in order to defame its honour and break its pledge (for brotherhood) which Allāh gave you as a sacred trust on His earth and (a source of) peace among the people. Be sure that if you incline towards anything other than Islam, the unbelievers will fight you. Then there will be neither Gabriel nor Michael, neither *muhājirūn* nor *aṣṣāʾir* to help you, but only the clashing of swords, till Allāh settles the matter for you.

Certainly, there are examples before you of Allāh's wrath, punishment, days of tribulations and happenings. Therefore, do not disregard His promises, ignoring His punishment, making light His wrath and not expecting His violence, because Allāh, the Glorified, did not curse the past ages except because they had left off asking others to do good acts and refraining them from bad acts. In fact, Allāh cursed the foolish for committing sins and the wise because they gave up refraining others from evils. Beware! You have broken the shackles of Islam, have transgressed its limits, and have destroyed its commands.

Amir al-mu'minin's high position and wonderful deeds in Islam

Beware! surely Allāh has commanded me to fight those who revolt, or who break the pledge, or create trouble on the earth. As regards pledge-breakers, I have fought them; as regards deviators from truth, I have waged holy war against them, and as regards those who have gone out of the faith, I have put them in (serious) disgrace.⁵ As for Satan of the pit,⁶ he too has been dealt with by me through the loud cry with which the scream of his heart and shaking of his chest was also heard. Only a small portion of the

مَا تَتَعَلَّقُونَ مِنَ الْإِسْلَامِ إِلَّا بِأَسْمِهِ ، وَلَا تَعْرِفُونَ مِنَ الْإِيمَانِ إِلَّا رَسْمَهُ .

تَقُولُونَ: النَّارَ وَلَا الْعَارَ! كَأَنَّكُمْ تُرِيدُونَ أَنْ تُكْفِثُوا الْإِسْلَامَ عَلَى وَجْهِهِ أَنْتَهَاكَ لِحَرِيمِهِ ، وَنَقْضاً لِمِيثَاقِهِ الَّذِي وَضَعَهُ اللَّهُ لَكُمْ حَرَمًا فِي أَرْضِهِ ، وَأَمْنًا بَيْنَ خَلْقِهِ . وَإِنَّكُمْ إِنْ لَجَأْتُمْ إِلَى غَيْرِهِ حَارَبَكُمْ أَهْلُ الْكُفْرِ ، ثُمَّ لَا جَبْرَائِيلَ وَلَا ميكائيلَ وَلَا مُهَاجِرُونَ وَلَا أَنْصَارٌ يَنْصُرُونَكُمْ إِلَّا الْمُقَارَعَةُ بِالسَّيْفِ حَتَّى يَحْكُمَ اللَّهُ بَيْنَكُمْ .

وَإِنَّ عِنْدَكُمْ الْأَمْثَالَ مِنْ بَأْسِ اللَّهِ وَقَوَارِعِهِ ، وَأَيَّامِهِ وَوَقَائِعِهِ ، فَلَا تَسْتَبْطِئُوا وَعِيدَهُ جَهْلًا بِأَخْذِهِ ، وَتَهَؤُنَا بِبَطْشِهِ ، وَيَأْسًا مِنْ بَأْسِهِ . فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَلْعَنِ الْقَرْنَ الْمَاضِيَ بَيْنَ أَيْدِيكُمْ إِلَّا لِتَرْكِهِمُ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ . فَلَعَنَ اللَّهُ السُّفَهَاءَ لِرُكُوبِ الْمَعَاصِي وَالْحُلَمَاءَ لِتَرْكِ التَّنَاهِي !

أَلَا وَقَدْ قَطَعْتُمْ قَيْدَ الْإِسْلَامِ ، وَعَظَلْتُمْ حُدُودَهُ ، وَأَمْتُمْ أَحْكَامَهُ . أَلَا وَقَدْ أَمَرَنِي اللَّهُ بِقِتَالِ أَهْلِ الْبَغْيِ وَالنَّكَثِ^(٢٦٥٩) وَالْفَسَادِ فِي الْأَرْضِ ، فَأَمَّا النَّاكِثُونَ فَقَدْ قَاتَلْتُ ، وَأَمَّا الْقَاسِطُونَ^(٢٦٦٠) فَقَدْ جَاهَدْتُ ، وَأَمَّا الْمَارِقَةُ^(٢٦٦١) فَقَدْ دَوَّخْتُ^(٢٦٦٢) ، وَأَمَّا شَيْطَانُ الرَّذَّةِ^(٢٦٦٣) فَقَدْ كُفِّيتُهُ بِصَعْقَةٍ^(٢٦٦٤) سُمِعَتْ لَهَا وَجْبَةٌ^(٢٦٦٥) قَلْبِهِ وَرَجَّةٌ صَدْرِهِ^(٢٦٦٦) ، وَبَقِيَتْ

rebels has remained. If Allāh allows me one more chance over them I will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

His Courage and Merits «May Peace be Upon him»

Even in my boyhood I had lowered the chest of (the famous men) of Arabia, and broken the horn points (i.e., defeated the chiefs) of the tribes of Rabi'ah and Muḍar. Certainly, you know my position of close kinship and special relationship with the Prophet of Allāh – peace and blessing of Allāh be upon him and his descendants. When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.

From the time of his weaning, Allāh had put a mighty angel with him to take him along the path of high character and good behaviour through day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Ḥirā', where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allāh – peace and blessing of Allāh be upon him and his descendants – and Khadijah, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood.

بَقِيَّةٌ مِنْ أَهْلِ الْبَغْيِ . وَلَئِنْ أَدِنَ اللَّهُ فِي الْكُرَّةِ عَلَيْهِمْ لِأَدِلَّنْ مِنْهُمْ (٢٦٦٧) إِلَّا مَا يَتَشَدَّرُ (٢٦٦٨) فِي أَطْرَافِ الْبِلَادِ تَشَدُّرًا !

شجاعته وفضله (عليه السلام)

أَنَا وَضَعْتُ فِي الصَّغَرِ بِكَلَاكِلِ (٢٦٦٩) الْعَرَبِ ، وَكَسَرْتُ نَوَاجِمَ (٢٦٧٠) قُرُونِ رَبِيعَةٍ وَمُضَرَ . وَقَدْ عَلِمْتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - بِالْقُرَابَةِ الْقَرِيبَةِ ، وَالْمَنْزِلَةِ الْخَصِيصَةِ . وَضَعَنِي فِي حِجْرِهِ وَأَنَا وَلَدٌ يَضُمُّنِي إِلَى صَدْرِهِ ، وَيَكْنُفُنِي فِي فِرَاشِهِ ، وَيُمَسِّنِي جَسَدَهُ ، وَيُسَمِّنِي عَرَفَهُ (٢٦٧١) . وَكَانَ بِمَضْغِ الشَّيْءِ ثُمَّ يُلْقِمُنِيهِ ، وَمَا وَجَدَ لِي كَذِبَةً فِي قَوْلٍ ، وَلَا خَطْلَةً (٢٦٧٢) فِي فِعْلٍ . وَلَقَدْ قَرَنَ اللَّهُ بِهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مِنْ لَدُنْ أَنْ كَانَ فَطِيمًا أَعْظَمَ مَلَكٍ مِنْ مَلَائِكَتِهِ يَسْلُكُ بِهِ طَرِيقَ الْمَكَارِمِ ، وَمَحَاسِنَ أَخْلَاقِ الْعَالَمِ ، لَيْلَهُ وَنَهَارُهُ . وَلَقَدْ كُنْتُ أَتَّبِعُهُ أَتِّبَاعَ الْفَصِيلِ (٢٦٧٣) أَثَرُ أُمِّهِ ، يَرْفَعُ لِي فِي كُلِّ يَوْمٍ مِنْ أَخْلَاقِهِ عِلْمًا (٢٦٧٤) ، وَيَأْمُرُنِي بِالْإِقْتِدَاءِ بِهِ . وَلَقَدْ كَانَ يُجَاوِرُ فِي كُلِّ سَنَةٍ بِحِرَاءِ (٢٦٧٥) فَارَاهُ ، وَلَا يَرَاهُ غَيْرِي . وَلَمْ يَجْمَعْ بَيْنَ وَاحِدٍ يَوْمَئِذٍ فِي الْإِسْلَامِ غَيْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَخَدِيجَةَ وَأَنَا ثَالِثُهُمَا . أَرَى نُورَ الْوَحْيِ وَالرَّسَالَةِ ، وَأَشْمُ رِيحَ النُّبُوَّةِ .

When the revelation descended on the Prophet of Allāh – peace and blessing of Allāh be upon him and his descendants – I heard the moan of Satan. I said, “O’ Prophet of Allāh, what is this moan?” and he replied, “This is Satan who has lost all hope of being worshipped. O’ ‘Alī, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue.”

I was with him when a party of the Quraysh came to him and said to him, “O’ Muḥammad, you have made a big claim which none of your fore-fathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar.”

The Messenger of Allāh said: “What do you ask for?” They said: “Ask this tree to move for us, even with its roots, and stop before you.” The Prophet said, “Verily, Allāh has power over everything. If Allāh does it for you, will you then believe and stand witness to the truth?” They said “Yes”. Then he said, “I shall show you whatever you want, but I know that you won’t bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me).” Then the Holy Prophet said: “O’ tree, if you do believe in Allāh and the Day of Judgement, and know that I am the Prophet of Allāh, come up with your roots and stand before me with the permission of Allāh.” By Him who deputed the Prophet with truth, the tree did remove itself with its roots and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allāh

وَلَقَدْ سَمِعْتُ رَنَّةَ الشَّيْطَانِ حِينَ نَزَلَ الْوَحْيُ عَلَيْهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا هَذِهِ الرَّنَّةُ؟ فَقَالَ: «هَذَا الشَّيْطَانُ قَدْ آيَسَ مِنْ عِبَادَتِهِ. إِنَّكَ تَسْمَعُ مَا أَسْمَعُ، وَتَرَى مَا أَرَى، إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ، وَلَكِنَّكَ لَوَزِيرٌ وَإِنَّكَ لَعَلَى خَيْرٍ». وَلَقَدْ كُنْتُ مَعَهُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - لَمَّا أَتَاهُ الْمَلَأُ مِنْ قُرَيْشٍ، فَقَالُوا لَهُ: يَا مُحَمَّدُ، إِنَّكَ قَدْ أَدْعَيْتَ عَظِيمًا لَمْ يَدْعِهِ آبَاؤُكَ وَلَا أَحَدٌ مِنْ بَيْنِكَ، وَنَحْنُ نَسْأَلُكَ أَمْرًا إِنْ أَنْتَ أَجَبْتَنَا إِلَيْهِ وَأَرَيْتَنَاهُ، عَلِمْنَا أَنَّكَ نَبِيٌّ وَرَسُولٌ، وَإِنْ لَمْ تَفْعَلْ عَلِمْنَا أَنَّكَ سَاحِرٌ كَذَّابٌ. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «وَمَا تَسْأَلُونَ؟» قَالُوا: تَدْعُونَا هَذِهِ الشَّجَرَةَ حَتَّى تَنْقَلِعَ بِعُرُوقِهَا وَتَقِفَ بَيْنَ يَدَيْكَ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فَإِنْ فَعَلَ اللَّهُ لَكُمْ ذَلِكَ، أَتُؤْمِنُونَ وَتَشْهَدُونَ بِالْحَقِّ؟» قَالُوا: نَعَمْ، قَالَ: «فَإِنِّي سَأَرِيكُمْ مَا تَطْلُبُونَ، وَإِنِّي لَأَعْلَمُ أَنَّكُمْ لَا تَفِيئُونَ» ^(٢٦٧٦) إِلَى خَيْرٍ، وَإِنَّ فِيكُمْ مَنْ يُطْرَحُ فِي الْقَلْبِ ^(٢٦٧٧)، وَمَنْ يُحْزَبُ الْأَحْزَابِ». ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «يَا أَيُّهَا الشَّجَرَةُ إِنْ كُنْتُ تُؤْمِنِينَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَتَعْلَمِينَ أَنَّي رَسُولُ اللَّهِ، فَانْقَلِعِي بِعُرُوقِكِ حَتَّى تَقِفِي بَيْنَ يَدَيَّ بِإِذْنِ اللَّهِ». فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَأَنْقَلَعَتْ بِعُرُوقِهَا، وَجَاءَتْ وَلَهَا دَوِيٌّ شَدِيدٌ، وَقَصَفَ ^(٢٦٧٨) كَقَصْفِ أَجْنَحَةِ الطَّيْرِ، حَتَّى وَقَفَتْ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُرْفَرَفَةً،

while some of its twigs came down onto my shoulders, and I was on the right side of the Holy Prophet.

When the people saw this they said by way of pride and vanity, "Now you order half of it to come to you and the other half of it remain (in its place)." The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allāh. Then they said, disbelieving and revolting, "Ask this half to get back to its other half and be as it was." The Prophet ordered it and it returned. Then I said, "O Prophet of Allāh, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allāh, the Sublime, in testimony to your Prophethood and to highten your word. Upon this all the people shouted, "Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs."

Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allāh. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allāh), and over beacons (of guidance) in the day. They hold fast to the rope of the Qur'ān, revive the traditions of Allāh and of His Prophet. They do not boast nor indulge in self conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) acts.

1. The intention is that "you should not create conditions by which you may be deprived of Allāh's favours, like the jealous who aims at harming him of whom he is jealous."

2. The intention is to say that if belief is accepted under force of awe and fear and worship is offered under the influence of power and authority then neither will it be belief in the true sense nor worship in real spirit.

وَأَلَقْتُ بِغُضَنِهَا الْأَعْلَى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَبِغَضِ
 أَغْصَانِهَا عَلَى مَنْكِبِي ، وَكُنْتُ عَنْ يَمِينِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، فَلَمَّا
 نَظَرَ الْقَوْمُ إِلَى ذَلِكَ قَالُوا - عُلُوءًا وَاسْتِكْبَارًا - : فَمَرَهَا فَلْيَأْتِكَ نِصْفُهَا
 وَيَبْقَى نِصْفُهَا ، فَأَمَرَهَا بِذَلِكَ ، فَأَقْبَلَ إِلَيْهِ نِصْفُهَا كَأَعْجَبِ إِقْبَالٍ
 وَأَشَدِّهِ دَوِيًّا ، فَكَادَتْ تَلْتَفُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، فَقَالُوا
 - كُفْرًا وَعُتُوًّا - : فَمَرُ هَذَا النِّصْفَ فَلْيَرْجِعْ إِلَى نِصْفِهِ كَمَا كَانَ ،
 فَأَمَرَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَرَجَعَ ، فَقُلْتُ أَنَا : لَا إِلَهَ إِلَّا اللَّهُ ، إِنِّي
 أَوَّلُ مُؤْمِنٍ بِكَ يَا رَسُولَ اللَّهِ ، وَأَوَّلُ مَنْ أَقْرَبَ بَانَ الشَّجَرَةَ فَعَلَتْ مَا فَعَلْتَ
 بِأَمْرِ اللَّهِ تَعَالَى تَصْدِيقًا بِنُبُوتِكَ ، وَإِجْلَالًا لِكَلِمَتِكَ . فَقَالَ الْقَوْمُ
 كُلُّهُمْ : بَلْ سَاحِرٌ كَذَّابٌ ، عَجِيبُ السَّخْرِ خَفِيفٌ فِيهِ ، وَهَلْ يُصَدِّقُكَ
 فِي أَمْرِكَ إِلَّا مِثْلُ هَذَا ! (يَغْنُونِي) وَإِنِّي لَمِنْ قَوْمٍ لَا تَأْخُذُهُمْ فِي اللَّهِ
 لَوْمَةٌ لَائِمٌ ، سِيَمَاهُمْ سِيَمَا الصِّدِّيقِينَ ، وَكَلَامُهُمْ كَلَامُ الْأَبْرَارِ ،
 عَمَّارٌ (٢٦٧٩) اللَّيْلِ وَمَنَارُ النَّهَارِ . مُتَمَسِّكُونَ بِحَبْلِ الْقُرْآنِ ؛ يُحْيُونَ سُنَنَ
 اللَّهِ وَسُنَنَ رَسُولِهِ ؛ لَا يَسْتَكْبِرُونَ وَلَا يَغْلُونَ ، وَلَا يَغْلُونَ (٢٦٨٠) وَلَا
 يُفْسِدُونَ . قُلُوبُهُمْ فِي الْجَنَانِ ، وَأَجْسَادُهُمْ فِي الْعَمَلِ !

This is because belief is the name of inner testimony and heart-felt conviction. The conviction produced by force and compulsion can be only verbal but not heart-felt. Similarly, worship is the name of open acknowledgement of one's position of servitude. Worship which is devoid of the feeling of servitude or the sense of devotion and which is performed only in view of authority or fear cannot be real worship. Therefore, such belief and such worship would not present their correct connotation.

3. The reason for specifying the learned and the poor is that the learned has the light of learning to lead him, which the destitution of the poor may deny to him. In spite of this, both the learned and the poor fall into his deceit.

Then how can the ignorant save himself from his clutches, and how can the rich, who has all the means to get into wrong ways, defend himself against him.

Nay! Verily man is wont to rebel!

As he deemeth himself needless!

4. If a glance is cast at the rise and fall and events and happenings of the past people, this fact will shine like daylight that the rise and fall of communities is not the result of luck or chance, but that, to a great extent, it is affected by their acts and deeds. And of whatever type those deeds are, their results and consequences are in accord with them. Consequently, the stories and events of past people openly reflect that the result of oppression and evil deeds has always been ruin and destruction, while the consequence of virtuous action and peaceful living was always good luck and success. Since time and people make no difference, if the same conditions appear again and the same actions are repeated the same results must accrue which had appeared in the earlier set of circumstances, because the accrual of the results of good or bad actions is sure and certain like the properties and effects of everything. If this were not so it would not be possible to kindle hope in the minds of the oppressed and the afflicted by presenting to them past events and their effects, nor could the oppressors and tyrants be warned of the ill-effects of their deeds, on the ground that it was not necessary that the same would accrue now as had accrued earlier. But it is the universality of causality which makes past events the object of a lesson for posterity. Consequently, it was for this purpose that Amir

al-mu'minin provoked thinking and consideration and mentioned the various events of Banū Ismā'il, Banū Is'hāq and Banū Isrā'il and their affliction at the hands of the kings of Persia and Rome.

The progeny of Ismael, the elder son of Ibrāhim (Abraham), is called Banū Ismā'il while the progeny of his younger son Issac is called Banū Is'hāq which later continued to divide into various off-shoots and acquired different names. Their original abode was at Canaan in Palestine, where Ibrāhim had settled after the immigration from the plains of the Euphrates and the Tigris. His son Ismā'il had settled in the Hijāz, where Ibrāhim had left him and his mother Hājar (Hagar). Ismā'il married as-Sayyidah bint Muḍāḍ a woman of the tribe of Jurhum which also inhabited this very area. His progeny sprang from her and spread throughout the world. The other son of Ibrāhim namely Is'hāq remained in Canaan. His son was Ya'qūb (Jacob/Israel) who married Liyā the daughter of his mother's brother and after her death married his other daughter. Both of them bore him progeny which is known as Banū Isrā'il. One of his sons was Yūsuf (Joseph), who reached the neighbouring country, Egypt, through an accident, and, after suffering slavery and imprisonment, eventually became the ruler and occupier of the throne.

After this change, he sent for all his relations and kith and kin and in this way Egypt became the abode of Banū Isrā'il. For some time they lived there in peace and safety, and led a life of respect and esteem, but by and by the locals began to view them with disdain and hatred and made them the target of all sorts of tyrannies, so much so that they used to kill their children and retained their women as slave-maids, as a result of which their determination and courage was trampled and their spirit of freedom was completely subdued. At last, conditions changed and the period of their troubles came to an end, after four hundred years of the shackles of slavery; when Allāh sent Mūsā to deliver them from the oppression of Pharaoh. Mūsā set off with them to leave Egypt but in order to destroy the Pharaoh, Allāh turned them towards the Nile where there was all flood in front, and on the rear the huge forces of the Pharaoh. This bewildered them much, but Allāh commanded Mūsā to enter the river without fear. Thus, when he went forward, there appeared in the river not only one but several courses to pass through and Mūsā crossed to the other side of the river along with Banū Isrā'il. Pharaoh was closely following. When he saw them passing he too advanced with his army but when they reached the middle of the stream the still water began moving and, engulfing Pharaoh

and his army in its waves, finished them. About them the Qur'an says:

And (remember ye) when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and by letting your women alive, and in that was a great trial from your Lord. (2:49)

However, when, after leaving the boundaries of Egypt, they entered their mother-land Palestine, they established their own state and began to live in freedom, and Allāh changed their lowliness and disgrace into the greatness and sublimity of rule and power. In this connection, Allāh says:

And made We inheritors the people who were deemed weak (to inherit) the eastern parts of the earth and the western parts of it, which we had blessed therein (with fertility) and the good word of thy Lord was fulfilled in the children of Israel for what they did endure; and destroyed We, what Pharaoh and his people had wrought, and what shade they did make. (Qur'an, 7:137)

On occupying the throne of rule and regaining prosperity and peacefulness, Banū Isrā'īl forgot all the ignominies and disgraces of the period of slavery, and instead of being thankful to Allāh for the favours granted by Him they took to rebellion and revolt. Consequently, they shamelessly indulged in vices and misconduct and partook in mischiefs and evil deeds to the maximum, made lawful things unlawful and unlawful things lawful by false excuses and disobeyed the prophets who tried to preach and correct them under the command of Allāh, and even killed them. The natural consequence of their vicious activities was that they were caught in punishment for their deeds. Consequently, Nebuchadnezzar, who was ruling in Babylon (Iraq) in 600 B.C., rose to march against Syria and Palestine and killed seventy thousand Banū Isrā'īl with his blood-thirsty swords, devastated their towns, drove away the survivors with him like sheep and goats and threw them in the abyss of ignominy by turning them into slaves. Although after this ruination there seemed no way for them to regain position and power, yet nature gave them still another chance to recover. When Nebuchadnezzar died and power came in the hands of Belshazzar he started all sorts of oppression on the people. Being disgusted with this, they sent word to the ruler of Persia that they were tired of enduring the oppression of their ruler and that he should rescue them from him, and free them from the oppression of Belshazzar. Cyrus the Great, who was a just and upright ruler, rose up in

response to this request and, with the cooperation of the local population, overturned the government, as a consequence of which the yoke of slavery on Banū Isrā'il's necks was also removed, and they were allowed to return to Palestine. Thus, after seventy years of subjugation they again set foot in their homeland and took over the reins of government. If they had taken their lesson from the past events they would not have committed the same evils as a consequence of which they had to suffer slavery; but the mental constitution of this community was such that whenever they achieved prosperity and freedom from care they lost themselves in the intoxication of riches and in the enjoyment of pleasure, mocked the laws of religion, derided the prophets and even killing them did not mean anything serious to them. Thus, when their ruler Herod at the request of his sweetheart, beheaded the Prophet Yahyā (John) and presented his head to her, none of them raised any voice against this brutality or was affected by it in any manner. This was the state of their unruliness and fierceness when 'Isā made his appearance. He stopped them from evil deeds and exhorted them to adopt good habits, but they opposed him too and gave him troubles of various sorts, so much so that they tried to end his life. However, Allāh foiled all their devices and made 'Isā safe against their approach. When their disobedience reached this stage and their capacity to accept guidance was completely wiped out, fate decided to ruin them and made full arrangements for their annihilation and destruction. The ruler of Roma (Byzantia) Vespasianus sent his son Titus to attack Syria, he laid siege round Jerusalem, demolished the houses and broke down the walls of the Synagogue as a result of which thousands of Banū Isrā'il left their houses and became scattered abroad, while thousands died of hunger; and those who remained were put to sword. Most of them settled in Hijāz, but because of their rejecting Prophet Muḥammad (p.b.u.h.a.h.p.) their unity was so disturbed that they could never again converge on any one centre of honour and could never regain a life of prestige and dignity in place of disgrace and ignominy.

In the same way the ruler of Persia made serious attacks on Arabia and subjugated the inhabitants of those places. Thus, Shāpūr ibn Hurmuz, at the age of sixteen, took with him four thousand combatants and attacked Arabs who resided within the boundaries of Persia and then advanced towards Bahrain, Qaṭīf and Hajar and ruined Banū Tamīm, Banū Bakr ibn Wā'il and Banū 'Abd al-Qays and cut through the shoulders of seventy thousand Arabs, after which his nickname became "Dhu'l-Aktāf" (the shoulderer). He forced the Arabs that they should live in tents built of hair, should grow

long hair on their heads, should not wear white clothes and should ride unsaddled horses. Then he settled twelve thousand people of Iṣfahān and other cities of Persia in the area between Iraq and Syria. In this way he drove the inhabitants of those places from fertile lands to waterless forests which had neither any of the conveniences of life nor means of livelihood, and for long these people remained the victims of other's oppression due to their own disunity and division. At last, Allāh deputed the Prophet and raised them out of disgrace to the highest pinnacle of progress and sublimity.

5. Amir al-mu'minin, Abū Ayyūb al-Anṣārī, Jābir ibn 'Abdullāh al-Anṣārī, 'Abdullāh ibn Mas'ūd, 'Ammār ibn Yāsir, Abū Sa'id al-Khudrī and 'Abdullāh ibn 'Abbās narrated that the Holy Prophet commanded 'Alī ibn Abī Ṭālib to fight those who are pledge-breakers (*nākithīn*), deviators from truth (*qāsiṭīn*) and those who have left the faith (*māriqīn*). (*al-Mustadrak*, vol.3, p.139; *al-Isti'āb*, vol.3, p.1117; *Uṣd al-ghābah*, vol.3, pp.32–33; *ad-Durr al-manthūr*, vol.6, p.18; *al-Khaṣā'iṣ al-kubrā*, vol.2, p.138; *Majma' az-zawā'id*, vol.5, p.186; vol.6, p.235; vol.7, p.238; *Kanz al-'ummāl*, vol.6, pp.72,82,88,155,215,319,391,392; *Tārīkh Baghdād*, vol.8, p.340; vol.13, pp.186–187; *at-Tārīkh*, Ibn 'Asākir, vol.5, p.41; *at-Tārīkh*, Ibn Kāthir, vol.7, pp.304–306; *ar-Riyāḍ an-naḍarah*, vol.2, p.240; *Sharḥ al-mawāhib al-ladunniyyah*, vol.3, pp.316–317; *Muwaddaḥ al-awhām*, vol.1, p.386).

Ibn Abi'l-Ḥadīd says: "It has been proved (by right ascription) from the Holy Prophet that he said to 'Alī (p.b.u.h.):

You will fight after me those who are pledge-breakers, deviators from truth and those who have gone out of the faith.

"The pledge-breakers were the people of Jamal, because they broke their allegiance with him. The deviators from truth were the people of Syria (ash-Shām) at Ṣiffin. Those who have gone out of the faith were the Khārijites at an-Nahrawān. Regarding these three groups, Allāh says (about the first one):

Verily, those who swear their fealty unto thee do but swear fealty unto Allāh; the hand of Allāh is above their hands; so whosoever violateth his oath, doth violate it only to the hurt of his (own) self; . . . (Qur'ān, 48:10)

(About the second group) Allāh says:

And as for the deviators, they shall be for the hell, a fuel. (Qur'ān, 72:15)"

Concerning the third group, Ibn Abi'l-Ḥadīd has referred to the following tradition (*ḥadīth*) that al-Bukhārī (in *aṣ-Ṣaḥīḥ*, vol.4, pp.166–167, 243), Muslim (in *aṣ-Ṣaḥīḥ*, vol.3, pp.109–117), at-Tirmidhī (in *al-Jāmi' aṣ-Ṣaḥīḥ*, vol.4, p.481), Ibn Mājah (in *as-Sunan*, vol.1, pp.59–62), an-Nasā'ī (in *as-Sunan*, vol.3, pp.65–66), Mālik ibn Anas (in *al-Muwatta'*, pp.204–205), ad-Dār'quṭnī (in *as-Sunan*, vol.3, pp.131–132), ad-Dārimī (in *as-Sunan*, vol.2, p.133), Abū Dāwūd (in *as-Sunan*, vol.4, pp.241–246), al-Ḥākim (in *al-Mustadrak*, vol.2, pp.145–154; vol.4, p.531), Aḥmad ibn Ḥanbal (in *al-Musnad*, vol.1, pp.88,140,147; vol.3, pp.56,65) and al-Bayḥaqī (in *as-Sunan al-kubrā'*, vol.8, pp.170–171) have narrated through a group of the companions of the Holy Prophet that he said about Dhu'l-Khuwayṣirah (the surname for Dhu'th-Thudayyah Ḥurqūṣ ibn Zuhayr at-Tamīmī, the chief of the Khārījites):

From this very person's posterity there will arise people who will recite the Qu'ān, but it will not go beyond their throat; they will kill their followers of Islam and will spare the idol-worshippers. They will glance through the teaching of Islam as hurriedly as the arrow passes through its prey. If I were to ever find them I would kill them like 'Ād.

Then Ibn Abi'l-Ḥadīd continues:

This is the sign for his (Holy Prophet's) prophethood and his prophecy of the secret knowledge. (*Sharḥ Nahj al-balāghah*, vol.13, p.183)

6. By "Satan of the pit" the reference is to Dhu'th-Thudayyah (whose full name already mentioned in Foot-note No.5) who was killed in Nahrawān by the stroke of lightning from the sky, and there was no need to kill him by sword. The Holy Prophet had foretold his death. Therefore, after the annihilation of the Khārījites at Nahrawān, Amīr al-mu'minin came out in search, but could not find his body anywhere. In the meantime, ar-Rayyān ibn Ṣabirah saw forty to fifty bodies in a pit on the bank of the canal. When they were taken out the body of Dhu'th-Thudayyah was also found among them. He was called Dhu'th-Thudayyah because of a mass of flesh on his shoulder. When Amīr al-mu'minin saw his body he said, "Allāh is Great, neither I spoke lie nor was I told wrong." (Ibn Abi'l-Ḥadīd, vol.13, pp. 183–184; at-Ṭabari, vol.1, pp.3383–3384; Ibn al-Athir, vol.3, p.348)

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It is related that a companion of Amīr al-mu'minīn called Hammām¹ who was a man devoted to worship said to him, "O' Amīr al-mu'minīn, describe to me the pious man in such a way as though I see them." Amīr al-mu'minīn avoided the reply and said, "O' Hammām, fear Allāh and perform good acts because 'Verily, Allāh is with those who guard (themselves against evil), and those who do good (to others)'" (Qur'ān, 16:128). Hammām was not satisfied with this and pushed him to speak. Thereupon, Amīr al-mu'minīn praised Allāh and extolled Him and sought His blessings on the Holy Prophet and then spoke:

Now then, Allāh the Glorified, the Sublime, created (the things of) creation. He created them without any need for their obedience or being safe from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world.

Thus, the God-fearing in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allāh has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their hearts, and, so, everything else appears small in their eyes. Thus to them, Paradise is as though they see it and are enjoying its favours. To them, Hell is also as if they see it and are suffering punishment in it.

1. According to Ibn Abi'l-Ḥadīd this is Hammām ibn Shurayḥ but al-Allāmah al-Majlisī says that apparently this is Hammām ibn 'Ubādah.

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يصف فيها المتقين

روي أن صاحباً لأمر المؤمنين عليه السلام يقال له همام كان رجلاً عابداً ، فقال له : يا أمير المؤمنين ، صف لي المتقين حتى كأني أنظر إليهم . فتناقل عليه السلام عن جوابه ثم قال : يا همام ، اتق الله وأحسن : ف « ان الله مع الذين اتقوا والذين هم محسنون » . فلم يقنع همام بهذا القول حتى عزم عليه ، فحمد الله وأثنى عليه ، وصلى على النبي - صلى الله عليه وآله - ثم قال عليه السلام :

أَمَّا بَعْدُ ، فَإِنَّ اللَّهَ - سُبْحَانَهُ وَتَعَالَى - خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيًّا عَنْ طَاعَتِهِمْ ، آمِنًا مِنْ مَعْصِيَتِهِمْ ، لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةٌ مِنْ عَصَاهُ ، وَلَا تَنْفَعُهُ طَاعَةٌ مِنْ أَطَاعَهُ . فَقَسَمَ بَيْنَهُمْ مَعَاشَهُمْ ، وَوَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ . فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ : مَنْطِقُهُمُ الصَّوَابُ ، وَمَلْبَسُهُمُ الْاِقْتِصَادُ ^(٢٦٨١) ، وَمَشْيُهُمُ التَّوَاضُّعُ . غَضُّوا أَبْصَارَهُمْ ^(٢٦٨٢) عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ ، وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ . نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نَزَلَتْ فِي الرَّخَاءِ ^(٢٦٨٣) . وَلَوْلَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ ، شَوْقًا إِلَى الثَّوَابِ ، وَخَوْفًا مِنَ الْعِقَابِ . عَظَّمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصْغَرُ مَا دُونَهُ فِي أَعْيُنِهِمْ ، فَهُمْ وَالْجَنَّةُ كَمَنْ قَدْ رَأَاهَا ، فَهُمْ فِيهَا مُنْعَمُونَ ، وَهُمْ وَالنَّارُ كَمَنْ قَدْ رَأَاهَا ، فَهُمْ فِيهَا مُعَذَّبُونَ .

Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while, and in consequence they secured comfort for a long time. It is a beneficial transaction that Allāh made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom.

During a night they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse which contains fear (of Hell) they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allāh, the Sublime, for their deliverance. During the day they are enduring, learned, virtuous and God-fearing. Fear (of Allāh) has made them thin like arrows. If any one looks at them he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad.

They are not satisfied with their meagre good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of

قُلُوبُهُمْ مَحْزُونَةٌ ، وَشُرُورُهُمْ مَأْمُونَةٌ ، وَأَجْسَادُهُمْ نَحِيفَةٌ ، وَحَاجَاتُهُمْ خَفِيفَةٌ ، وَأَنْفُسُهُمْ عَفِيفَةٌ . صَبَرُوا أَيَّامًا قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً . تِجَارَةٌ مُرَبِّحَةٌ^(٢٦٨٤) يَسَّرَهَا لَهُمْ رَبُّهُمْ . أَرَادَتْهُمْ الدُّنْيَا فَلَمْ يُرِيدُوهَا ، وَأَسْرَتْهُمْ فَفَدَوْا أَنْفُسَهُمْ مِنْهَا . أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ ، تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يَرْتَلُونَهَا تَرْتِيلًا^(٢٦٨٥) . يُحْزَنُونَ بِهِ أَنْفُسَهُمْ وَيَسْتَشِيرُونَ^(٢٦٨٦) بِهِ دَوَاءَ دَائِهِمْ . فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعًا ، وَتَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقًا ، وَظَنُّوا أَنَّهَا نُصَبَ أَعْيُنِهِمْ . وَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ ، وَظَنُّوا أَنَّ زَفِيرَ^(٢٦٨٧) جَهَنَّمَ وَشَهِيقَهَا^(٢٦٨٨) فِي أُصُولِ آذَانِهِمْ ، فَهُمْ حَانُونَ^(٢٦٨٩) عَلَى أَوْسَاطِهِمْ ، مُفْتَرِشُونَ لِجِبَاهِهِمْ^(٢٦٩٠) وَأَكْفُهُمْ وَرُكْبِهِمْ ، وَأَطْرَافِ أَقْدَامِهِمْ ، يَطْلُبُونَ إِلَى اللَّهِ تَعَالَى فِي فَكَالِكَ رِقَابِهِمْ^(٢٦٩١) . وَأَمَّا النَّهَارُ فَحُلَمَاءُ عُلَمَاءَ ، أَبْرَارٌ أَتْقِيَاءُ . قَدْ بَرَّاهُمْ الْخَوْفُ بَرِّي الْقِدَاحِ^(٢٦٩٢) يَنْظُرُ إِلَيْهِمُ النَّازِرُ فَيَحْسَبُهُمْ مَرْضَى ، وَمَا بِالْقَوْمِ مِنْ مَرَضٍ ، وَيَقُولُ : لَقَدْ خُولِطُوا^(٢٦٩٣) !

وَلَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ ! لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمْ الْقَلِيلَ ، وَلَا يَسْتَكْبِرُونَ الْكَثِيرَ . فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ ، وَمِنْ أَعْمَالِهِمْ مُشْفِقُونَ^(٢٦٩٤) إِذَا زُكِّيَ^(٢٦٩٥) أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ ، فَيَقُولُ :

highly, he says: "I know myself better than others, and my Lord knows me better than I know. O' Allāh do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know."

The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening he is anxious to offer thanks (to Allāh). In the morning his anxiety is to remember (Allāh). He passes the night in fear and rises in the morning in joy — fear lest night is passed in forgetfulness, and joy over the favour and mercy received by him. If his self refuses to endure a thing which it does not like he does not grant its request towards what it likes. The coolness of his eye lies in what is to last for ever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allāh) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

Indecent speech is far from him, his utterance is lenient, his evils are non-existent, his virtues are ever present, his good is

أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي ، وَرَبِّي أَعْلَمُ بِي مِنْ نَفْسِي ! اللَّهُمَّ لَا تَوَاخِذْنِي بِمَا يَقُولُونَ ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ .

فَمِنْ عَلَامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ ، وَحَزْمًا فِي لِينٍ ، وَإِيمَانًا فِي يَقِينٍ ، وَحِرْصًا فِي عِلْمٍ ، وَعِلْمًا فِي حِلْمٍ ، وَقَصْدًا فِي غِنَى ^(٢٦٩٦) ، وَخُشُوعًا فِي عِبَادَةٍ ، وَتَجَمُّلاً ^(٢٦٩٧) فِي فَاقَةٍ ، وَصَبْرًا فِي شِدَّةٍ ، وَطَلَبًا فِي حَلَالٍ ، وَنَشَاطًا فِي هُدًى ، وَتَحَرُّجًا ^(٢٦٩٨) عَنْ طَمَعٍ .

يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَهُوَ عَلَى وَجَلٍ . يُنْسِي وَهْمَهُ الشُّكْرُ ، وَيُضْبِحُ وَهْمَهُ الذِّكْرُ . يَبِيتُ حَذِرًا وَيُضْبِحُ فَرِحًا ؛ حَذِرًا لَمَّا حُذِرَ مِنَ الْغَفْلَةِ ، وَفَرِحًا بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرَّحْمَةِ . إِنْ اسْتَضَعَبَتْ ^(٢٦٩٩) عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطَهَا سُؤْلَهَا فِيمَا تُحِبُّ . قُرَّةُ عَيْنِهِ فِيمَا لَا يَزُولُ ، وَزَهَادَتُهُ فِيمَا لَا يَبْقَى ، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ ، وَالْقَوْلَ بِالْعَمَلِ . تَرَاهُ قَرِيبًا أَمَلُهُ ، قَلِيلًا زَلَلُهُ ، خَاشِعًا قَلْبُهُ ، قَانِعَةً نَفْسُهُ ، مَتَزُورًا ^(٢٧٠٠) أَكَلُهُ ، سَهْلًا أَمْرُهُ ، حَرِيزًا دِينَهُ ^(٢٧٠١) ، مَبْتَةً شَهْوَتُهُ ، مَكْظُومًا غَيْظُهُ . الْخَيْرُ مِنْهُ مَأْمُولٌ ، وَالشَّرُّ مِنْهُ مَأْمُونٌ . إِنْ كَانَ فِي الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ ، وَإِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ . يَغْفُو عَنْ ظَلَمِهِ ، وَيُعْطِي مَنْ حَرَمَهُ ، وَيَصِلُ مَنْ قَطَعَهُ ، بَعِيدًا فُحْشُهُ ^(٢٧٠٢) ، لِينًا قَوْلُهُ ، غَائِبًا مُنْكَرُهُ ، حَاضِرًا مَعْرُوفُهُ ،

ahead and mischief has turned its face (from him). He is dignified during calamities, patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbour, he does not feel happy at others misfortunes, he does not enter into wrong and does not go out of right.

If he is silent his silence does not grieve him, if he laughs he does not raise his voice, and if he is wronged he endures till Allāh takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.

It is related that Hammām passed into a deep swoon and then expired. Then Amīr al-mu'minīn said: Verily, by Allāh I had this fear about him. Then he added: Effective advices produce such effects on receptive minds. Someone² said to him: O' Amīr al-mu'minīn, how is it you do not receive such an effect? Amīr al-mu'minīn replied: Woe to you. For death there is a fixed hour which cannot be exceeded, and a cause which does not change. Now look, never repeat such talk which Satan had put on your tongue.

2. This man was 'Abdullāh ibn al-Kawwā' who was in the fore-front of the Khārijite movement and was a great opponent of Amīr al-mu'minīn.

مُقْبِلًا خَيْرُهُ ، مُذْبِرًا شَرُّهُ . فِي الزَّلَازِلِ (٢٧٠٣) وَقُورٍ (٢٧٠٤) ، وَفِي الْمَكَارِهِ صَبُورٌ ، وَفِي الرِّخَاءِ شُكُورٌ . لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ ، وَلَا يَأْتُمُ فِيمَنْ يُحِبُّ . يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ ، لَا يُضِيعُ مَا اسْتُحْفِظَ ، وَلَا يَنْسَى مَا ذُكِّرَ ، وَلَا يُنَابِزُ بِالْأَلْقَابِ (٢٧٠٥) ، وَلَا يُضَارُّ بِالْجَارِ ، وَلَا يَشْتُمُ بِالْمَصَائِبِ ، وَلَا يَدْخُلُ فِي الْبَاطِلِ ، وَلَا يَخْرُجُ مِنَ الْحَقِّ . إِنْ صَمَتَ لَمْ يَغْمَهُ صَمْتُهُ ، وَإِنْ ضَحِكَ لَمْ يَغْلُ صَوْتُهُ ، وَإِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ . نَفْسُهُ مِنْهُ فِي عَنَاءٍ ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ . أَتَعَبَ نَفْسَهُ لِأَخْرَجَتِهِ ، وَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ . بُعْدُهُ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ ، وَدُنُوهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ . لَيْسَ تَبَاعُدُهُ بِكِبَرٍ وَعَظَمَةٍ ، وَلَا دُنُوهُ بِمَكْرٍ وَخَدِيعَةٍ .

قال : فصق همام صقعة (٢٧٠٦) كانت نفسه فيها .

فقال أمير المؤمنين عليه السلام : أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ .
ثُمَّ قَالَ : أَهَكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا ؟

فقال له قائل : فما بالك يا أمير المؤمنين ؟

فقال عليه السلام : وَيَحَكَ ، إِنَّ لِكُلِّ أَجَلٍ وَقْتًا لَا يَعْدُوهُ ، وَسَبَبًا لَا يَتَجَاوَزُهُ . فَمَهْلًا ، لَا تَعُدُّ لِمِثْلِهَا ، فَإِنَّمَا نَفَثَ الشَّيْطَانُ عَلَى لِسَانِكَ !

SERMON 194

In description of hypocrites

We praise Allāh for the succour He has given us in carrying out His obedience and in preventing us from disobedience, and we ask Him to complete His favours (to us) and to make us hold on to His rope. We stand witness that Muḥammad is His slave and His Messenger. He entered every hardship in search of Allāh's pleasure and endured for its sake every grief. His near relations changed themselves for him and those who were remote from him (in relationship) united against him. The Arabs let loose the reins (of their horses to quicken their march) against him, and struck the bellies of their carriers to (rouse them) in fighting against him, so much so that enemies came to his threshold from the remotest places and most distant areas.

I advise you, O' creatures of Allāh, to fear Allāh and I warn you of the hypocrites, because they are themselves misguided and misguide others, and they have slipped and make others slip too. They change into many colours, and adopt various ways. They support you with all sorts of supports, and lay in waiting for you at every lookout. Their hearts are diseased while their faces are clean. They walk stealthily and tread like the approach of sickness (over the body). Their words speak of cure, but their acts are like incurable diseases. They are jealous of ease, intensify distress, and destroy hopes. Their victims are found lying down on every path, while they have means to approach every heart and they have (false) tears for every grief.

They eulogise each other and expect reward from each other. When they ask something they insist on it, if they reprove (any

١٩٤ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

يصف فيها المنافقين

نَحْمَدُهُ عَلَى مَا وَفَّقَ لَهُ مِنَ الطَّاعَةِ ، وَذَادَ (٢٧٠٧) عَنْهُ مِنَ الْمَعْصِيَةِ ،
وَنَسَّأَلُهُ لِمَنْتِهِ تَمَامًا ، وَبِحَبْلِهِ اعْتِصَامًا . وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ ، خَاضَ إِلَى رِضْوَانِ اللَّهِ كُلَّ غَمْرَةٍ (٢٧٠٨) ، وَتَجَرَّعَ فِيهِ كُلَّ
غُصَّةٍ (٢٧٠٩) . وَقَدْ تَلَوْنَ لَهُ الْأَذْنُونَ (٢٧١٠) ، وَتَأَلَّبَ عَلَيْهِ الْأَقْصُونَ (٢٧١١) ،
وَوَلَّعَتْ إِلَيْهِ الْعَرَبُ أَعْيُنَهَا (٢٧١٢) ، وَضَرَبَتْ إِلَى مُحَارَبَتِهِ بُطُونَ رَوَاحِلِهَا ،
حَتَّى أَنْزَلَتْ بِسَاحَتِهِ عَدَاوَتَهَا ، مِنْ أَبْعَدِ الدَّارِ ، وَأَسْحَقِ (٢٧١٣) الْمَزَارِ .
أَوْصِيَكُمْ ، عِبَادَ اللَّهِ ، بِتَقْوَى اللَّهِ ، وَأَحْذَرُكُمْ أَهْلَ النِّفَاقِ ، فَإِنَّهُمْ
الضَّالُّونَ الْمُضِلُّونَ ، وَالزَّالُّونَ الْمَزِلُّونَ (٢٧١٤) ، يَتَلَوْنُونَ الْوَأَنَاءَ ، وَيَفْتَنُونَ
أَفْتِنَانًا (٢٧١٥) . وَيَعْمِدُونَكُمْ بِكُلِّ عِمَادٍ (٢٧١٧) وَيَرْضُدُونَكُمْ (٢٧١٨)
بِكُلِّ مِرْصَادٍ (٢٧١٩) . قُلُوبُهُمْ دَوِيَّةٌ (٢٧٢٠) ، وَصِفَاحُهُمْ (٢٧٢١) نَقِيَّةٌ .
يَمْشُونَ الْخَفَاءَ (٢٧٢٢) ، وَيَدْبُونَ (٢٧٢٣) الضَّرَاءَ . وَصَفُهُمْ دَوَاءٌ ، وَقَوْلُهُمْ
شِفَاءٌ ، وَفَعْلُهُمُ الدَّاءُ الْعِيَاءُ (٢٧٢٤) . حَسَدُهُ (٢٧٢٥) الرِّخَاءُ ، وَمُؤَكِّدُو
الْبَلَاءِ ، وَمُقْنِطُو الرَّجَاءِ . لَهُمْ بِكُلِّ طَرِيقٍ صَرِيحٌ (٢٧٢٦) ، وَلِإِي كُلِّ
قَلْبٍ شَفِيعٌ ، وَلِكُلِّ شَجْوٍ (٢٧٢٧) دُمُوعٌ . يَتَقَارَضُونَ الثَّنَاءَ (٢٧٢٨) ،
وَيَتَرَاقِبُونَ الْجَزَاءَ : إِنْ سَأَلُوا الْحَفَا (٢٧٢٩) ، وَإِنْ عَذَلُوا (٢٧٣٠) كَشَفُوا ،

one) they disgrace (him), and if they pass verdict they commit excess. They have adopted for every truth a wrong way, for every erect thing a bender, for every living being a killer, for every (closed) door a key and for every night a lamp. They covet, but with despair, in order to maintain with it their markets, and to popularise their handsome merchandise. When they speak they create doubts. When they describe they exaggerate. First they offer easy paths but (afterwards) they make them narrow. In short, they are the party of Satan and the stings of fire.

Satan hath gained hold on them, so he maketh them forget the remembrance of Allāh; they are Satan's Party; Beware! verily, the party of Satan are the losers. (Qur'ān, 58:19)

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SERMON 195

**Allāh's praise, advice about fear of Allāh and
details about the Day of Judgement**

Praise be to Allāh who has displayed such effects of His authority and the glory of His sublimity through the wonders of His might that they dazzle the pupils of the eyes and prevent the minds from appreciating the reality of His attributes. I stand witness that there is no god but Allāh by virtue of belief, certainty, sincerity and conviction. I also stand witness that Muḥammad is His slave and His Prophet whom He deputed when the signs of guidance were obliterated and the ways of religion were desolate. So, he threw open the truth, gave advice to the people,

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وَإِنْ حَكَمُوا أَسْرَفُوا . قَدْ أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا ، وَلِكُلِّ قَائِمٍ مَائِلًا ،
 وَلِكُلِّ حَيٍّ قَاتِلًا ، وَلِكُلِّ بَابٍ مِفْتَاحًا ، وَلِكُلِّ لَيْلٍ مِصْبَاحًا . يَتَوَصَّلُونَ
 إِلَى الطَّمَعِ بِالْيَأْسِ لِيُقِيمُوا بِهِ أَسْوَاقَهُمْ ، وَيُنْفِقُوا ^(٢٧٣١) بِهِ أَغْلَاقَهُمْ ^(٢٧٣٢) .
 يَقُولُونَ فَيُشَبِّهُونَ ^(٢٧٣٣) ، وَيَصِفُونَ فَيُمَوِّهُونَ . قَدْ هَوَّنُوا الطَّرِيقَ ،
 وَأَضْلَعُوا الْمَضِيقَ ^(٢٧٣٤) ، فَهُمْ لَمَّةٌ ^(٢٧٣٥) الشَّيْطَانِ ، وَحُمَةٌ ^(٢٧٣٦) النَّيِّرَانِ :
 « أُولَئِكَ حِزْبُ الشَّيْطَانِ ، أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ » .

١٩٥ - وَمِنْ كُتُبِهِ عَلَيْهِ السَّلَامُ

يحمد الله ويشني على نبيه ويعظم

حمد الله

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ مِنْ آثَارِ سُلْطَانِهِ ، وَجَلَّالِ كِبَرِيَّاتِهِ ، مَا حَيَّرَ
 مُقِلَّ ^(٢٧٣٧) الْعُقُولِ مِنْ عَجَائِبِ قُدْرَتِهِ ، وَرَدَّعَ خَطَرَاتِ هَمَاهِمِ ^(٢٧٣٨)
 النُّفُوسِ عَنْ عِرْفَانِ كُنْهِ صِفَتِهِ .

الشهادتان

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، شَهَادَةَ إِيْمَانٍ وَإِيْقَانٍ ، وَإِخْلَاصٍ وَإِذْعَانٍ .
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ وَأَعْلَامُ الْهُدَى دَارِسَتُهُ ،
 وَمَنَاهِجُ الدِّينِ طَامِسَةٌ ^(٢٧٣٩) ، فَصَدَعَ ^(٢٧٤٠) بِالْحَقِّ ، وَنَصَحَ لِلخَلْقِ ،

guided them towards righteousness and ordered them to be moderate. May Allāh bless him and his descendants.

Know, O' creatures of Allāh, that He has not created you for nought and has not left you free. He knows the extent of His favours over you and the quantity of His bounty towards you. Therefore, ask Him for success and for the attainment of aims. Beg before Him and seek His generosity. No curtain hides you from Him, nor is any door closed before you against Him. He is at every place, in every moment and every instance. He is with every man and jinn. Giving does not create any breach in Him. Gifting does not cause Him diminution. A beggar cannot exhaust Him and paying (to others) cannot take Him to the end.

One person cannot turn His attention from another, one voice does not detract Him from another voice, and one grant of favour does not prevent Him from refusing another favour. Anger does not prevent Him from mercy, mercy does not prevent Him from punishing; His concealment does not hide His manifestness and His manifestness does not prevent Him from concealment. He is near and at the same time distant. He is high and at the same time low. He is manifest and also concealed. He is concealed yet well-known. He lends but is not lent anything. He has not created (the things of) creation after devising, nor did He take their assistance on account of fatigue.

I advise you, O' creatures of Allāh, to have fear of Allāh, for it is the rein and the mainstay (of religion). Hold fast to its salient points, keep hold of its realities. It will take you to abodes of easiness, places of comfort, fortresses of safety and houses of honour

وَهَدَىٰ إِلَى الرُّشْدِ ، وَأَمَرَ بِالْقَصْدِ ^(٢٧٤١) ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

العظة

وَأَعْلَمُوا ، عِبَادَ اللَّهِ ، أَنَّهُ لَمْ يَخْلُقْكُمْ عَبَثًا ، وَلَمْ يُرْسِلْكُمْ هَمَلًا ،
عَلِمَ مَبْلَغَ نِعَمِهِ عَلَيْكُمْ ، وَأَحْصَىٰ إِحْسَانَهُ إِلَيْكُمْ ، فَاسْتَفْتَحُوهُ ^(٢٧٤٢) ،
وَأَسْتَنْجِحُوهُ ^(٢٧٤٣) ، وَأَطْلَبُوا إِلَيْهِ وَأَسْتَمِنْحُوهُ ^(٢٧٤٤) ، فَمَا قَطَعَكُمْ عَنْهُ
حِجَابٌ ، وَلَا أَغْلِقَ عَنْكُمْ دُونَهُ بَابٌ ، وَإِنَّهُ لَبِكُلِّ مَكَانٍ ، وَفِي كُلِّ
حِينٍ وَأَوَانٍ ، وَمَعَ كُلِّ إِنْسٍ وَجَانٍ ؛ لَا يَثْلِمُهُ ^(٢٧٤٥) أَلْعَاءٌ ، وَلَا يَنْقُصُهُ
الْحَبَاءُ ^(٢٧٤٦) ، وَلَا يَسْتَنْفِدُهُ سَائِلٌ ، وَلَا يَسْتَقْصِيهِ نَائِلٌ ، وَلَا يَلْوِيهِ ^(٢٧٤٧)
شَخْصٌ عَنْ شَخْصٍ ، وَلَا يُلْهِيهِ صَوْتُ عَنْ صَوْتٍ ، وَلَا تَخْجِزُهُ هِبَةٌ
عَنْ سَلْبٍ ، وَلَا يَشْغُلُهُ غَضَبٌ عَنْ رَحْمَةٍ ، وَلَا تُؤْلِيهِ ^(٢٧٤٨) رَحْمَةٌ عَنْ
عِقَابٍ ، وَلَا يُجِنُّهُ ^(٢٧٤٩) الْبُطُونُ عَنِ الظُّهُورِ ، وَلَا يَقْطَعُهُ الظُّهُورُ عَنِ
الْبُطُونِ . قَرُبَ فَنَائٍ ، وَعَلَا فَدَنَاءٌ ، وَظَهَرَ فَبَطْنٌ ، وَبَطَنَ فَعَلَنَ ،
وَدَانَ ^(٢٧٥٠) وَلَمْ يَدْنِ . لَمْ يَذَرِ ^(٢٧٥١) الْخَلْقَ بِأَحْتِيَالٍ ^(٢٧٥٢) ، وَلَا أَسْتَعَانَ
بِهِمْ لِكَلَالٍ ^(٢٧٥٣) .

أَوْصِيَكُمْ ، عِبَادَ اللَّهِ ، بِتَقْوَى اللَّهِ ، فَإِنَّهَا الزَّمَامُ ^(٢٧٥٤) وَالْقِيَامُ ^(٢٧٥٥) ،
فَتَمَسَّكُوا بِوُثَائِقِهَا ، وَأَعْتَصِمُوا بِحَقَائِقِهَا ، تَوَلَّ بِكُمْ إِلَى أَكْنَانٍ ^(٢٧٥٦)
الدَّبَعَةِ ^(٢٧٥٧) وَأَوْطَانِ السَّعَةِ ، وَمَعَاqِلِ ^(٢٧٥٨) الْجَزْرِ ^(٢٧٥٩) وَمَنَازِلِ الْعِزِّ فِي

on *the Day* (of Judgement) *when eyes will be wide open*, (Qur'ān, 14:42), when there will be darkness all round, when small groups of camels pregnant for ten months will be allowed free grazing, and when the Horn will be blown, then every living being will die, every voice will become dumb, the high mountains and hard rocks will crumble (to pieces) so that their hard stones will turn into moving sand and their bases will become level. (On that day) there will be no interceder to intercede and no relation to ward off (trouble), and no excuse will be of avail.



SERMON 196

The condition of the world at the time of the proclamation of prophethood, the transience of this world and the state of its inhabitants.

Allāh deputed the Prophet when no sign of guidance existed, no beacon was giving light and no passage was clear.

I advise you, O' creatures of Allāh, to have fear of Allāh, and I warn you of this world which is a house from which departure is inevitable and a place of discomfort. He who lives in it has to depart, and he who stays here has to leave it. It is drifting with its people like a boat whom severe winds dash (here and there) in the deep sea. Some of them get drowned and die, while some of them escape on the surface of the waves, where winds push them with their currents and carry them towards their dangers. So, whatever is drowned cannot be restored, and whatever escapes is on the way to destruction.



«يَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ» ، وَتُظْلِمُ لَهُ الْأَفْطَارُ ، وَتُعْطَلُ فِيهِ
 صُرُومُ^(٢٧٦٠) الْعِشَارِ^(٢٧٦١) . وَيُنْفَخُ فِي الصُّورِ ، فَتَرْهَقُ كُلُّ مُهْجَةٍ ،
 وَتَبْكُمُ كُلُّ لَهْجَةٍ ، وَتَذِلُّ الشَّمُ^(٢٧٦٢) الشَّوَامِخُ^(٢٧٦٣) ، وَالصُّمُ^(٢٧٦٤)
 الرُّوَاْسِخُ^(٢٧٦٥) ، فَيَصِيرُ صَلْدُهَا^(٢٧٦٦) سَرَابًا^(٢٧٦٧) رَقْرَقًا^(٢٧٦٨) ، وَمَعْهَدُهَا^(٢٧٦٩)
 قَاعًا^(٢٧٧٠) سَمَلَقًا^(٢٧٧١) ، فَلَا شَفِيعَ يَشْفَعُ ، وَلَا حَمِيمَ يَنْفَعُ ، وَلَا
 مَعْدِرَةَ تَدْفَعُ .

١٩٦ — وَمِنْ خُطَبِ الْأَمِيرِ الْعَظِيمِ

بعثة النبي

بَعَثَهُ حِينَ لَا عِلْمَ قَائِمٌ ، وَلَا مَنَارٌ سَاطِعٌ ، وَلَا مِنْهَجٌ وَاضِحٌ .

العهدة بالزهد

أَوْصِيَكُمْ ، عِبَادَ اللَّهِ ، بِتَقْوَى اللَّهِ ، وَأَحْذَرُكُمْ الدُّنْيَا ، فَإِنَّهَا دَارُ
 شُخُوصٍ^(٢٧٧٢) ، وَمَحَلَّةُ تَنْغِيصٍ ، سَاكِنُهَا ظَاغِنٌ ، وَقَاطِنُهَا بَائِسٌ^(٢٧٧٣) ،
 تَعْمِيدُ^(٢٧٧٤) بِأَهْلِهَا مِيدَانَ السَّفِينَةِ تَقْصِفُهَا^(٢٧٧٥) الْعَوَاصِفُ فِي لُجَجِ
 الْبَحَارِ ، فَمِنْهُمْ الْغَرَقُ الْوَبِقُ^(٢٧٧٦) ، وَمِنْهُمْ النَّاجِي عَلَى بُطُونِ الْأَمْوَاجِ ،
 تَحْفِيزُهُ^(٢٧٧٧) الرِّيحُ بِأَذْيَالِهَا ، وَتَحْمِيلُهُ عَلَى أَهْوَالِهَا ، فَمَا غَرِقَ مِنْهَا
 فَلَيْسَ بِمُسْتَدْرِكٍ ، وَمَا نَجَا مِنْهَا فَلَيْلَى مَهْلِكٍ !

O' creatures of Allāh, you should know now that you have to perform (good) acts, because (at present) your tongues are free, your bodies are healthy, your limbs have movement, the area of your coming and going is vast and the course for your running is wide; before the loss of opportunity or the approach of death. Take death's approach as an accomplished fact and do not think it will come (hereafter).



SERMON 197

Amir al-mu'minin's attachment to the Holy Prophet.

The performance of his funeral rites

Those companions of Muḥammad — the peace and blessing of Allāh be upon him and his descendants — who were the custodians (of divine messages) know that I never disobeyed Allāh or His Messenger¹ — the peace and blessing of Allāh be upon him and his descendants — at all, and by virtue of the courage² with which Allāh honoured me I supported him with my life on occasions when even the brave turned away and feet remained behind (instead of proceeding forward).

When the Prophet — the peace and blessing of Allāh be upon him and his descendants — died his head was on my chest, and his (last) breath blew over my palms and I passed it over my face. I performed his (funeral) ablution, may Allāh bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voices, as they invoked Allāh's blessing on him, till we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death? Therefore depend on your intelligence and make your intentions pure in fighting your

عِبَادَ اللَّهِ ، أَلآنَ فَاعْلَمُوا ، وَالْأَلْسُنُ مُطْلَقَةٌ ، وَالْأَبْدَانُ صَاحِبَةٌ ،
وَالْأَعْضَاءُ لَدَنَةٌ (٢٧٧٨) ، وَالْمُنْقَلَبُ (٢٧٧٩) فَسِيحٌ ، وَالْمَجَالُ عَرِيضٌ ، قَبْلَ
إِرْهَاقِ (٢٧٨٠) الْفَوْتِ (٢٧٨١) ، وَحُلُولِ الْمَوْتِ . فَحَقِّقُوا عَلَيْكُمْ نَزُولَهُ ، وَلَا
تَنْتَظِرُوا قُدُومَهُ .

١٩٧ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

ينبه فيه على فضيلته لقبول قوله وأمره ونهيه

وَلَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ (٢٧٨٢) مِنْ أَصْحَابِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ - أَنِّي لَمْ أَرُدَّ عَلَى اللَّهِ وَلَا عَلَى رَسُولِهِ سَاعَةً قَطُّ . وَلَقَدْ وَاسَيْتُهُ (٢٧٨٣)
بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكُصُ (٢٧٨٤) فِيهَا الْأَبْطَالُ ، وَتَتَأَخَّرُ فِيهَا
الْأَقْدَامُ ، نَجْدَةً (٢٧٨٥) أَكْرَمَنِي اللَّهُ بِهَا .

وَلَقَدْ قُبِضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَإِنَّ رَأْسَهُ لَعَلَى
صَدْرِي . وَلَقَدْ سَالَتْ نَفْسُهُ فِي كَفِّي ، فَأَمَرْتُهَا عَلَى وَجْهِي . وَلَقَدْ
وُلِيتُ غُسْلَهُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَالْمَلَائِكَةُ أَعْوَانِي ، فَضَجَّتِ
الدَّارُ وَالْأَفْنِيَّةُ (٢٧٨٦) : مَلَأْتُ يَهَيْطُ ، وَمَلَأْتُ يَغْرُجُ ، وَمَا فَارَقْتُ سَمْعِي
هَيْئَةً (٢٧٨٧) مِنْهُمْ ، يُصَلُّونَ عَلَيْهِ حَتَّى وَارَيْنَاهُ فِي ضَرْبِهِ . فَمَنْ ذَا
أَحَقُّ بِهِ مِنِّي حَيًّا وَمَيِّتًا ؟ فَانْفِذُوا عَلَى بَصَائِرِكُمْ (٢٧٨٨) ، وَلْتَصَدُقْ

enemy, because I swear by Him who is such that there is no god but He, that I am on the path of truth and that they (the enemy) are on the misleading path of wrong. You hear what I say; and I seek Allāh's forgiveness for myself and for you.

1. Ibn Abi'l-Ḥadīd has written (in *Sharḥ Nahj al-balāghah*, vol.10, pp.180–183) that Amīr al-mu'minīn's saying that he never disobeyed the commands of the Prophet is a sort of taunt to those who felt no hesitation in rejecting the Prophet's commands, and sometimes even checked him. For example, when, at the time of the peace of al-Ḥudaybiyah, the Prophet was agreeable to negotiate peace with the unbelievers among the Quraysh, one of the companions became so enraged that he expressed doubts about the prophethood of the Prophet whereupon Abū Bakr had to say:

Woe be to you! Keep clinging to him. He is certainly Allāh's Messenger and He will not ruin him.

The introduction to the oath, 'inna', and the word of emphasis 'lam' which are used here to create conviction about the prophethood shows that the addressee had gone farther than mere doubt, because these words of emphasis are employed only when the stage of denial has been reached. However, if belief requires absence of doubt, the presence of doubt must imply defect in the belief, as Allāh says:

The believers are only those who believe in Allāh and His Messenger, they doubt not thereafter, . . . (Qur'ān, 49:15)

Similarly, when the Prophet intended to say the funeral prayers of Ubayy ibn Salūl the same companion said to him, "How do you intend to seek forgiveness for this Chief of hypocrites?" And he even drew away the Prophet by catching the skirt (of his shirt). Then the Prophet had to say, "No act of mine is beside the command of Allāh." In the same way the Prophet's command to accompany the force of Usāmah ibn Zayd was ignored. The greatest of all these insolences was displayed in connection with the Prophet's intention to write down his advice as to when such a blame was laid against the Prophet which proves an absence of belief in the commands of the *shari'ah*, and creates a doubt about each command as to whether it is based on divine revelation or (Allāh may forbid) just the result of mental disorder.

2. Who can deny that the ever-successful lion of Allāh, 'Alī ibn Abī

نِيَّاتُكُمْ فِي جِهَادِ عَدُوِّكُمْ . فَوَالَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَعَلِّي جَادَّةٌ الْحَقُّ ،
وَلَهُمْ لَعَلِّي مَزَلَّةٌ ^(٢٧٨٩) الْبَاطِلِ . أَقُولُ مَا تَسْمَعُونَ ، وَأَسْتَغْفِرُ اللَّهَ لِي
وَلَكُمْ !

* * * * *

Ṭālib (p.b.u.h.) shielded the Prophet on every critical occasion and performed the duty of protecting him by dint of the courage and valour gifted to him by Allāh. The first occasion of risking his life was when the unbelievers from the Quraysh decided finally to kill the Prophet and 'Ali slept on his bed surrounded by enemies and under the direct peril of swords, whereby the enemies were not able to succeed in their aims. Then, in those battles where the enemies used to attack the Prophet together and where the feet of even the reputed heroes could not stand firm. Amīr al-mu'minīn remained steadfast with the banner (of Islam) in his hand. Ibn 'Abd al-Barr and al-Hākim writes about it:

Ibn 'Abbās says that 'Ali had four qualities which no one else possessed. Firstly, he was the first among Arabs and non-Arabs to have said prayers with the Messenger of Allāh. Secondly, he always had the banner of Islam in his hand in every battle. Thirdly, when people ran away from the Prophet, 'Ali remained with him; and fourthly it was he who gave the Prophet his funeral ablution and laid him in his grave. (*al-Istī'ab*, vol.3, p.1090; *al-Mustadrak 'alā aṣ-ṣaḥīḥayn*, vol.3, p.111)

A study of the holy wars of Islam fought in the Prophet's days leaves no doubt that, except for the battle of Tabūk in which Amīr al-mu'minīn did not partake, all other battles bear testimony to his fine performance and all the successes are due to his valour. Thus, in the battle of Badr seventy unbelievers were killed, half of whom were killed by 'Ali's sword. In the battle of Uḥud, when victory changed into defeat as a result of the Muslims engaging themselves in the collection of booty, and they fled away under the sudden attack of the enemy, Amīr al-mu'minīn remained steadfast, taking *jihād* to be a religious obligation, and displayed such conspicuous performance in support and defence of the Prophet that the Prophet too acknowledged it and also the Angel. Again, in the battle of the Trench (al-Khandaq), the Prophet was accompanied by three thousand combatants, but none dared face 'Amr ibn 'Abdawadd. At last, Amīr al-mu'minīn killed him and saved the Muslims from ignominy. In the battle of Ḥunayn, the Muslims were proud of their number because they were ten thousand while the unbelievers were only four thousand, but here too they leapt onto the booty, as a consequence of which the unbelievers gained the opportunity, and pounced upon them. Bewildered with this sudden attack the Muslims fled away as the Holy Qur'ān says:

Most certainly did Allāh help you in many (battle) fields, and on the day of Ḥunayn, when made you vain your great number, but they availed you nothing, and was straitened the earth against you with all its extensiveness, then ye turned back in retreat. (9:25)

On this occasion also, Amīr al-mu'minīn was steady like a rock, and eventually, with Allāh's support, victory was achieved.

* * * * *

SERMON 198

Allāh's attribute of Omniscience

Allāh knows the cries of the beasts in the forest, the sins of the people in seclusion, the movements of the fishes in the deep seas and the rising of the water by tempestuous winds. I stand witness that Muḥammad is the choice of Allāh, the conveyor of His revelation and the messenger of His mercy.

Advantages of fear of Allāh

Now then, I advise you to fear Allāh, Who created you for the first time; towards Him is your return, with Him lies the success of your aims, at Him terminate (all) your desires, towards Him runs your path of right and He is the aim of your fears (for seeking protection). Certainly, fear of Allāh is the medicine for your hearts, sight for the blindness of your spirits, the cure for the ailments of your bodies, the rectifier of the evils of your breasts, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your heart and the brightness for the gloom of your ignorance.

Therefore, make obedience to Allāh the way of your life and not only your outside covering, make it your inner habit instead of only outer routine, subtle enough to enter through your ribs (upto the heart), the guide for all your affairs, the watering place for your getting down (on the Day of Judgement), the interceder for the achievement of your aims, asylum for the day of your fear,

١٩٨ - ﴿مَنْ خَلَقَ الْإِنْسَانَ﴾

منه على إحاطة علم الله بالجزئيات ، ثم يبحث على التقوى ،
ويبين فضل الإسلام والقرآن

يَعْلَمُ عَجِيجَ الْوُحُوشِ فِي أَفْلَوَاتٍ ، وَمَعَاصِيَ الْعِبَادِ فِي الْخَلَوَاتِ ،
وَأَخْتِلَافَ النِّينَانِ^(٢٧٩٠) فِي أَلْبَحَارِ الْعَامِرَاتِ ، وَتَلَاطُمَ أَلْمَاءِ بِالرِّيَّاحِ
الْعَاصِفَاتِ . وَأَشْهَدُ أَنَّ مُحَمَّدًا نَجِيبُ اللَّهِ^(٢٧٩١) ، وَسَفِيرُ وَخِيهِ ،
وَرَسُولُ رَحْمَتِهِ .

الوصية بالتقوى

أَمَّا بَعْدُ ، فَإِنِّي أَوْصِيكُمْ بِتَقْوَى اللَّهِ الَّذِي أَبْتَدَأَ خَلْقَكُمْ ، وَإِلَيْهِ
يَكُونُ مَعَادُكُمْ ، وَبِهِ نَجَاحُ طَلِبَتِكُمْ ، وَإِلَيْهِ مُنْتَهَى رَغْبَتِكُمْ ، وَنَحْوُهُ
قَضْدُ سَبِيلِكُمْ ، وَإِلَيْهِ مَرَامِي مَفْزَعِكُمْ^(٢٧٩٢) . فَإِنَّ تَقْوَى اللَّهِ دَوَاءُ دَاءِ
قُلُوبِكُمْ ، وَبَصَرُ عَمَى أَفْئِدَتِكُمْ ، وَشِفَاءُ مَرَضِ أَجْسَادِكُمْ ، وَصَلَاحُ
فَسَادِ صُدُورِكُمْ ، وَطُهُورُ دَنَسِ أَنْفُسِكُمْ ، وَجِلَاءُ عَشَا بُصَارِكُمْ ،
وَأَمْنُ فَرْعِ جَاشِكُمْ^(٢٧٩٣) ، وَضِيَاءُ سَوَادِ ظُلْمَتِكُمْ . فَاجْعَلُوا طَاعَةَ اللَّهِ
شِعَارًا^(٢٧٩٤) دُونَ دِثَارِكُمْ^(٢٧٩٥) ، وَدَخِيلًا دُونَ شِعَارِكُمْ ، وَلَطِيفًا بَيْنَ
أَضْلَاعِكُمْ ، وَآمِرًا فَوْقَ أُمُورِكُمْ ، وَمَنْهَلًا^(٢٧٩٦) لِحِينِ وَرُودِكُمْ ،
وَشَفِيعًا لِدَرْكِ^(٢٧٩٧) طَلِبَتِكُمْ^(٢٧٩٨) ، وَجَنَّةً^(٢٧٩٩) لِيَوْمِ فَرْعِكُمْ ، وَمَصَابِيحَ

the lamp of the interior of your graves, company for your long loneliness, and deliverance from the troubles of your abodes. Certainly, obedience to Allāh is a protection against encircling calamities, expected dangers and the flames of burning fires.

Therefore, whoever entertains fear of Allāh, troubles remain away from him after having been near, affairs become sweet after their bitterness, waves (of troubles) recede from him after having crowded over him, difficulties become easy for him after occurring, generosity rains fast over him after there had been famine, mercy bends over him after it had been loath, the favours (of Allāh) spring forth on him after they had been dried, and blessing descends over him in showers after being scanty. So, fear Allāh Who benefits you with His good advice, preaches to you through His Messenger, and obliges you with His favours. Devote yourselves to His worship, and acquit yourselves of the obligation of obeying Him.

About Islam

This Islam is the religion which Allāh has chosen for Himself, developed it before His eyes, preferred it as the best among His creations, established its pillars on His love. He has disgraced other religions by giving honour to it. He has humiliated all communities before its sublimity; He has humbled its enemies with His kindness and made its opponents lonely by according it His support. He has smashed the pillars of misguidance with its columns. He has quenched the thirst of the thirsty from its cisterns, and filled the cisterns through those who draw its water.

He made Islam such that its constituent parts cannot break, its links cannot separate, its construction cannot fall, its columns

لِبُطُونِ قُبُورِكُمْ ، وَسَكَنًا لِّطُولِ وَحْشَتِكُمْ ، وَنَفْسًا لِّكَرْبِ مَوَاطِنِكُمْ .
فَإِنَّ طَاعَةَ اللَّهِ حِرْزٌ مِنْ مَتَالِفِ مُكْتَنِفَةٍ ، وَمَخَافَ مُتَوَقَّعَةٍ ، وَأَوَارٍ^(٢٨٠٠)
نِيرَانِ مُوقَدَةٍ . فَمَنْ أَخَذَ بِالتَّقْوَى عَزَبَتْ^(٢٨٠١) عَنْهُ الشَّدَائِدُ بَعْدَ ذُنُوبِهَا ،
وَأَحْلَوَتْ لَهُ الْأُمُورُ بَعْدَ مَرَارَتِهَا ، وَأَنْفَرَجَتْ عَنْهُ الْأَمْوَاجُ بَعْدَ تَرَاجُمِهَا ،
وَأَسْهَلَتْ لَهُ الصُّعَابُ بَعْدَ إِنْصَابِهَا^(٢٨٠٢) ، وَهَطَلَتْ عَلَيْهِ الْكَرَامَةُ بَعْدَ
قُحُوطِهَا ، وَتَحَدَّثَتْ^(٢٨٠٣) عَلَيْهِ الرَّحْمَةُ بَعْدَ نُفُورِهَا ، وَتَفَجَّرَتْ عَلَيْهِ النِّعَمُ
بَعْدَ نُضُوبِهَا^(٢٨٠٤) ، وَوَبَلَّتْ عَلَيْهِ الْبَرَكَةُ بَعْدَ إِرْدَاذِهَا^(٢٨٠٥) .

فَاتَّقُوا اللَّهَ الَّذِي نَفَعَكُمْ بِمَوْعِظَتِهِ ، وَوَعَظَكُمْ بِرِسَالَتِهِ ، وَآمَنَ
عَلَيْكُمْ بِنِعْمَتِهِ . فَعَبِّدُوا أَنْفُسَكُمْ لِعِبَادَتِهِ ، وَأَخْرِجُوا إِلَيْهِ مِنْ حَقِّ
طَاعَتِهِ .

فضل الاسلام

ثُمَّ إِنَّ هَذَا الْإِسْلَامَ دِينُ اللَّهِ الَّذِي أَصْطَفَاهُ لِنَفْسِهِ ، وَأَصْطَنَعَهُ عَلَى
عَيْنِهِ ، وَأَصْفَاهُ^(٢٨٠٦) خَيْرَةَ خَلْقِهِ ، وَأَقَامَ دَعَائِمَهُ عَلَى مَحَبَّتِهِ . أَذَلَّ الْأَدْيَانَ
بِعِزَّتِهِ ، وَوَضَعَ الْإِلْمَلَّ بِرَفْعِهِ ، وَأَهَانَ أَعْدَاءَهُ بِكَرَامَتِهِ ، وَخَذَلَ مُحَادِيهِ^(٢٨٠٧)
بِنَصْرِهِ ، وَهَدَمَ أَرْكَانَ الضَّلَالَةِ بِرُكْنِهِ^(٢٨٠٨) . وَسَقَى مَنْ عَطِشَ مِنْ
حَيَاضِهِ ، وَأَتَقَى^(٢٨٠٩) الْحَيَاضَ بِمَوَاتِحِهِ^(٢٨١٠) . ثُمَّ جَعَلَهُ لَا أَنْفِصَامَ
لِعُرْوَتِهِ ، وَلَا فَكَّ لِحَلْقَتِهِ ، وَلَا أَنْهْدَامَ لِأَسَاسِهِ ، وَلَا زَوَالَ لِدَعَائِمِهِ ،

cannot decay, its plant cannot be uprooted, its time does not end, its laws do not expire, its twigs cannot be cut, its parts do not become narrow, its ease does not change into difficulty, its clarity is not affected by gloom, its straightness does not acquire curvature, its wood has no crookedness, its vast paths have no narrowness, its lamp knows no putting off and its sweetness has no bitterness.

It consists of columns whose bases Allāh has fixed in truthfulness, and whose foundation He has strengthened, and of sources whose streams are ever full of water and of lamps, whose flames are full of light, and of beacons with whose help travellers get guidance, and of signs through which a way is found to its highways and of watering places which provide water to those who come to them. Allāh has placed in Islam the height of His pleasure, the pinnacle of His pillars and the prominence of His obedience. Before Allāh, therefore, its columns are strong, its construction is lofty, its proofs are bright, its fires are aflame, its authority is strong, its beacons are high and its destruction is difficult. You should therefore honour it, follow it, fulfil its obligations and accord the position due to it.

About the Holy Prophet

Then, Allāh, the Glorified, deputed Muḥammad — the peace and blessing of Allāh be upon him and his descendants — with Truth at a time when the destruction of the world was near and the next life was at hand, when its brightness was turning into gloom after shining, it had become troublesome for its inhabitants, its surface had become rough, and its decay had approached near. This was during the exhaustion of its life at the approach of signs (of its decay), the ruin of its inhabitants, the breaking

وَلَا أَنْقِلَاعَ لِشَجَرَتِهِ ، وَلَا أَنْقِطَاعَ لِمُدَّتِهِ ، وَلَا عَفَاءَ ^(٢٨١١) لِشَرَائِعِهِ ،
وَلَا جَذَّ ^(٢٨١٢) لِفُرُوعِهِ ، وَلَا ضَنْكَ ^(٢٨١٣) لِطُرُقِهِ ، وَلَا وُعُوثَةَ ^(٢٨١٤)
لِسُهُولَتِهِ ، وَلَا سَوَادَ لِيَوْضَحِهِ ^(٢٨١٥) ، وَلَا عِوَجَ لَانْتِصَابِهِ ، وَلَا عَصَلَ ^(٢٨١٦)
فِي عُودِهِ ، وَلَا وَعَثَ ^(٢٨١٧) لِفَجِّهِ ^(٢٨١٨) ، وَلَا أَنْطِفَاءَ لِمَصَابِيحِهِ ، وَلَا
مَرَارَةَ لِحَلَاوَتِهِ . فَهُوَ دَعَائِمُ أَسَاخِ ^(٢٨١٩) فِي الْحَقِّ أَسْنَاخَهَا ^(٢٨٢٠) ،
وَتَبَّتْ لَهَا آسَاسُهَا ، وَيَنَابِيعُ غَزَرَتْ عُيُونُهَا ، وَمَصَابِيحُ شَبَّتْ
نِيرَانُهَا ^(٢٨٢١) ، وَمَنَارٌ ^(٢٨٢٢) اقْتَدَى بِهَا سَفَارُهَا ^(٢٨٢٣) ، وَأَعْلَامٌ ^(٢٨٢٤)
قَصِدَ بِهَا فِجَاجُهَا ، وَمَنَاهِلُ رَوَى بِهَا وَرَادُهَا . جَعَلَ اللَّهُ فِيهِ مُنْتَهَى
رِضْوَانِهِ ، وَذِرْوَةَ دَعَائِمِهِ ، وَسَنَامَ طَاعَتِهِ ؛ فَهُوَ عِنْدَ اللَّهِ وَثِيقُ الْأَرْكَانِ ،
رَفِيعُ الْبُنْيَانِ ، مُنِيرُ الْبُرْهَانِ ، مُضِيءُ النِّيرَانِ ، عَزِيزُ السُّلْطَانِ ،
مُشْرِفُ الْمَنَارِ ^(٢٨٢٥) ، مُعَوِذُ الْمَثَارِ ^(٢٨٢٦) . فَشَرَفُوهُ وَاتَّبِعُوهُ ، وَأَدُّوا إِلَيْهِ
حَقَّهُ ، وَضَعُوهُ مَوَاضِعَهُ .

الرسول الاعظم

ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - بِالْحَقِّ
حِينَ دَنَا مِنَ الدُّنْيَا الْأَنْقِطَاعُ ، وَأَقْبَلَ مِنَ الْآخِرَةِ الْإِطْلَاعُ ^(٢٨٢٧) ،
وَأَذْلَلَمَتْ بِهَجَّتُهَا بَعْدَ إِشْرَاقٍ ، وَقَامَتْ بِأَهْلِهَا عَلَى سَاقٍ ، وَخَشُنَ مِنْهَا
مِهَادٌ ^(٢٨٢٨) ، وَأَزِفَ مِنْهَا قِيَادٌ ^(٢٨٢٩) ، فِي أَنْقِطَاعٍ مِنْ مُدَّتِهَا ، وَاقْتِرَابِ
مِنْ أَشْرَاطِهَا ^(٢٨٣٠) ، وَتَصَرُّمٍ ^(٢٨٣١) مِنْ أَهْلِهَا ، وَأَنْفِصَامٍ ^(٢٨٣٢) مِنْ

of its links, the dispersal of its affairs, the decay of its signs, the divulging of its secret matters and the shortening of its length. Allāh made him responsible for conveying His message and (a means of) honour for his people, a period of bloom for the men of his days, a source of dignity for the supporters and an honour for his helpers.

About the Holy Qur'ān

Then, Allāh sent to him the Book as a light whose flames cannot be extinguished, a lamp whose gleam does not die, a sea whose depth cannot be sounded, a way whose direction does not mislead, a ray whose light does not darken, a separator (of good from evil) whose arguments do not weaken, a clarifier whose foundations cannot be dismantled, a cure which leaves no apprehension for disease, an honour whose supporters are not defeated, and a truth whose helpers are not abandoned. Therefore, it is the mine of belief and its centre, the source of knowledge and its oceans, the plantation of justice and its pools, the foundation stone of Islam and its construction, the valleys of truth and its plains, and ocean which those who draw water cannot empty, springs which those who draw water cannot dry up, a watering place which those who come to take water cannot exhaust, a staging place in moving towards which travellers do not get lost, signs which no treacher fails to see and a highland which those who approach it cannot surpass it.

Allāh has made it a quencher of the thirst of the learned, a bloom for the hearts of religious jurists, a highway for the ways of the righteous, a cure after which there is no ailment, an effulgence with which there is no darkness, a rope whose grip is strong,

حَلَقَتْهَا ، وَأَنْتَشَارِ (٢٨٣٣) مِنْ سَبَبِهَا ، وَعَفَاءٌ مِنْ أَعْلَامِهَا (٢٨٣٤) ، وَتَكْشِفُ
مِنْ عَوْرَاتِهَا ، وَقَصِرَ مِنْ طَوْلِهَا .

جَعَلَهُ اللَّهُ بَلَاغًا لِرِسَالَتِهِ ، وَكَرَامَةً لِأُمَّتِهِ ، وَرَبِيعًا لِأَهْلِ زَمَانِهِ ،
وَرِفْعَةً لِأَعْوَانِهِ ، وَشَرَفًا لِأَنْصَارِهِ .

القرآن الكريم

ثُمَّ أُنْزِلَ عَلَيْهِ الْكِتَابُ نُورًا لَا تُظْفَأُ مَصَابِيحُهُ ، وَسِرَاجًا لَا
يَخْبُو (٢٨٣٥) تَوَقُّدُهُ ، وَبَحْرًا لَا يُدْرِكُ قَعْرُهُ ، وَمِنْهَاجًا (٢٨٣٦) لَا يُضِلُّ
نَهْجُهُ (٢٨٣٧) ، وَشُعَاعًا لَا يُظْلِمُ ضَوْؤُهُ ، وَفُرْقَانًا لَا يُخْمَدُ بُرْهَانُهُ ،
وَتَبْيَانًا لَا تُهْدَمُ أَرْكَانُهُ ، وَشِفَاءٌ لَا تُخْشَى أَسْقَامُهُ ، وَعِزًّا لَا تُهْزَمُ
أَنْصَارُهُ ، وَحَقًّا لَا تُخْذَلُ أَعْوَانُهُ . فَهُوَ مَعْدِنُ الْإِيمَانِ وَبُحْبُوحَتُهُ (٢٨٣٨) ،
وَيَنْابِيعُ الْعِلْمِ وَبُحُورُهُ ، وَرِيَاضُ (٢٨٣٩) الْعَدْلِ وَغُدْرَانُهُ (٢٨٤٠) ، وَأَثَافِي (٢٨٤١)
الْإِسْلَامِ وَبُنْيَانُهُ ، وَأَوْدِيَةُ الْحَقِّ وَغَيْطَانُهُ (٢٨٤٢) . وَبَحْرٌ لَا يَنْزِفُهُ
الْمُسْتَنْزِفُونَ (٢٨٤٣) ، وَعَيُونٌ لَا يُنْضِبُهَا الْمَاتِحُونَ (٢٨٤٤) ، وَمَنَاهِلُ (٢٨٤٥)
لَا يَغِيضُهَا (٢٨٤٦) الْوَارِدُونَ ، وَمَنَازِلُ لَا يَضِلُّ نَهْجُهَا الْمُسَافِرُونَ ، وَأَعْلَامُ
لَا يَغْمَى عَنْهَا السَّائِرُونَ ، وَآكَامُ (٢٨٤٧) لَا يَجُوزُ عَنْهَا (٢٨٤٨) الْقَاصِدُونَ .
جَعَلَهُ اللَّهُ رِيًّا لِعَطَشِ الْعُلَمَاءِ ، وَرَبِيعًا لِقُلُوبِ الْفُقَهَاءِ ، وَمَحَاجٍ (٢٨٤٩)
لِطُرُقِ الصُّلَحَاءِ ، وَدَوَاءً لَيْسَ بَعْدَهُ دَاءٌ ، وَنُورًا لَيْسَ مَعَهُ ظُلْمَةٌ ،

a stronghold whose top is invulnerable, an honour for him who loves it, a peace for him who enters it, a guidance for him who follows it, an excuse for him who adopts it, an argument for him who argues with it, a witness for him who quarrels with it, a success for him who argues with it, a carrier of burden for him who bears it, a carriage for him who acts upon it, a sign for him who seeks the way, a shield for him who arms himself (against misguidance), a knowledge for him who listens carefully, a worthy story for him who relates it and a final verdict for him who passes judgements.

* * * * *

SERMON 199

Containing advice given by Amīr al-mu'minin
to his companions

About Prayer

Pledge yourself with prayer and remain steady on it; offer prayer as much as possible and seek nearness (of Allāh) through it, because it *is*, (imposed) *upon the believers as (a) timed ordinance* (Qur'ān, 4:103). Have you not heard the reply of the people of Hell when they were asked: *What hath brought you into the hell? They shall say: We were not of those who offered the regular prayers (to Allāh)! (Qur'ān, 74:42–43)* Certainly, prayer drops out sins like the dropping of leaves (of trees), and removes them as ropes are removed from the necks of cattle. The Messenger of Allāh — the peace and blessing of Allāh be upon him and his descendants — likened it to a hot bath situated at the door of a person who bathes in it five times a day. Will then any dirt remain on him?

Its obligation is recognized by those believers whom neither the adornment of property nor the coolness of the eyes produced by children can turn away from it. Allāh, the Glorified, says:

وَحَبْلًا وَثِيقًا عُرْوَتُهُ ، وَمَعْقِلًا مَنِيعًا ذِرْوَتُهُ ، وَعِزًّا لِمَنْ تَوَلَّاهُ ، وَسَلَامًا لِمَنْ دَخَلَهُ ، وَهُدًى لِمَنْ أُنْتَمَّ بِهِ ، وَعُذْرًا لِمَنْ اُنْتَحَلَهُ ، وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ ، وَشَاهِدًا لِمَنْ خَاصَمَ بِهِ ، وَفَلَجًا^(٢٨٥٠) لِمَنْ حَاجَّ بِهِ ، وَحَامِلًا لِمَنْ حَمَلَهُ ، وَمَطِيَّةً لِمَنْ أَعْمَلَهُ ، وَآيَةً لِمَنْ تَوَسَّم ، وَجُنَّةً^(٢٨٥١) لِمَنْ اسْتَلَامَ^(٢٨٥٢) ، وَعِلْمًا لِمَنْ وَعَى ، وَحَدِيثًا لِمَنْ رَوَى ، وَحُكْمًا لِمَنْ قَضَى^(٢٨٥٣) .

١٩٩ - وَمِنْ مَعَالِمِ الْإِسْلَامِ

كان يوصي به اصحابه

تَعَاهَدُوا أَمْرَ الصَّلَاةِ ، وَحَافِظُوا عَلَيْهَا ، وَاسْتَكْثِرُوا مِنْهَا ، وَتَقَرَّبُوا بِهَا ، فَإِنَّهَا « كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا » . أَلَا تَسْمَعُونَ إِلَى جَوَابِ أَهْلِ النَّارِ حِينَ سُئِلُوا : « مَا سَلَكَكُمْ فِي سَقَرٍ ؟ » قَالُوا : لَمْ نَكُ مِنْ الْمُصَلِّينَ . وَإِنَّهَا لَتَحْتَ الذُّنُوبِ حَتَّى^(٢٨٥٤) الْوَرَقِ ، وَتُطْلَقُهَا إِطْلَاقَ الرِّبْقِ^(٢٨٥٥) ، وَشَبَّهَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - بِالْحِمَّةِ^(٢٨٥٦) تَكُونُ عَلَى بَابِ الرَّجُلِ ، فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ مَرَّاتٍ ، فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ الدَّرَنِ^(٢٨٥٧) ؟ وَقَدْ عَرَفَ حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا تَشْغُلُهُمْ عَنْهَا زِينَةُ مَتَاعٍ ، وَلَا قُرَّةُ عَيْنٍ مِنْ وَلَدٍ وَلَا مَالٍ . يَقُولُ اللَّهُ سُبْحَانَهُ : « رِجَالٌ لَا تُلْهِيهِمْ

Men whom neither merchandise nor any sale diverteth from the remembrance of Allāh and constancy in prayer and paying the poor-rate; . . . (Qur'ān, 24:37)

Even after receiving assurance of Paradise, the Messenger of Allāh — peace and blessing of Allāh be upon him and his descendants — used to exert himself for prayers because of Allāh, the Glorified's command.

And enjoin prayer on thy followers, and adhere thou steadily unto it, . . . (Qur'ān, 20:132).

Then the Holy Prophet used to enjoin his followers to prayer and exert himself for it.

About the Islamic Tax (zakāt)

Then, Islamic tax has been laid down along with prayer as a sacrifice (to be offered) by the people of Islam. Whoever pays it by way of purifying his spirit, it serves as a purifier for him and a protection and shield against fire (of Hell). No one therefore (who pays it) should feel attached to it afterwards, nor should feel grieved over it. Whoever pays it without the intention of purifying his heart expects through it more than its due. He is certainly ignorant of the *sunnah*, he is allowed no reward for it, his action goes to waste and his repentance is excessive.

Fulfilment of Trust

Then, as regards fulfilment of trust, whoever does not pay attention to it will be disappointed. It was placed before the strong skies, vast earths and high mountains but none of them was found to be stronger, vaster, or higher than it. If anything could be unapproachable because of height, vastness, power or strength they would have been unapproachable, but they felt afraid of the evil consequences (of failure in fulfilling a trust) and noticed what a weaker being did not realize it, and this was man.

. . . Verily he was (proved) unjust, ignorant. (Qur'ān, 33:72)

تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ . وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - نَصَبًا^(٢٨٥٨) بِالصَّلَاةِ بَعْدَ التَّبَشِيرِ لَهُ بِالْجَنَّةِ ، لِقَوْلِ اللَّهِ سُبْحَانَهُ : « وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا » ، فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيَصْبِرُ عَلَيْهَا نَفْسُهُ .

الزكاة

ثُمَّ إِنَّ الزَّكَاةَ جُعِلَتْ مَعَ الصَّلَاةِ قُرْبَانًا لِأَهْلِ الْإِسْلَامِ ، فَمَنْ أَعْطَاهَا طَيَّبَ النَّفْسَ بِهَا ، فَإِنَّهَا تُجْعَلُ لَهُ كَفَّارَةً ، وَمِنَ النَّارِ حِجَازًا وَوَقَايَةً . فَلَا يُتْبَعَنَّ أَحَدٌ نَفْسُهُ ، وَلَا يُكْثَرَنَّ عَلَيْهَا لَهْفُهُ ، فَإِنَّ مَنْ أَعْطَاهَا غَيْرَ طَيَّبَ النَّفْسَ بِهَا ، يَرْجُو بِهَا مَا هُوَ أَفْضَلُ مِنْهَا ، فَهُوَ جَاهِلٌ بِالسُّنَّةِ ، مَغْبُونٌ^(٢٨٥٩) الْأَجْرِ ، ضَالٌّ الْعَمَلِ ، طَوِيلُ النَّدَمِ .

الامانة

ثُمَّ آدَاءُ الْأَمَانَةِ ، فَقَدْ خَابَ مَنْ لَيْسَ مِنْ أَهْلِهَا . إِنَّهَا عُرِضَتْ عَلَى السَّمَاوَاتِ الْمَبْنِيَّةِ ، وَالْأَرْضِينَ الْمَدْحُورَةِ^(٢٨٦٠) ، وَالْجِبَالِ ذَاتِ الطُّوْلِ الْمَنْصُوبَةِ ، فَلَا أَطْوَلَ وَلَا أَعْرَضَ ، وَلَا أَعْلَى وَلَا أَعْظَمَ مِنْهَا . وَلَوْ أَمْتَنَعَ شَيْءٌ بِطُولٍ أَوْ عَرْضٍ أَوْ قُوَّةٍ أَوْ عِزٍّ لَأَمْتَنَعَ ، وَلَكِنْ أَشْفَقْنَ مِنَ الْعُقُوبَةِ ، وَعَقَلْنَ مَا جَهِلَ مَنْ هُوَ أَوْعَفُ مِنْهُنَّ ، وَهُوَ الْإِنْسَانُ ، « إِنَّهُ كَانَ ظَلُومًا جَهُولًا »

Surely, Allāh, the Glorified, the Sublime, nothing is hidden from Him of whatever people do in their nights or days. He knows all the details, and His knowledge covers them. Your limbs are a witness, the organs of your body constitute an army (against yourself), your inner self serves Him as eyes (to watch your sins), and your loneliness is open to Him.

* * * * *

SERMON 200

Treason and treachery of Mu'āwiyah and the fate of those guilty of treason

By Allāh,¹ Mu'āwiyah is not more cunning than I am, but he deceives and commits evil deeds. Had I not been hateful of deceit I would have been the most cunning of all men. But (the fact is that) every deceit is a sin and every sin is disobedience (of Allāh), and every deceitful person will have a banner by which he will be recognized on the Day of Judgement. By Allāh, I cannot be made forgetful by strategy, nor can I be overpowered by hardships.

1. People who are ignorant of religion and ethics free from the shackles of religious law and unaware of the conception of punishment and reward find no paucity of excuses and means for the achievement of their objects. They can find ways of success at every stage; but when the dictates of humanity, or Islam, or the limitations imposed by ethics and religious law act as impediments, the chances of devising and finding means become narrow, and the possibility of action becomes restricted. Mu'āwiyah's influence and control was the result of these devices and ways in following which he knew no impediment nor any obstacle of what is lawful or unlawful, nor did fear of the Day of Judgement prevent him from acting fearlessly. As al-'Allāmah ar-Rāghib al-Isfahānī while taking account of his characters writes:

علم الله تعالى

إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى لَا يَخْفَى عَلَيْهِ مَا الْعِبَادُ مُقْتَرِفُونَ^(٢٨٦١) فِي
لَيْلِهِمْ وَنَهَارِهِمْ . لَطْفَ بِهِ خُبْرًا^(٢٨٦٢) ، وَأَحَاطَ بِهِ عِلْمًا .
أَعْضَاؤُكُمْ شُهُودُهُ ، وَجَوَارِحُكُمْ جُنُودُهُ ، وَضَمَائِرُكُمْ عُيُونُهُ ، وَخَلَدَاتُكُمْ
عِيَانُهُ^(٢٨٦٣) .

٢٠٠ — وَمِنْ كَلَامِ عَلِيِّ (عَلَيْهِ السَّلَامُ)

في معاوية

وَاللَّهِ مَا مُعَاوِيَةُ بِأَذَى مِنِّي ، وَلَكِنَّهُ يَغْدِرُ وَيَفْجُرُ . وَلَوْلَا كَرَاهِيَةُ
الْغَدْرِ لَكُنْتُ مِنْ أَذَى النَّاسِ ، وَلَكِنْ كُلُّ غُدْرَةٍ فُجْرَةٌ ، وَكُلُّ فُجْرَةٍ
كُفْرَةٌ . « وَلِكُلِّ غَادِرٍ لَوَاءٌ يُعْرَفُ بِهِ يَوْمَ الْقِيَامَةِ » .

وَاللَّهِ مَا أَسْتَغْفِلُ بِالْمَكِيدَةِ ، وَلَا أَسْتَغْمِزُ بِالشَّدِيدَةِ^(٢٨٦٤) .

* * * * *

“His aim always was to achieve his object whether lawful or unlawful. He did not care for religion nor did he ever think of divine chastisement. Thus, in order to maintain his power he resorted to mis-statements and concoctions, practised all sorts of deceits and contrivances. When he saw that success was not possible without entangling Amir al-mu'minin in war he roused Ṭalḥah and az-Zubayr against him. When success could not be achieved by this means he instigated the Syrians and brought about the civil war of Ṣiffin. And when his rebellions' position had become known by the killing of 'Ammār, he at once duped the people by saying that 'Alī was responsible for killing him as he had brought him into the battlefield; and on another occasion he interpreted the words 'rebellions party' occurring in the saying of the Prophet to mean 'avenging party' intending to prove that 'Ammār would be killed by the group that would seek revenge of 'Uthmān's blood, although the next portion of this saying namely 'he will call them toward's Paradise while they will call him to Hell,' does not leave any scope for interpretation. When there was no hope of victory even by these cunning means, he contrived to raise the Qur'ān on spears, although in his view neither the Qur'ān nor its commandments carried any weight. If he had really aimed at a decision by the Qur'ān, he should have put this demand before the commencement of the battle, and when it became known to him that the decision had been secured by 'Amr ibn al-Āṣ by deceiving Abū Mūsā al-Ash'ari, and that it did not have even a remote connection with the Qur'ān, he should not have accepted it and should have punished 'Amr ibn al-Āṣ for this cunning, or at least should have warned and rebuked him. But on the contrary, his performance was much appreciated and in reward he was made the Governor of Egypt.”

In contrast to this Amir al-mu'minin's conduct was a high specimen of religious law and ethics. He kept in view the requirements of truth and righteousness even in adverse circumstances and did not allow his chaste life to be tarnished by the views of deceit and contrivance. If he wished he could face cunning by cunning, and Mu'āwiyah's shameful activities could have been answered by similar activities. For example, when he put a guard on the Euphrates and stopped the supply of its water (to Amir al-mu'minin's men), then the supply of water could have been cut from them also on the grounds that since they had occupied the Euphrates it was lawful to retaliate, and in this way they could be overpowered by weakening their fighting power. But Amir al-mu'minin could never tarnish his hands with such an inhuman act which was not permitted by any law or code of ethics, although common

people regard such acts against the enemy as lawful and call this duplicity of character for achievement of success, a stroke of policy and administrative ability. But Amīr al-mu'minīn could never think of strengthening his power by fraud or duplicity of behaviour on any occasion. Thus, when people advised him to retain the officers of the days of 'Uthmān in their positions and to befriend Ṭalhah and az-Zubayr by assigning them governorship of Kūfah and Baṣrah, and make use of Mu'āwiyah's ability in administration by giving him the government of Syria, Amīr al-mu'minīn rejected the advice and preferred the commandments of religious law over worldly expediency, and openly declared about Mu'āwiyah as follows:

If I allow Mu'āwiyah to retain what he already has I would be one *"who taketh those who lead (people) astray, as helpers"* (Qur'ān, 18:51). Those who look at apparent successes do not care to find out by what means the success has been achieved. They support anyone whom they see succeeding by means of cunning ways and deceitful means and begin to regard him an administrator, intelligent, a politician, intellectually brilliant and so on, while he who does not deploy cunning and fraudulent methods owing to his adherence to Islamic commandments and divine instructions and prefers failure to success secured through wrong methods is regarded as ignorant of politics and weak in foresight. They do not feel it necessary to think what difficulties and impediments exist in the way of a person who adheres to principles and laws which prevent him from proceeding forward even after approaching near success."



SERMON 201

**One should not be afraid of the scarcity of
those who tread on the right path**

O' people, do not wonder at the small number of those who follow the right path, because people throng only round the table (of this world) whose edibles are few but whose hunger is insatiable.

O' people, certainly, what gathers people together (in categories) is (their) agreement (to good or bad) and (their) disagreement, for only one individual killed the camel of Thamūd¹ but Allāh held all of them in punishment because all of them joined him by their acquiescing in their consenting to it. Thus, Allāh, the Glorified, has said:

Then they hamstrung her, and turned (themselves) regretful. (Qur'ān, 26:157).

Then their land declined by sinking (into the earth) as the spike of a plough pierces unploughed weak land. O' people, he who treads the clear path (of guidance) reaches the spring of water, and whoever abandons it strays into waterless desert.

1. Thamūd, in ancient Arabia, a tribe or group of tribes, seems to have been prominent from about the 4th Century B.C. to the first half of the 7th Century A.D. Their place of stay and homeland was at a place lying on the way between the Hijāz and Syria called the Valley of al-Qurā and bore this name because it consisted of several townships. Allāh deputed for their guidance and directions the Prophet Ṣāliḥ who preached to them as Allāh relates in his story:

And unto (the people of) Thamūd (We did send) their brother Ṣāliḥ, he said: "O' my people! worship ye Allāh (alone). Ye have no god

٢٠١ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

يعظ بسلوك الطريق الواضح

أَيُّهَا النَّاسُ لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَى لِقَلَّةِ أَهْلِهِ ، فَإِنَّ النَّاسَ قَدْ اجْتَمَعُوا عَلَى مَائِدَةٍ شَبَعَهَا قَصِيرٌ ، وَجُوعُهَا طَوِيلٌ .

أَيُّهَا النَّاسُ، إِنَّمَا يَجْمَعُ النَّاسَ الرَّضَى وَالسُّخْطُ^(٢٨٦٥) . وَإِنَّمَا عَقَرَ نَاقَةَ ثَمُودَ رَجُلٌ وَاحِدٌ فَعَمَّهُمُ اللَّهُ بِالْعَذَابِ لَمَّا عَمَّوْهُ بِالرُّضَى ، فَقَالَ سُبْحَانَهُ : « فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ » ، فَمَا كَانَ إِلَّا أَنْ خَارَتْ^(٢٨٦٦) أَرْضُهُمْ بِالْخُسْفَةِ خَوَارَ السَّكَّةِ الْمُحَمَّاةِ^(٢٨٦٧) فِي الْأَرْضِ الْخَوَّارَةِ^(٢٨٦٨) .

أَيُّهَا النَّاسُ ، مَنْ سَلَكَ الطَّرِيقَ الْوَاضِحَ وَرَدَّ الْمَاءَ ، وَمَنْ خَالَفَ وَقَعَ فِي التَّيِّهِ !

* * * * *

other than Him; indeed came unto you a clear proof from your Lord; this is the She-camel of Allāh (which) unto you is a Sign, so leave it (free) to pasture in Allāh's earth and touch her not with any harm, or ye shall be seized with a painful chastisement. And remember when He made you successors after the (people) 'Ād and settled you in the earth, ye build mansions on its plain and hew the mountains into dwellings. So remember ye the bounties of Allāh, and seek ye not evil in the earth, making mischief." Said the chiefs of those who were puffed up with pride among his people to those who were reckoned weak, to those who believed from among them; "Know ye that Ṣāliḥ is sent by his Lord?" Said they: "Verily, in what he hath been sent with, we are believers." Said those who were puffed up with pride; "Verily we, in that which ye believe are dis-believers." They hamstrung the She-camel and rebelled against the command of their Lord, and they said: "O' Ṣāliḥ! bring us what thou didst, threaten us with, if thou art of the apostles." Then siezed them (un-awares) the earthquake, so became they in their dwellings, motionless (dead). Then he turned away from them and said: "O' my people! Indeed I did deliver unto you the message of my Lord, and did admonish you, but ye love not the admonishers." (Qur'ān, 7:73-79).

(The people of) Thamūd belied the warners, and said they: "What! a single man, from among us! and we to follow him? Verily then we shall be astray and in distress. Is it that (the duty of) reminding hath been bestowed on him (alone), of all the (people) among us? Nay! he is a great liar, an insolent one!" "Soon they shall know on the morrow, (as to) who is the liar, the insolent one! (O' Our Apostle Ṣāliḥ!) verily We are going to send the She-camel as a trial for them; so watch them and be patient. And (thou O' Ṣāliḥ!) make them aware (beforehand) that the water is (to be) divided between them; and every drinking share shall be witnessed (on it)." But they called their companions, then he pursued (her) and hamstrung (her). How (great) was My chastisement and My warning? Verily sent We upon them a single (violent) blast, and they were (all) like the dry stubble used by a fencer in a fence. (Qur'ān, 54:23-31).

SERMON 202

What Amir al-mu'minin said on the occasion of the burial of Sayyidatu'n-nisā' (Supreme lady) Fāṭimah (p.b.u.h.) while addressing the Holy Prophet at his grave.

O' Prophet of Allāh, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O' Prophet of Allāh, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest.

. . . Verily we are Allāh's and verily unto Him shall we return. (Qur'ān, 2:156)

Now, the trust has been returned and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights, they will remain sleepless till Allāh chooses for me the house in which you are now residing.

Certainly, your daughter would apprise you of the joining together of your¹ *ummah* (people) for oppressing her. You ask her in detail and get all the news about the position. This has happened when a long time had not elapsed and your remembrance had not disappeared. My *salām* (salutation) be on you both, the *salām* of a grief stricken not a disgusted or hateful person; for if I go away it is not because I am weary (of you), and if I stay it is not due to lack of belief in what Allāh has promised the endurers.

1. The treatment meted out to the daughter of the Prophet after

٢٠٢ - وَمِنْ كَلَامِهَا السَّالِمِ

روي عنه أنه قاله عند دفن سيدة النساء فاطمة عليها السلام ، كالمناجي به
رسول الله صلى الله عليه وسلم عند قبره

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي ، وَعَنْ ابْنَتِكَ النَّازِلَةِ فِي جِوَارِكَ ،
وَالسَّرِيعَةِ اللَّحَاقِ بِكَ ! قُلْ ، يَا رَسُولَ اللَّهِ ، عَنْ صَفِيَّتِكَ صَبْرِي ، وَرَقِّ
عَنْهَا تَجَلُّدِي ، إِلَّا أَنَّ فِي النَّاسِي ^(٢٨٦٩) لِي بِعَظِيمٍ فُرْقَتِكَ ، وَفَادِحِ ^(٢٨٧٠)
مُصِيبَتِكَ ، مَوْضِعَ تَعَزُّ ^(٢٨٧١) ، فَلَقَدْ وَسَدْتُكَ فِي مَلْخُودَةٍ ^(٢٨٧٢) قَبْرِكَ ،
وَفَاضَتْ بَيْنَ نَحْرِي وَصَدْرِي نَفْسُكَ ، « فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ » .
فَلَقَدْ اسْتُرْجَعْتَ الْوَدِيعَةَ ، وَأَخَذْتَ الرَّهْيَنَةَ ! أَمَّا حُزْنِي فَسَرْمَدٌ ، وَأَمَّا
لَيْلِي فَمُسَهَّدٌ ، ^(٢٨٧٣) إِلَى أَنْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ بِهَا مُقِيمٌ .
وَسْتُنْبِتُكَ ابْنَتُكَ بِتَضَافِرِ أُمَّتِكَ عَلَى هَضْمِهَا ^(٢٨٧٤) ، فَأَخْفِهَا ^(٢٨٧٥) السُّوَالُ ،
وَأَسْتَخْبِرْهَا الْحَالَ ، هَذَا وَلَمْ يَطُلِ الْعَهْدُ ، وَلَمْ يَخْلُ مِنْكَ الذَّكْرُ ،
وَالسَّلَامُ عَلَيْكُمَا سَلَامٌ مُودَعٍ ، لَا قَالَ ^(٢٨٧٦) وَلَا سَيَّم ^(٢٨٧٧) ، فَإِنْ
أَنْصَرِفَ فَلَا عَنْ مَلَالَةٍ ، وَإِنْ أَقْسَمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ
الصَّابِرِينَ .

SERMON 203

**Transience of this world, and importance of
collecting provisions for the next life.**

O' people, certainly this world is a passage while the next world is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before Him Who is aware of your secrets. Take away from this world your hearts before your bodies go out of it, because herein you have been put on trial, and you have been created for the other world. When a man dies people ask what (property) he has left while the angels ask what (good actions) he has sent forward. May Allāh bless you; send forward something, it will be a loan for you, and do not leave everything behind, for that would be a burden on you.

his death was extremely painful and sad. Although Sayyidatu'n-nisā' Fāṭimah (p.b.u.h.) did not live in this world more than a few months after the death of the Prophet yet even this short period has a long tale of grief and woe (about her). In this connection, the first scene that strikes the eyes is that arrangements for the funeral rites of the Prophet had not yet been made when the contest for power started in the Saqifah of Banū Sā'idah. Naturally, their leaving the body of the Prophet (without burial) must have injured Sayyidatu'n-nisā' Fāṭimah's grief-stricken heart when she saw that those who had claimed love and attachment (with the Prophet) during his life became so engrossed in their machinations for power that instead of consoling his only daughter they did not even know when the Prophet was given a funeral ablution and when he was buried, and the way they condoled her was that they crowded at her house with material to set fire to it and tried to secure allegiance by force with all the display of oppression, compulsion and violence. All these excesses were with a view to so obliterate the prestigious position of this house that it might not regain its lost prestige on any occasion. With this aim in view, in order to crush her economic position, her claim for (the estate of) Fadak was turned down by dubbing it as false, the effect of which was that Sayyidatu'n-nisā' Fāṭimah (p.b.u.h.) made the dying will that none of them should attend her funeral.

٢٠٣ - وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

في التزميد من الدنيا والترغيب في الآخرة

أَيُّهَا النَّاسُ ، إِنَّمَا الدُّنْيَا دَارُ مَجَازٍ ^(٢٨٧٨) ، وَالْآخِرَةُ دَارُ قَرَارٍ ، فَخُذُوا
 مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ ، وَلَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ ،
 وَأَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ ، فَفِيهَا
 اخْتَبِرْتُمْ ، وَلِغَيْرِهَا خُلِقْتُمْ . إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ : مَا تَرَكَ ؟
 وَقَالَتِ الْمَلَائِكَةُ : مَا قَدَّمَ ؟ لِلَّهِ آبَاؤُكُمْ ! فَقَدِّمُوا بَعْضًا يَكُنْ لَكُمْ
 قَرْضًا ، وَلَا تُخْلِفُوا كُلًّا فَيَكُونَ فَرَضًا عَلَيْكُمْ .

SERMON 204

What Amir al-mu'minin said generally to his companions warning them about the dangers of the Day of Judgement

May Allāh have mercy on you! Provide yourselves for the journey because the call for departure has been announced. Regard your stay in the world as very short, and return (to Allāh) with the best provision that is with you, because surely, in front of you lies a valley, difficult to climb, and places of stay full of fear and dangers. You have to reach there and stay in them. And know that the eyes of death are approaching towards you. It is as though you are (already) in its talons and it has struck itself against you. Difficult affairs and distressing dangers have crushed you into it. You should therefore cut away all the attachments of this world and assist yourselves with the provision of Allāh's fear.

as-Sayyid ar-Raḍī says: A part of this saying has been quoted before through another narration.

SERMON 205

After swearing allegiance to Amir al-mu'minin, Ṭalḥah and az-Zubayr complained to him that he had not consulted them or sought their assistance in the affairs (of state). Amir al-mu'minin replied:

Both of you frown over a small matter and leave aside big ones. Can you tell me of anything wherein you have a right of which I have deprived you or a share which was due to you and which I have held away from you, or any Muslim who has laid any claim before me and I have been unable to decide it or been ignorant of it, or committed a mistake about it?

٢٠٤ - وَمَنْ كَانَتْ أَعْيُنُهُ عَلَى الْغَايَةِ مُبْلَاغَةً

كان كثيراً ما ينادي به أصحابه

تَجَهَّزُوا رَحِمَكُمُ اللَّهُ ! فَقَدْ نُودِيَ فِيكُمْ بِالرَّحِيلِ ، وَأَقْلُوا الْعُرْجَةَ ^(٢٨٧٩)
عَلَى الدُّنْيَا ، وَأَنْقَلِبُوا بِصَالِحِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ ، فَإِنَّ أَمَامَكُمْ
عَقَبَةَ كُوُوداً ^(٢٨٨٠) ، وَمَنَازِلَ مَخُوفَةٍ مَهُولَةٍ ، لَا بُدَّ مِنَ الْوُرُودِ عَلَيْهَا ،
وَالْوُقُوفِ عِنْدَهَا . وَأَعْلَمُوا أَنَّ مَلَا حِطَّ الْأَمْنِيَّةِ ^(٢٨٨١) نَحْوَكُمْ دَانِيَةً ^(٢٨٨٢) ،
وَكَانَكُمْ بِمَخَالِبِهَا وَقَدْ نَشِبَتْ ^(٢٨٨٣) فِيكُمْ ، وَقَدْ دَهَمَتْكُمْ فِيهَا مُفْطَعَاتُ
الْأُمُورِ ، وَمُغْضِلَاتُ الْمَحْذُورِ . فَقَطَّعُوا عِلَاقَتِ الدُّنْيَا وَاسْتَظْهَرُوا ^(٢٨٨٤)
بِزَادِ التَّقْوَى .

وقد مضى شيء من هذا الكلام فيما تقدم ، بخلاف هذه الرواية .

٢٠٥ - وَمَنْ كَانَتْ أَعْيُنُهُ عَلَى الْغَايَةِ مُبْلَاغَةً

كلم به طلحة والزبير بعد بيعته بالخلافة وقد عتبا عليه من ترك مشورتها ،
والاستعانة في الأمور بهما

لَقَدْ نَقَمْتُمَا ^(٢٨٨٥) يَسِيرًا ، وَأَرْجَأْتُمَا ^(٢٨٨٦) كَثِيرًا . أَلَا تُخْبِرَانِي ،
أَيُّ شَيْءٍ كَانَ لَكُمَا فِيدِ حَقِّ دَفْعَتِكُمَا عَنْهُ ؟ أَمْ أَيُّ قَسَمٍ اسْتَأْثَرْتُ
عَلَيْكُمَا بِهِ ؟ أَمْ أَيُّ حَقِّ رَفَعَهُ إِلَيَّ أَحَدٌ مِنَ الْمُسْلِمِينَ ضَعُفْتُ عَنْهُ ، أَمْ
جَهَلْتُهُ ، أَمْ أَخْطَأْتُ بَابَهُ !

By Allāh, I had no liking for the caliphate nor any interest in government, but you yourselves invited me to it and prepared me for it. When the caliphate came to me, I kept the Book of Allāh in my view and all that Allāh had put therein for us, and all that according to which He has commanded us to take decisions; and I followed it, and also acted on whatever the Prophet — may Allāh bless him and his descendants — had laid down as his *sunnah*. In this matter I did not need your advice or the advice of anyone else, nor has there been any order of which I was ignorant so that I ought to have consulted you or my Muslim brethren. If it were so I would not have turned away from you or from others.

As regards your reference to the question of equality (in distribution of shares from the Muslim common fund), this is a matter in which I have not taken a decision by my own opinion, nor have I done it by my caprice. But I found, and you too (must have) found, that whatever the Prophet — may Allāh bless him and his descendants — brought had been finalized. Therefore, I felt no need to turn towards you about a share which had been determined by Allāh and in which His verdict has been passed. By Allāh, in this matter, therefore, you two or anyone else can have no favour from me. May Allāh keep our hearts and your hearts in righteousness, and may He grant us and you endurance.

Then Amir al-mu'minin added: May Allāh have mercy on the person who, when he sees the truth, supports it, when he sees the wrong, rejects it, and who helps the truth against him who is on the wrong.



وَاللَّهُ مَا كَانَتْ لِي فِي الْخِلَافَةِ رَغْبَةٌ ، وَلَا فِي الْوِلَايَةِ إِرْبَةٌ^(٢٨٨٧) ،
وَلَكِنَّكُمْ دَعَوْتُمُونِي إِلَيْهَا ، وَحَمَلْتُمُونِي عَلَيْهَا ، فَلَمَّا أَفْضْتُ إِلَيَّ نَظَرْتُ
إِلَى كِتَابِ اللَّهِ وَمَا وَضَعَ لَنَا ، وَأَمَرَنَا بِالْحُكْمِ بِهِ فَاتَّبَعْتُهُ ، وَمَا أَسْتَنَّ
النَّبِيُّ ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَأَقْتَدَيْتُهُ ، فَلَمْ أَخْتَجْ فِي ذَلِكَ
إِلَى رَأْيِكُمَا ، وَلَا رَأْيِ غَيْرِكُمَا ، وَلَا وَقَعَ حُكْمٌ جَهْلَتُهُ ، فَاسْتَشِيرَكُمَا
وَلَاخَوَانِي مِنَ الْمُسْلِمِينَ ؛ وَلَوْ كَانَ ذَلِكَ لَمْ أَرْغَبْ عَنْكُمَا ، وَلَا عَنْ
غَيْرِكُمَا . وَأَمَّا مَا ذَكَرْتُمَا مِنْ أَمْرِ الْأَسْوَةِ^(٢٨٨٨) ، فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَحْكَمْ
أَنَا فِيهِ بِرَأْيِي ، وَلَا وَلِيِّتُهُ هَوَى مِنِّي ، بَلْ وَجَدْتُ أَنَا وَأَنْتُمَا مَا جَاءَ بِهِ
رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - قَدْ فُرِغَ مِنْهُ ، فَلَمْ أَخْتَجْ
إِلَيْكُمَا فِيمَا قَدْ فَرَغَ اللَّهُ مِنْ قَسْمِهِ ، وَأَمْضَى فِيهِ حُكْمَهُ ، فَلَيْسَ
لَكُمَا ، وَاللَّهِ ، عِنْدِي وَلَا لِغَيْرِكُمَا فِي هَذَا عُنْتَبَى^(٢٨٨٩) . أَخَذَ اللَّهُ
بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ ، وَاللَّهِمَّنا وَلِيَّاكُمُ الصَّبْرَ .

ثم قال عليه السلام : رَحِمَ اللَّهُ رَجُلًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ ، أَوْ
رَأَى جَوْرًا فَرَدَّهُ ، وَكَانَ عَوْنًا بِالْحَقِّ عَلَى صَاحِبِهِ .

SERMON 206

During the battle of Şiffin Amir al-mu'minin heard
some of his men abusing the Syrians, then he said:

I dislike you starting to abuse them, but if you describe their deeds and recount their situations that would be a better mode of speaking and a more convincing way of arguing. Instead of abusing them you should say, "O' Allāh! save our blood and their blood, produce reconciliation between us and them, and lead them out of their misguidance so that he who is ignorant of the truth may know it, and he who inclines towards rebellion and revolt may turn away from it."

* * * * *

SERMON 207

In the battle of Şiffin Amir al-mu'minin saw Imām al-Ḥasan
proceeding rapidly to fight, then he said:

Hold back this young man on my behalf, lest he causes my ruin, because I am loath to send these two (meaning al-Ḥasan and al-Ḥusayn) towards death, lest the descending line of the Prophet — may Allāh bless him and his descendants — is cut away by their death.

as-Sayyid ar-Raḍi says: Amir al-mu'minin's words "*amlikū 'annī hādha'l-ghulām*" (i.e. "Hold back this young man on my behalf") represents the highest and the most eloquent form of expression.

٢٠٦ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وقد سمع قوما من أصحابه يسبون أهل الشام أيام حريم بصفين

إِنِّي أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبَّابِينَ ، وَلَكِنَّكُمْ لَوْ وَصَفْتُمْ أَعْمَالَهُمْ ،
وَذَكَّرْتُمْ حَالَهُمْ ، كَانَ أَصُوبَ فِي الْقَوْلِ ، وَأَبْلَغَ فِي الْعُذْرِ ، وَقُلْتُمْ
مَكَانَ سَبِّكُمْ يَا هُمْ : اللَّهُمَّ أَحْقِنِ دِمَاءَنَا وَدِمَاءَهُمْ ، وَأَصْلِحْ ذَاتَ بَيْنِنَا
وَبَيْنَهُمْ ، وَاهْدِهِمْ مِنْ ضَلَالَتِهِمْ ، حَتَّى يَعْرِفَ الْحَقَّ مِنْ جَهْلِهِ ،
وَيَرْعَوْيَ (٢٨٩٠) عَنِ الْغِيِّ وَالْعُدْوَانِ مَنْ لَهَجَ بِهِ (٢٨٩١) .

٢٠٧ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في بعض أيام صفين وقد رأى الحسن ابنه عليه السلام يتسرع إلى الحرب

أَمْلِكُوا (٢٨٩٢) عَنِّي هَذَا الْغُلَامَ لَا يَهْدِي (٢٨٩٣) ، فَإِنِّي أَنَفَسُ (٢٨٩٤)
بِهَذَيْنِ - يَعْنِي الْحَسَنَ وَالْحُسَيْنَ عَلَيْهِمَا السَّلَامُ - عَلَى الْمَوْتِ لِيَلَّا
يَنْقَطِعَ بِهِمَا نَسْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

قال السيد الشريف : وقوله عليه السلام « املكوا عني هذا الغلام » من أعلى الكلام
وافصح .

SERMON 208

When Amir al-mu'minin's companions expressed displeasure about his attitude concerning Arbitration,¹ he said:

O' people, matters between me and you went as I wished till war exhausted you. By Allāh, it has overtaken some of you and left others, and has completely weakened your enemy. Till yesterday I was giving orders but today I am being given orders, and till yesterday I was dissuading people (from wrong acts) but today I am being dissuaded. You have now shown liking to live in this world, and it is not for me to bring you to what you dislike.

1. When the surviving forces of the Syrians lost ground and were ready to run away from the field Mu'āwiyah changed the whole phase of the battle by using the Qur'ān as his instrument of strategy, and succeeded in creating such a division among the Iraqis that, despite Amir al-mu'minin's efforts at counselling, they were not prepared to take any forward step, but insisted on stopping the war, whereupon Amir al-mu'minin too had to agree to arbitration. Among these people some had actually been duped and believed that they were being asked to abide by the Qur'ān but there were others who had become weary of the long period of war and had lost courage. Then people got a good opportunity to stop the war, and so they cried hoarse for its postponement. There were others who had accompanied Amir al-mu'minin because of his temporal authority but did not support him by heart, nor did they aim at victory for him. There were some people who had expectations with Mu'āwiyah, and had started attaching hopes to him for this, while there were some who were, from the very beginning, in league with him. In these circumstances and with this type of the army it was really due to Amir al-mu'minin's political ability and competence of military control and administration that he carried the war up to this stage, and if Mu'āwiyah had not adopted this trick there could have been no doubt in Amir al-mu'minin's victory because the military power of the Syrian forces had been exhausted and defeat was hovering over its head. In this connection, Ibn Abi'l-Hadid writes:

٢٠٨ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

قاله لما اضطرب عليه أصحابه في أمر الحكومة

أَيُّهَا النَّاسُ ، إِنَّهُ لَمْ يَزَلْ أَمْرِي مَعَكُمْ عَلَى مَا أَحِبُّ ، حَتَّى نَهَكْتَكُمْ^(٢٨٩٠)
الْحَرْبُ ، وَقَدْ ، وَاللَّهِ ، أَخَذْتُ مِنْكُمْ وَتَرَكْتُ ، وَهِيَ لِعَدُوِّكُمْ أَنَهَكُ .

لَقَدْ كُنْتُ أَمْسِ أَمِيرًا ، فَأَصْبَحْتُ الْيَوْمَ مَأْمُورًا ، وَكُنْتُ أَمْسِ
نَاهِيًا ، فَأَصْبَحْتُ الْيَوْمَ مَنِيًّا ، وَقَدْ أَحْبَبْتُمُ الْبَقَاءَ ، وَلَيْسَ لِي أَنْ
أَحْمِلَكُمْ عَلَى مَا تَكْرَهُونَ !

SERMON 209

Amir al-mu'minin went to enquire about the health of his companion al-'Alā' ibn Ziyād al-Ḥārithi and when he noticed the vastness of his house he said:

What will you do with this vast house in this world, although you need this house more in the next world. If you want to take it to the next world you could entertain in it guests and be regardless of kinship and discharge all (your) obligations according to their accrual. In this way you will be able to take it to the next world.

Then al-'Alā' said to him: O' Amir al-mu'minin, I want to complain to you about my brother 'Āṣim ibn Ziyād.

Amir al-mu'minin enquired: What is the matter with him?

al-'Alā' said: He has put on a woollen coat and cut himself away from the world.

Amir al-mu'minin said: Present him to me.

When he came Amir al-mu'minin said: O' enemy of yourself. Certainly, the evil (Satan) has misguided you. Do you feel no pity for your wife and your children? Do you believe that if you use those things which Allāh has made lawful for you, He will dislike you? You are too unimportant for Allāh to do so.

He said: O' Amir al-mu'minin, you also put on coarse dress and eat rough food.

= Mālik al-Ashtar had reached Mu'āwiyah and grabbed him by the neck. The entire might of the Syrians had been smashed. Only so much movement was discernable in them as remains in the tail of a lizard which is killed, but the tail continues hopping right and left. (*Sharḥ Nahj al-balāghah*, vol.11, pp.30–31)

٢٠٩ - وَمِنْ أَمْرِ الْعَلَاءِ

بالبصرة ، وقد دخل على العلاء بن زياد الحارثي - وهو من أصحابه -
يعوده ، فلما رأى سعة داره قال :

مَا كُنْتُ تَضَعُ بِسَعَةِ هَذِهِ الدَّارِ فِي الدُّنْيَا ، وَأَنْتَ إِلَيْنَا فِي الْآخِرَةِ
كُنْتَ أَخْوَجَ ؟ وَبَلَى ! إِنْ شِئْتَ بَلَغْتَ بِهَا الْآخِرَةَ : تَقْرِي فِيهَا الضَّيْفَ ،
وَتَصِلُ فِيهَا الرَّجِمَ ، وَتُطْلِعُ^(٢٨٩٦) مِنْهَا الْحَقُوقَ مَطَالِعَهَا ، فَإِذَا أَنْتَ
قَدْ بَلَغْتَ بِهَا الْآخِرَةَ .

فقال له العلاء : يا أمير المؤمنين ، أشكو إليك أخي عامر بن زياد . قال : وما له ؟ قال :
لبس العباءة وتخلّى عن الدنيا . قال : عليّ به . فلما جاء قال :

يَا عُدَيَّ^(٢٨٩٧) نَفْسِي ! لَقَدْ اسْتَهَامَ بِكَ الْخَبِيثُ ! أَمَا رَحِمْتَ أَهْلَكَ
وَوَلَدَكَ ! أَتَرَى اللَّهَ أَحَلَّ لَكَ الطَّيِّبَاتِ ، وَهُوَ يَكْرَهُ أَنْ تَأْخُذَهَا ! أَنْتَ
أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ !

قال : يا أمير المؤمنين ، هذا أَنْتَ في خشونة ملبسك وجشوبة مأكلك !

Then he replied: Woe be to you, I am not like you. Certainly, Allāh, the Sublime, has made it obligatory on true leaders that they should maintain themselves at the level of low people so that the poor do not cry over their poverty.¹

1. From ancient days asceticism and the abandonment of worldly attachments has been regarded as a means of purification of the spirit and important for the character. Consequently, those who wished to lead a life of abstemiousness and meditation used to go out of the cities and towns to stay in forests and caves in the mountains and stay there concentrating on Allāh according to their own conception. They would eat only if a casual traveller or the inhabitant of nearby dwellings gave them anything to eat, otherwise they remained contented with the fruits of wild trees and the water of the streams, and thus they passed their life. This way of worship commenced in a way that was forced by the oppression and hardships of rulers. Certain people left their houses and, in order to avoid their grip, hid themselves in some wilderness or cave in a mountain, engaging themselves in worship of and devotion to Allāh. Later on, this forced asceticism acquired a voluntary form and people began to retire to caves and hollows of their own volition. Thus it became an accepted way that whoever aimed at spiritual development retired to some corner after severing himself from all worldly ties. This method remained in vogue for centuries and even now some traces of this way of worship are found among the Buddhists and the Christians.

The moderate views of Islam do not, however, accord with the monastic life, because for attaining spiritual development it does not advocate the abandonment of worldly enjoyments and successes, nor does it view with approbation that a Muslim should leave his house and fellow men and busy himself in formal worship, hiding in some corner. The conception of worship in Islam is not confined to a few particular rites, but it regards the earning of one's livelihood through lawful means, mutual sympathy and good behaviour, and cooperation and assistance also to be important constituents of worship. If an individual ignores worldly rights and obligations, and does not fulfil his responsibility towards his wife and children, nor occupies himself in efforts to earn a livelihood, but all the time stays in meditation, he ruins his life and does not fulfil the purpose of living. If this were Allāh's aim, what would have the need for creating and populating the world when there was already a category of creatures who were all the time engaged in worshipping and adoration.

قَالَ : وَيَحَاكَ ، إِنِّي لَسْتُ كَأَنْتَ ، إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أُمَّةٍ
 الْعَدْلَ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ^(٢٨٩٨) بِضَعْفَةِ النَّاسِ ، كَيْلًا يَتَّبِعُ^(٢٨٩٩)
 بِالْفَقِيرِ فَقْرَهُ !

* * * * *

Naure has made man to stand on the cross-roads at which the mid-way is the centre of guidance. If he deviates from this point of moderateness even a bit, this way or that way, there is sheer misguidance for him. That mid-way is that he should neither bend towards this world to such an extent as to ignore the next life, devoting himself entirely to this one, nor should he abstain from this world so as not to have any connection with anything of it, confining himself to some corner leaving everything else. Since Allāh has created man in this world he should follow the code of life for living in this world, and should partake of the comforts and pleasures bestowed by Allāh within moderate limits. The eating and using of things made lawful by Allāh is not against Allāh's worship, but rather Allāh has created these things for the very purpose that they should be taken advantage of. That is why those who were the chosen of Allāh lived in this world with others and ate and drank like others. They did not feel the need to turn their faces away from the people of the world, and to adopt the wilderness or the caves of mountains as their abodes, or to live in distant spots. On the other hand they remembered Allāh, remained disentangled from worldly affairs, and did not forget death despite the pleasures and comforts of life.

The life of ascetism sometimes produces such evils as ruin the next life also as well as this one, and such an individual proves to be the true picture of "the looser in this life as well as the next." When natural impulses are not satisfied in the lawful and legal way the mind turns into a centre of evil-ideas and becomes incapable of performing worship with peace and concentration; and sometimes passions so overcome the ascetic that breaking all moral fetters, he devotes himself completely to their satisfaction and consequently falls in an abyss of ruin for which it is impossible to extract himself. That is why religious law accords a greater position to the worship performed by a family man than that by a non-family man, because the former can exercise mental peace and concentration in the worship and rituals.

Individuals who put on the cloak of Sufism and make a loud show of their spiritual greatness are cut off from the path of Islam and are ignorant of its wide teachings. They have been misled by Satan and, relying on their self-formed conceptions, tread wrongful paths. Eventually their misguidance becomes so serious that they begin to regard their leaders as having attained such a level that their word is as the word of Allāh and their act is as the act of Allāh. Sometimes they regard themselves beyond all the bounds and limita-

tions of religious law and consider every evil act to be lawful for them. This deviation from faith and irreligiosity is named Sufism (complete devotion to Allāh). Its unlawful principles are called "*aṭ-ṭariqah*" (ways of achieving communion with Allāh) and the followers of this cult are known as Sufis. First of all Abū Hāshim al-Kūfī and Shāmi adopted this nickname. He was of Umayyad descent and a fatalist (believing that man is bound to act as pre-ordained by Allāh). The reason for giving him this name was that, in order to make a show of his asceticism and fear for Allāh, he put on a woolen cloak. Later on this nickname became common and various grounds were put forth as the basis of this name. For example, one ground is that 'Sufi' has three letters "*ṣād*", "*wāw*" and "*fā*". "*ṣād*" stands for "*ṣabr*" (endurance), "*ṣidq*" (truthfulness) and "*ṣafā*" (purity of heart); "*wāw*" stands for "*wudd*" (love), "*wird*" (repeating Allāh's name) and "*wafā*" (faithfulness to Allāh); and "*fā*" stands for "*fard*" (unity), "*faqr*" (destitution) and "*fanā*" (death or absorption in Allāh's Self). The second view is that it has been derived from "*aṣ-Ṣuffah*", which was a platform near the Prophet's mosque which had a covering of date-palm leaves. Those who stayed there were called *Aṣḥābu'ṣ-Ṣuffah* (people of the platform). The third view is that the name of the progenitor of an Arab tribe was Ṣūfah, and this tribe performed the duties of serving the pilgrims and the Ka'bah, and it is with reference to their connection with this tribe that these people were called Sufis. This group is divided among various sects but the basic sects are seven only.

1) **al-Wahdatiyyah** (unitarian): This sect believes in the oneness of all existence. Its belief is that everything of this world is Allāh, so much so that they assign to even polluted things the same godly position. They liken Allāh with the river and the waves rising in it, and argue that the waves which sometimes rise and sometimes fall have no separate existence other than the river, but their existence is exactly the existence of the river. Therefore, nothing can be separated from its own existence.

2) **al-Ittiḥādiyyah** (the unitists): They believe that they have united with Allāh and Allāh has united with them. They liken Allāh with fire and themselves with iron that lies in the fire and acquires its form and property.

3) **al-Ḥulūliyyah** (the formists): Their belief is that Allāh takes the form of those who claim to know Him and the perfect ones, and their

bodies are places of His stay. In this way, they are seemingly men but really Allāh.

4) **al-Wāṣiliyyah** (the combiners): This sect considers itself to have combined with Allāh. Their belief is that the laws of the *sharī'ah* are a means of development of human personality and character, and that when the human self combines with Allāh it no more needs perfection or development. Consequently, for the "*wāṣilīn*", worship and ritual become useless, because they hold that when truth and reality is achieved *sharī'ah* remains of no avail. Therefore, they can do anything and they cannot be questioned.

5) **az-Zarrāqiyyah** (the revellers): This sect regards vocal and instrumental music as worship, and earns the pleasures of this world through a show of asceticism and begging from door to door. They are ever engaged in relating concocted stories of miraculous performances of their leaders to over-awe the common people.

6) **al-'Ushshāqiyyah** (the lovers): The theory of this sect is that ap-parency is the means to reality, meaning that carnal love is the means to achieve love of Allāh. That is, in order to reach the stage of Allāh's love it is necessary to have love with some human beauty. But the love which they regard as love for Allāh is just the product of mental disorder through which the lover inclines to one individual with all his attention and his final aim is to have access to the beloved. This love can lead to the way of evil and vice, but it has no connection with the love of Allāh.

A Persian couplet says :

The truth of the fact is that carnal love is like a jinn and a jinn cannot give you guidance.

7) **at-Talqīniyyah** (the encounterers): According to this sect, the reading of religious sciences and books of scholarship is thoroughly unlawful. Rather, the position that is achieved by an hour of spiritual effort of the Sufis cannot be achieved by seventy years of reading books.

According to Shi'ah 'Ulamā' all these sects are on the wrong path and out of the fold of Islam. In this connection, numerous sayings of the Imāms are related. In this sermon also Amīr al-mu'minīn has regarded the

severance of ‘Āṣim ibn Ziyād from this world as the mischief of Satan, and he forcefully dissuaded him from adopting that course. (For further study, see *Sharḥ Nahj al-balāghah*, al-Ḥajj Mirzā Ḥabibu’llāh al-Khū’i, vol.13, pp.132–417; vol.14, pp.2–22).

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SERMON 210

Someone¹ asked Amir al-mu'minīn about concocted traditions and contradictory sayings of the Prophet current among the people, whereupon he said:

Certainly, what is current among the people is both right and wrong, true and false, repealing and repealed, general and particular, definite and indefinite, exact and surmised. Even during the Prophet's days false sayings had been attributed to him, so much so that he had to say during his sermon that, "Whoever attributes falsehoods to me makes his abode in Hell." Those who relate traditions are of four categories,² no more.

First: The lying hypocrites

The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he wilfully attributes false things against the Messenger of Allāh — may Allāh bless him and his descendants. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says.

Rather they say that he is the companion of the Prophet, has met him, heard (his sayings) from him and acquired (knowledge) from him. They therefore accept what he says. Allāh too had warned you well about the hypocrites and described them fully to you. They have continued after the Holy Prophet. They gained positions with the leaders of misguidance and callers towards Hell through falsehoods and slanderings. So, they put them

٢١٠ - وَمَنْ كَذَبَ عَلَيَّ السَّلَامَ

وقد سأله سائل عن أحاديث البدع ، وعما في أيدي الناس
من اختلاف الخبر ، فقال عليه السلام :

إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَبَاطِلًا ، وَصِدْقًا وَكَذِبًا ، وَنَاسِيحًا وَمَنْسُوحًا ،
وَعَامًّا وَخَاصًّا ، وَمُحْكَمًا وَمُتَشَابِهًا ، وَحِفْظًا وَوَهْمًا . وَلَقَدْ كَذَبَ عَلَى
رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عَلَى عَهْدِهِ ، حَتَّى قَامَ خَطِيبًا ،
فَقَالَ : « مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ » .

وَلِنَّمَا أَتَاكَ بِالْحَدِيثِ أَرْبَعَةُ رِجَالٍ لَيْسَ لَهُمْ خَامِسٌ :

المنافقون

رَجُلٌ مُنَافِقٌ مُظْهِرٌ لِلإِيمَانِ ، مُتَصَنِّعٌ بِالإِسْلَامِ ، لَا يَتَأَنَّمُ^(٢٩٠٠) وَلَا
يَتَحَرَّجُ^(٢٩٠١) ، يَكْذِبُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ -
مُتَعَمِّدًا ، فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَاذِبٌ لَمْ يَقْبَلُوا مِنْهُ ، وَلَمْ
يُصَدِّقُوا قَوْلَهُ ، وَلَكِنَّهُمْ قَالُوا : صَاحِبُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ وَسَلَّمَ - رَأَاهُ ، وَسَمِعَ مِنْهُ ، وَلَقِفَ عَنْهُ^(٢٩٠٢) ، فَيَأْخُذُونَ
بِقَوْلِهِ ، وَقَدْ أَخْبَرَكَ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَكَ ، وَوَصَفَهُمْ بِمَا
وَصَفَهُمْ بِهِ لَكَ ، ثُمَّ بَقُوا بَعْدَهُ ، فَتَقَرَّبُوا إِلَى أَيْمَةِ الضَّلَالَةِ ، وَالِدُّعَاةِ
إِلَى النَّارِ بِالزُّورِ وَالْبُهْتَانِ ، فَوَلَّوْهُمْ الْأَعْمَالَ ، وَجَعَلُوهُمْ حُكَّامًا عَلَى

in high posts and made them officers over the heads of the people and amassed wealth through them. People are always with the rulers and after this world, except those to whom Allāh affords protection. This is the first of the four categories.

Second: Those who are mistaken

Then there is the individual who heard (a saying) from the Holy Prophet but did not memorise it as it was, but surmised it. He does not lie wilfully. Now, he carries the saying with him and relates it, acts upon it and claims that: "I heard it from the Messenger of Allāh." If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knows that he is on the wrong he will give it up.

Third: Those who are ignorant

The third man is he who heard the Prophet ordering to do a thing and later the Prophet refrained the people from doing it, but this man did not know it, or he heard the Prophet refraining people from a thing and later he allowed it, but this man did not know it. In this way he retained in his mind what had been repealed, and did not retain the repealing tradition. If he knew that it had been repealed he would reject it, or if the Muslims knew, when they heard it from him, that it had been repealed they would reject it.

Fourth: Those who memorize truthfully

The last, namely the fourth man, is he who does not speak a lie against Allāh or against His Prophet. He hates falsehood out of fear for Allāh and respect for the Messenger of Allāh, and does

رِقَابِ النَّاسِ ، فَأَكَلُوا بِهِمُ الدُّنْيَا ، وَإِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَالِدُنْيَا ،
إِلَّا مَنْ عَصَمَ اللَّهُ ، فَهَذَا أَحَدُ الْأَرْبَعَةِ .

الخطاطون

وَرَجُلٌ سَمِعَ مِنْ رَسُولِ اللَّهِ شَيْئاً لَمْ يَحْفَظْهُ عَلَى وَجْهِهِ ، فَوَهِمَ (٢٩٠٣)
فِيهِ ، وَلَمْ يَتَعَمَّدْ كَذِباً ، فَهُوَ فِي يَدَيْهِ ، وَيَرَوِيهِ وَيَعْمَلُ بِهِ ، وَيَقُولُ :
أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَلَوْ عَلِمَ
الْمُسْلِمُونَ أَنَّهُ وَهِمَ فِيهِ لَمْ يَقْبَلُوهُ مِنْهُ ، وَلَوْ عَلِمَ هُوَ أَنَّهُ كَذَلِكَ
لَرَفَضَهُ !

اهل الشبهة

وَرَجُلٌ ثَالِثٌ ، سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
شَيْئاً يَأْمُرُ بِهِ ، ثُمَّ إِنَّهُ نَهَى عَنْهُ ، وَهُوَ لَا يَعْلَمُ ، أَوْ سَمِعَهُ يَنْهَى عَنْ
شَيْءٍ ، ثُمَّ أَمَرَ بِهِ وَهُوَ لَا يَعْلَمُ ، فَحَفِظَ الْمَنْسُوخَ ، وَلَمْ يَحْفَظِ
النَّاسِخَ ، فَلَوْ عَلِمَ أَنَّهُ مَنْسُوخٌ لَرَفَضَهُ ، وَلَوْ عَلِمَ الْمُسْلِمُونَ إِذْ
سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوخٌ لَرَفَضُوهُ .

الصادقون الحافظون

وَأَخْرُ رَابِعٌ ، لَمْ يَكْذِبْ عَلَى اللَّهِ ، وَلَا عَلَى رَسُولِهِ ، مُبْغِضٌ
لِلْكَذِبِ خَوْفاً مِنَ اللَّهِ ، وَتَعْظِيماً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

not commit mistakes, but retains (in his mind) exactly what he heard (from the Prophet), and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted upon it, and he heard the repealed tradition and rejected it. He also understands the particular and the general, and he knows the definite and indefinite, and gives everything its due position.

The sayings of the Prophet used to be of two types. One was particular and the other common. Sometimes a man would hear him but he would not know what Allāh, the Glorified, meant by it or what the Messenger of Allāh meant by it. In this way the listener carries it and memorizes it without knowing its meaning and its real intention, or what was its reason. Among the companions of the Messenger of Allāh all were not in the habit of putting him questions and ask him the meanings, indeed they always wished that some Bedouin or stranger might come and ask him (peace be upon him) so that they would also listen. Whenever any such thing came before me, I asked him about its meaning and preserved it. These are the reasons and grounds of differences among the people in their traditions.

1. This was Sulaym ibn Qays al-Hilālī who was one of the relaters of traditions through Amir al-mu'minīn.

2. In this sermon Amir al-mu'minīn has divided the traditionists into four categories.

The first category is that of a man concocts a tradition and attributes it to the Prophet. Traditions were in fact falsified and attributed to him, and this process continued, with the result that numerous novel traditions came into being. This is a fact which cannot be denied but if anyone does deny it his basis would be not knowledge or sagacity but oratory or argumentative necessity. Thus, once, 'Alamu'l-hudā (Ensign of Guidance) as-Sayyid al-Murtaḍā had a chance of meeting the Sunni 'ulamā' (scholars) in confrontation and on this occasion as-Sayyid al-Murtaḍā proved by historical facts that the traditions related about the merits of the great companions are concocted and counterfeit. On this, the (Sunni) 'ulamā' argued that it was

وَسَلَّمَ وَلَمْ يَهَيْمُ^(٢٩٠٤) ، بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ ، فَجَاءَ بِهِ عَلَى مَا سَمِعَهُ ، لَمْ يَزِدْ فِيهِ وَلَمْ يَنْقُصْ مِنْهُ ، فَهُوَ حَفِظَ النَّاسِخَ فَعَمِلَ بِهِ ، وَحَفِظَ الْمَنْسُوخَ فَجَنَّبَ عَنْهُ^(٢٩٠٥) ، وَعَرَفَ الْخَاصَّ وَالْعَامَّ ، وَالْمُحْكَمَ وَالْمُتَشَابِهَ^(٢٩٠٦) ، فَوَضَعَ كُلَّ شَيْءٍ مَوْضِعَهُ .

وَقَدْ كَانَ يَكُونُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْكَلَامُ لَهُ وَجْهَانِ : فَكَلَامٌ خَاصٌّ ، وَكَلَامٌ عَامٌّ ، فَيَسْمَعُهُ مَنْ لَا يَعْرِفُ مَا عَنِ اللَّهِ ، سُبْحَانَهُ ، بِهِ ، وَلَا مَا عَنِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَيَحْمِلُهُ السَّامِعُ ، وَيُوجِّهُهُ عَلَى غَيْرِ مَعْرِفَةٍ بِمَعْنَاهُ ، وَمَا قُصِدَ بِهِ ، وَمَا خَرَجَ مِنْ أَجْلِهِ ، وَلَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - مَنْ كَانَ يَسْأَلُهُ وَيَسْتَفْهِمُهُ ، حَتَّى إِنْ كَانُوا لَيُحِبُّونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ وَالطَّارِيءُ ، فَيَسْأَلَهُ عَلَيْهِ السَّلَامُ حَتَّى يَسْمَعُوا ، وَكَانَ لَا يَمُرُّ بِي مِنْ ذَلِكَ شَيْءٌ إِلَّا سَأَلْتُهُ عَنْهُ وَحَفِظْتُهُ . فَهَذِهِ وَجُوهٌ مَا عَلَيْهِ النَّاسُ فِي اخْتِلَافِهِمْ ، وَعَلَلِهِمْ فِي رَوَايَاتِهِمْ .

impossible that someone should dare speak a lie against the Prophet and prepare a tradition himself and attribute it to him. as-Sayyid al-Murtaḍā said there is a tradition of the Prophet that:

A lot of false things will be attributed to me after my death and whoever speaks a lie against me would be preparing his abode in Hell. (al-Bukhārī, vol.1, p.38; vol.2, p.102; vol.4, p.207; vol.8, p.54; Muslim, vol.8, p.229; Abū Dāwūd, vol.3, pp.319–320; at-Tirmidhī, vol.4, p.524; vol.5, pp.35–36, 40, 199, 634; Ibn Mājah, vol.1, pp. 13–15)

If you regard this tradition as true then you should agree that false things have been attributed to the Prophet, but if you regard it false, this would prove our point. However, these were people whose hearts were full of hypocrisy and who used to prepare traditions of their own accord in order to create mischief and dispersion in religion and to misguide Muslims of weak convictions. They remained mixed with them as they used to do during the lifetime of the Prophet; and just as they remained busy in activities of mischief and destruction in those days, in the same way, even after the Prophet, they were not unmindful of deforming the teachings of Islam and metamorphosing its features. Rather, in the days of the Prophet they were always afraid lest he unveiled them and put them to shame, but after the Prophet their hypocritical activities increased and they attributed false things to the Prophet without demur for their own personal ends, and those who heard them believed in them because of their status as companions of the Prophet, thinking that whatever they said was correct and whatever they gave out was true. Afterwards also, the belief that all the companions are correct put a stopper on their tongues, as a result of which they were taken to be above criticism, questioning, discussion and censure. Besides, their conspicuous performance had made them prominent in the eyes of the government, and also because of this it needed courage and daring to speak against them. This is proved by Amir al-mu'minīn's words:

These people gained positions with the leaders of misguidance and callers towards Hell, through falsehood and slanderings. So, they put them in high posts and made them officers over the heads of the people.

Along with the destruction of Islam, the hypocrites also aimed at amassing wealth, and they were doing so freely by claiming to be Muslims, because of which they did not want to remove the veil of Islam (from their

faces) and to come out openly, but they wanted to continue their Satanic activities under the garb of Islam and engaged themselves in its basic destruction and spreading of division and dispersal by concocting traditions. In this connection, Ibn Abi'l-Ḥadīd has written:

When they were left free they too left many things. When people observed silence about them they also observed silence about Islam, but they continued their underground activities such as the fabrication of falsehoods to which Amīr al-mu'minīn has alluded, because a lot of untrue matters had been mixed with the traditions by the group of people of wrong beliefs who aimed at misguidance and the distortion of views and beliefs, while some of them also aimed at extolling some particular party with whom they had other worldly aims as well.

On the expiry of this period, when Mu'āwiyah took over the leadership of religion and occupied the throne of temporal authority, he opened an official department for the fabrication of false traditions, and ordered his officers to fabricate and popularise traditions in disparagement of the *Ahlu'l-bayt* (the Household of the Holy Prophet) and in extolment of 'Uthmān and the Umayyads, and announced rewards and grants of land for this work. Consequently, a lot of traditions about self-made distinctions gained entry in the books of traditions. Thus, Abu'l-Ḥasan al-Madā'īnī has written in his book *Kitāb al-aḥdāth* and Ibn Abi'l-Ḥadīd has quoted it, namely:

Mu'āwiyah wrote to his officers that they should take special care of those who were adherents of 'Uthmān, his well-wishers and lovers and to award high positions, precedence and honour to those who related traditions about his merits and distinctions, and to convey to him whatever is so related by any person, along with his name, the name of his father and the name of his tribe. They did accordingly and heaped up traditions about the merits and distinctions of 'Uthmān because Mu'āwiyah used to award them rewards, clothes, grants and lands.

When the fabricated traditions about the merits of 'Uthmān had been spread throughout the realm, then, with the idea that the position of the earlier Caliphs should not remain low, Mu'āwiyah wrote to his officers:

As soon as you receive this order of mine you should call upon the people to prepare traditions about the distinctions of the companions

and other caliphs also, and take care that if any Muslim relates any tradition about Abū Turāb (‘Alī) you should prepare a similar tradition about the companions to contradict it because this gives me great pleasure and cools my eyes, and it weakens the position of Abū Turāb and his partymen, and is more severe to them than the merits and distinctions of ‘Uthmān.

When his letters were read to the people, a large number of such traditions were related extolling the companions that are all fabricated with no truth at all. (*Sharḥ Nahj al-balāghah*, vol.11, pp.43–47)

In this connection Abū ‘Abdillāh Ibrāhīm ibn Muḥammad ibn ‘Arafah known as Niftawayh (244/858 – 323/935) who was one of the prominent scholars and traditionists has written, and Ibn Abi’l-Ḥadīd has quoted him, that:

Most of the false traditions about the merits of the companions were fabricated during the days of Mu‘āwiyah in order to gain position in his audience because his view was that in this way he could disgrace Banū Hāshim and render them low. (*ibid.*)

After that, fabrication of traditions became a habit, the world seekers made it a means of securing position with kings and nobles and to amass wealth. For example, Ghiyāth ibn Ibrāhīm an-Nakha‘ī (2nd cent. A.H.) fabricated a tradition about the flight of pigeons, in order to please al-Mahdī ibn al-Manṣūr (the ‘Abbāsīd Caliph) and to secure position near him. (*Tārikh Baghdād*, vol.12, pp.323–327; *Mizān al-i‘tidāl*, vol.3, pp.337–338; *Lisān al-mizān*, vol.4, p.422). Abū Sa‘īd al-Madā‘īni and others made it a means of livelihood. The limit was reached when the al-Karrāmiyyah and some of the al-Mutaṣawwifah gave the ruling that the fabrication of traditions for the prevention of sin or for persuasion towards obedience was lawful. Consequently, in connection with persuading and dissuading, traditions were fabricated quite freely, and this was not regarded against the religious law or morality. Rather, this work was generally done by those who bore the appearance of asceticism or fear of Allāh and who passed their nights in praying and days in filling their registers with false traditions. An idea about the number of these fabricated traditions can be had from the fact that out of six hundred thousand traditions al-Bukhārī selected only two thousand seven hundred and sixty-one traditions, (*Tārikh Baghdād*, vol.2, p.8; *al-Irshād as-sārī*, vol.1,

p.28; *Şifatu'ş-şafwah*, vol.4, p.143). Muslim thought fit for selection only four thousand out of three hundred thousand (*Tārikh Baghdād*, vol.13, p.101; *al-Muntẓam*, vol.5, p.32; *Ṭabaqāt al-ḥuffāz*, vol.2, pp.151,157; *Wafayāt al-a'yān*, vol.5, p.194). Abū Dāwūd took four thousand and eight hundred out of five hundred thousand (*Tārikh Baghdād*, vol.9, p.57; *Ṭabaqāt al-ḥuffāz*, vol.2, p.154; *al-Muntaẓam*, vol.5, p.97; *Wafayāt al-a'yān*, vol.2, p.404), and Aḥmad ibn Ḥanbal took thirty thousand out of nearly one million traditions (*Tārikh Baghdād*, vol.4, pp.419–420; *Ṭabaqāt al-ḥuffāz*, vol.2, p.17; *Wafayāt al-a'yān*, vol.1, p.64; *Tahdhīb at-tahdhīb*, vol.1, p.74). But when this selection is studied some traditions which come across can, in no circumstances, be attributed to the Prophet. The result is that a group of considerable number has cropped up among Muslims who, in view of these (so-called) 'authoritative collections and true traditions, completely reject the evidentiary value of the traditions. (For further reference see *al-Ghadīr*, vol.5, pp.208–378).

The second category of relaters of traditions are those who, without appreciating the occasion or context, related whatever they could recollect, right or wrong. Thus, in al-Bukhārī (vol.2, pp.100–102; vol.5, p.98); Muslim (vol.3, pp.41–45); at-Tirmidhī (vol.3, pp.327–329); an-Nasā'ī (vol.4, p.18); Ibn Mājah (vol.1, pp.508–509); Mālik ibn Anas (*al-Muwatta'*, vol.1, p.234); ash-Shāfi'ī (*Ikhtilāfu'l-ḥadīth*, on the side lines of "*al-Umm*", vol.7, p.266); Abū Dāwūd (vol.3, p.194); Aḥmad ibn Ḥanbal (vol.1, pp.41, 42) and al-Bayhaqī (vol.4, pp.72–74) in the chapter entitled '*weeping over the dead*' it is stated that when Caliph 'Umar was wounded Ṣuhayb came weeping to him, then 'Umar said:

O' Ṣuhayb, you weep over me, while the Prophet had said that the dead person is punished if his people weep over him.

When after the death of Caliph 'Umar this was mentioned to 'Ā'ishah, she said: "May Allāh have mercy on 'Umar. The Messenger of Allāh did not say that weeping of relations causes punishment on the dead, but he said that the punishment of an unbeliever increases if his people weep over him." After this 'Ā'ishah said that according to the holy Qur'ān no person has to bear the burden of another, so how could the burden of those who weep be put on the dead. After this the following verse was quoted by 'Ā'ishah:

... *And no bearer of burden shall bear the burden of another;*
 ... (Qur'ān, 6:164; 17:15; 35:18; 39:7; 53:38).

The wife of the Holy Prophet 'Ā'ishah relates that once the Prophet passed by a Jewish woman over whom her people were weeping. The Prophet then remarked, "Her people are weeping over her but she is undergoing punishment in the grave."

The third category of the relaters of traditions is of those who heard some repealed traditions from the Prophet but could not get any chance to hear the repealing traditions which he could relate to others. An example of a repealing tradition is the saying of the Prophet which also contains a reference to the repealed tradition, namely: "I had disallowed you to visit graves, but now you can visit them." (Muslim, vol.3, p.65; at-Tirmidhi, vol.3, p.370; Abū Dāwūd, vol.3, pp.218, 332; an-Nasā'i, vol.4, p.89; Ibn Mājah, vol.1, pp.500–501; Mālik ibn Anas, vol.2, p.485; Aḥmad ibn Ḥanbal, vol.1, pp.145,452; vol.3, pp.38,63,66,237,350; vol.5, pp.350,355,356,357,359,361; al-Ḥākim, *al-Mustadrak*, vol.1, pp.374–376; and al-Bayhaqī, vol.4, pp.76–77). Herein the permission to visit graves has repealed the previous restriction on it. Now, those who heard only the repealed tradition continued acting according to it.

The fourth category of relaters of traditions is of those who were fully aware of the principles of justice, possessed intelligence and sagacity, knew the occasion when a tradition was first uttered (by the Prophet) and were also acquainted with the repealing and the repealed traditions, the particular and the general, and the timely and the absolute. They avoided falsehood and fabrication. Whatever they heard remained preserved in their memory, and they conveyed it with exactness to others. It is they whose traditions are the precious possession of Islam, free from fraud and counterfeited and worthy of being trusted and acted upon. That collection of traditions which has been conveyed through trustworthy bosoms like that of Amīr al-mu'minin and has remained free from cutting, curtailing, alteration or change particularly present Islam in its true form. The position of Amīr al-mu'minin in Islamic knowledge has been most certainly proved through the following traditions narrated from the Holy Prophet such as:

Amīr al-mu'minin, Jābir ibn 'Abdullāh, Ibn 'Abbās and 'Abdullāh ibn 'Umar have narrated from the Holy Prophet that he said:

I am the city of knowledge and 'Ali is its door. He who wants to acquire (my) knowledge should come through its door. (*al-Mustadrak*, vol.3, pp.126–127; *al-Isti'āb*, vol.3, p.1102; *Usd al-ghābah*, vol.4, p.22; *Tārīkh Baghdād*, vol.2, p.377; vol.4, p.348; vol.7, p.172; vol.11, pp.48–50; *Tadhkirah al-huffāz*, vol.4, p.28; *Majmā' az-zawā'id*, vol.9, p.114; *Tahdhib at-tahdhib*, vol.6, p.320; vol.7, p.337; *Lisān al-mizān*, vol.2, pp.122–123; *Tārīkh al-khulafā'*, p.170; *Kanz al-'ummāl*, vol.6, pp.152, 156, 401; *'Umdah al-qārī*, vol.7, p.631; *Sharḥ al-mawāhib al-ladunniyyah*, vol.3, p.143).

Amir al-mu'minin and Ibn 'Abbās have also narrated from the Holy Prophet that:

I am the store-house of wisdom and 'Ali is its door. He who wants to acquire wisdom should come through its door. (*Hilyah al-awliyā'*, vol.1, p.64; *Maṣābiḥ as-sunnah*, vol.2, p.275; *Tārīkh Baghdād*, vol.11, p.204; *Kanz al-'ummāl*, vol.6, p.401; *ar-Riyāḍ an-naḍirah*, vol.2, p.193).

If only people could take the Prophet's blessings through these sources of knowledge. But it is a tragic chapter of history that although traditions are accepted through the Khārijites and enemies of the Prophet's family, whenever the series of relaters includes the name of any individual from among the Prophet's family there is hesitation in accepting the tradition.



SERMON 211

The greatness of Allāh and the creation of the Universe

It is through the strength of Allāh's greatness and His subtle power of innovation that He made solid dry earth out of the water of the fathomless, compact and dashing ocean. Then He made from it layers and separated them into seven skies after they had been joined together. So, they became stationary at His command and stopped at the limit fixed by Him. He so made the earth that it is born by deep blue, surrounded and suspended water which is obedient to His command and has submitted to His awe while its flow has stopped due to fear of Him.

He also created high hills, rocks of stones and lofty mountains. He put them in their positions and made them remain stationary. Their peaks rose into the air while their roots remained in the water. In this way He raised the mountains above the plains and fixed their foundations in the vast expanse wherever they stood. He made their peaks high and made their bodies lofty. He made them like pillars for the earth and fixed them in it like pegs. Consequently, the earth became stationary; otherwise it might bend with its inhabitants or sink inwards with its burden, or shift from its positions.

Therefore, glorified is He who stopped it after the flowing of its waters and solidified it after the watery state of its sides. In this way He made it a cradle for His creatures and spread it for them in the form of a floor over the deep ocean which is stationary and does not move and is fixed and does not flow. Severe

٢١١ - وَفِي هَذِهِ الْقِصَّةِ الْكَلَامِ

في عجيب سعة الكون

وَكَانَ مِنْ أَقْتِدَارِ جَبْرُوتِهِ ، وَبَدِيعِ لَطَائِفِ صَنَعَتِهِ ، أَنْ جَعَلَ مِنْ
 مَاءِ الْبَحْرِ الزَّائِرِ^(٢٩٠٧) الْمُتَرَاكِمِ الْمُتَقَاصِفِ^(٢٩٠٨) ، يَبَسًا جَامِدًا^(٢٩٠٩) ،
 ثُمَّ فَطَرَ^(٢٩١٠) مِنْهُ أَطْبَاقًا^(٢٩١١) ، فَفَتَقَهَا سَبْعَ سَمَاوَاتٍ بَعْدَ ارْتِنَاقِهَا^(٢٩١٢) ،
 فَاسْتَمْسَكَتْ بِأَمْرِهِ^(٢٩١٣) ، وَقَامَتْ عَلَى حَدِّهِ^(٢٩١٤) . وَأَرْسَى أَرْضًا يَحْمِلُهَا
 الْأَخْضَرُ^(٢٩١٥) الْمُتَعَنِّجِرُ^(٢٩١٦) ، وَالْقَمَقَامُ^(٢٩١٧) الْمُسَخَّرُ ، قَدْ ذَلَّ
 لِأَمْرِهِ ، وَأَذَعْنَ لِهَيْبَتِهِ ، وَوَقَفَ الْجَارِي مِنْهُ لِيَخْشِيَتِهِ . وَجَبَلَ^(٢٩١٨)
 جَلَامِيدَهَا^(٢٩١٩) ، وَنُشُوزَ^(٢٩٢٠) مُتُونِهَا^(٢٩٢١) وَأَطْوَادَهَا^(٢٩٢٢) ، فَأَرَسَاهَا
 فِي مَرَاسِيهَا^(٢٩٢٣) ، وَأَلَزَمَهَا قَرَارَاتِهَا^(٢٩٢٤) ، فَمَضَتْ رُؤُوسُهَا فِي الْهَوَاءِ ، وَرَسَتْ
 أَصُولُهَا فِي الْمَاءِ ، فَانْهَدَ جِبَالُهَا^(٢٩٢٥) عَنْ سُهُولِهَا ، وَأَسَاخَ^(٢٩٢٦)
 قَوَاعِدُهَا فِي مُتُونِ أَقْطَارِهَا وَمَوَاضِعِ أَنْصَابِهَا^(٢٩٢٧) ، فَاشْتَقَّ قِلَالُهَا^(٢٩٢٨) ،
 وَأَطَالَ أَنْشَاظَهَا^(٢٩٢٩) ، وَجَعَلَهَا لِلْأَرْضِ عِمَادًا ، وَأَرْزَاهَا^(٢٩٣٠) فِيهَا
 أَوْتَادًا ، فَسَكَنْتْ عَلَى حَرَكَتِهَا مَنْ أَنْ تَمِيدَ^(٢٩٣١) بِأَهْلِهَا ، أَوْ تَسِيخَ^(٢٩٣٢)
 بِحِمْلِهَا ، أَوْ تَزُولَ عَنْ مَوَاضِعِهَا . فَسُبْحَانَ مَنْ أَمْسَكَهَا بَعْدَ مَوْجَانِ
 مِيَاهِهَا ، وَأَجْمَدَهَا بَعْدَ رُطُوبَةِ أَكْنَافِهَا ، فَجَعَلَهَا لِخَلْقِهِ مِهَادًا ،
 وَبَسَطَهَا لَهُمْ فِرَاشًا ! فَوْقَ بَحْرِ لُجِّي رَاكِدٍ لَا يَجْرِي^(٢٩٣٣) ، وَقَائِمٍ

winds move it here and there and clouds draw up water from it.

Verily in this there is a lesson unto him who feareth (Allāh)
(Qur'ān, 79:26)

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SERMON 212

About those who give up supporting right

O' my Allāh! whoever listens to our utterance which is just and which seeks the prosperity of religion and the worldly life and does not seek mischief, but rejects it after listening, then he certainly turns away from Thy support and desists from strengthening Thy religion. We make Thee a witness over him and Thou art the greatest of all witness, and we make all those who inhabit Thy earth and Thy skies witness over him. Thereafter, Thou alone can make us needless of his support and question him for his sin.

* * * * *

SERMON 213

The Sublimity of Allāh and a eulogy of the Prophet

Praise be to Allāh who is above all similarity to the creatures, is above the words of describers, who displays the wonders of His management for the on-lookers, is hidden from the imagination of thinkers by virtue of the greatness of His glory, has knowledge without acquiring it, adding to it or drawing it (from someone), and Who is the ordainer of all matters without reflecting or thinking. He is such that gloom does not concern Him, nor does He

لَا يَسْرِي ، تَكَرَّرُهُ ^(٢٩٣٤) الرِّيحُ الْعَوَاصِفُ ، وَتَمَخُّضُهُ الْغَمَامُ
الذَّوَارِفُ ^(٢٩٣٥) ؛ « إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى » .

٢١٢ - وَمِنْ حُطْبِهِ عَلَيْهِ السَّلَامُ

كان يستنهض بها أصحابه الى جهاد أهل الشام في زمانه

اللَّهُمَّ أَيُّمَا عَبْدٍ مِنْ عِبَادِكَ سَمِعَ مَقَالَاتِنَا الْعَادِلَةَ غَيْرَ الْجَائِرَةِ ،
وَالْمُضْلِحَةَ غَيْرَ الْمُفْسِدَةِ ، فِي الدِّينِ وَالدُّنْيَا ، فَأَبَى بَعْدَ سَمْعِهِ لَهَا إِلَّا
النُّكُوصَ عَنْ نُصْرَتِكَ ، وَالْإِبْطَاءَ عَنْ إِعْزَازِ دِينِكَ ، فَإِنَّا نَسْتَشْهِدُكَ
عَلَيْهِ يَا أَكْبَرَ الشَّاهِدِينَ شَهَادَةً ، وَنَسْتَشْهِدُ عَلَيْهِ جَمِيعَ مَا أَسْكَنْتَهُ
أَرْضَكَ وَسَمَاوَاتِكَ ، ثُمَّ أَنْتَ بَعْدَ الْمُغْنَى عَنْ نَصْرِهِ ، وَالْآخِذُ لَهُ بِذَنْبِهِ .

٢١٣ - وَمِنْ حُطْبِهِ عَلَيْهِ السَّلَامُ

في تمجيد الله وتعظيمه

الْحَمْدُ لِلَّهِ الْعَلِيِّ عَنْ شَبِّهِ ^(٢٩٣٦) الْمَخْلُوقِينَ ، الْغَالِبِ لِمَقَالِ الْوَاصِفِينَ ،
الظَّاهِرِ بِعَجَائِبِ تَذْيِيرِهِ لِلنَّاطِرِينَ ، وَالْبَاطِنِ بِجَلَالِ عِزَّتِهِ عَنْ فِكْرِ
الْمُتَوَهِّمِينَ ، الْعَالِمِ بِلَا اكْتِسَابٍ وَلَا أَرْذِيَادٍ ، وَلَا عِلْمٍ مُسْتَفَادٍ ،
الْمُقَدِّرُ لَجَمِيعِ الْأُمُورِ بِلَا رَوِيَّةٍ وَلَا ضَمِيرٍ ، الَّذِي لَا تَغْشَاهُ الظُّلُمُ ،

seek light from brightness, night does not overtake Him nor does the day pass over Him (so as to affect Him in any manner). His comprehension (of things) is not through eyes and His knowledge is not dependent on being informed.

A part of the same sermon about the Prophet

Allāh deputed the Prophet with light, and accorded him the highest precedence in selection. Through him Allāh united those who were divided, overpowered the powerful, overcame difficulties and levelled rugged ground, and thus removed misguidance from right and left.



SERMON 214

The Prophet's nobility of descent

I stand witness that He is just and does justice, He is the arbiter Who decides (between right and wrong). I also stand witness that Muḥammad is His slave. His Messenger and the Chief of His creatures. Whenever Allāh divided the line of descent, He put him in the better one, and therefore, no evil-doer ever shared with him nor was any vicious person his partner.

Beware! surely Allāh, the Glorified, has provided for virtue those who are suited to it, for truth pillars (that support it), and for obedience protection (against deviation). In every matter of obedience you will find Allāh, the Glorified's succour that will speak through tongues and accord firmness to hearts. It has sufficiency for those who seek sufficiency, and a cure for those who seek cure.

وَلَا يَسْتَضِيءُ بِالْأَنْوَارِ ، وَلَا يَرْهَقُهُ^(٢٩٣٧) لَيْلٌ ، وَلَا يَجْرِي عَلَيْهِ نَهَارٌ ،
لَيْسَ إِذْرَاكُهُ بِالْإِبْصَارِ ، وَلَا عِلْمُهُ بِالْإِخْبَارِ .

ومنها في ذكر النبي صلى الله عليه وآله وسلم :

أَرْسَلَهُ بِالضِّيَاءِ ، وَقَدَّمَهُ فِي الْأَصْطِفَاءِ ، فَرَتَقَ^(٢٩٣٨) بِهِ الْمَفَاتِقَ^(٢٩٣٩) ،
وَسَاوَرَ^(٢٩٤٠) بِهِ الْمَغَالِبَ ، وَذَلَّلَ بِهِ الصُّعُوبَةَ ، وَسَهَّلَ بِهِ الْحُزُونََ^(٢٩٤١) ،
حَتَّى سَرَّحَ الضَّلَالَ ، عَنْ يَمِينٍ وَشِمَالٍ .

٢١٤ - وَطَبَّحَ لِلْعَالَمِينَ

يصف جوهر الرسول ، ويصف العلماء ، ويعظ بالتقوى

وَأَشْهَدُ أَنَّهُ عَدْلٌ عَدَلٌ ، وَحَكَمٌ فَصَلٌ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ ، وَسَيِّدُ عِبَادِهِ ، كُلَّمَا نَسَخَ اللَّهُ الْخَلْقَ^(٢٩٤٢) فَرَفَقَتَيْنِ جَعَلَهُ فِي
خَيْرِهِمَا ، لَمْ يُسْهِمْ فِيهِ غَايِرٌ^(٢٩٤٣) ، وَلَا ضَرَبَ فِيهِ^(٢٩٤٤) فَاجِرٌ .

أَلَا وَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ لِلْخَيْرِ أَهْلًا ، وَلِلْحَقِّ دَعَائِمَ ،
وَلِلطَّاعَةِ عِصْمًا^(٢٩٤٥) . وَإِنَّ لَكُمْ عِنْدَ كُلِّ طَاعَةٍ عَوْنًا مِنَ اللَّهِ سُبْحَانَهُ يَقُولُ
عَلَى الْأَلْسِنَةِ ، وَيُثَبِّتُ الْأَفْئِدَةَ . فِيهِ كِفَاءٌ^(٢٩٤٦) لِمُكْتَفٍ ، وَشِفَاءٌ
لِمُسْتَفٍ .

**The characteristics of the virtuous whose
guidance must be followed**

Know that, certainly, those creatures of Allāh who preserve His knowledge offer protection to those things which He desires to be protected and make His springs flow (for the benefit of others). They contact each other with friendliness and meet each other with affection. They drink water from cups that quench the thirst and return from the watering places fully satiated. Misgiving does not affect them and backbiting does not gain ground with them. In this way Allāh has tied their nature with good manners. Because of this they love each other and meet each other. They have become superior, like seeds which are selected by taking some and throwing away others. This selection has distinguished them and the process of choosing has purified them.

Therefore, man should secure honour by adopting these qualities. He should fear the day of Doom before it arrives, and he should appreciate the shortness of his life and the shortness of his sojourn in the place of stay which has only to last for his change over to the next place. He should therefore do something for his change over and for the known stages of his departure. Blessed be he who possesses a virtuous heart, who obeys one who guides him, desists from him who takes to ruin, catches the path of safety with the help of him who provides him light (of guidance) and by obeying the leader who commands him, hastens towards guidance before its doors are closed, gets open the door of repentance and removes the (stain of) sins. He has certainly been put on the right path and guided towards the straight road.



صفة العلماء.

وَأَعْلَمُوا أَنَّ عِبَادَ اللَّهِ الْمُسْتَخْفِظِينَ^(٢٩٤٧) عِلْمُهُ ، يَصُونُونَ مَصُونَهُ ،
وَيُفَجِّرُونَ عُيُونَهُ . يَتَوَاصَلُونَ بِالْوِلَايَةِ^(٢٩٤٨) ، وَيَتَلَقَّوْنَ بِالْمَحَبَّةِ ،
وَيَتَسَاقَوْنَ بِكَأْسِ رَوْيَةٍ^(٢٩٤٩) ، وَيَصْدُرُونَ بِرِيَّةٍ^(٢٩٥٠) ، لَا تَشُوبُهُمُ الرِّيْبَةُ^(٢٩٥١) ،
وَلَا تُسْرِعُ فِيهِمُ الْغَيْبَةُ . عَلَى ذَلِكَ عَقَدَ خَلْقَهُمْ وَأَخْلَقَهُمْ^(٢٩٥٢) ،
فَعَلَيْهِ يَتَحَابُّونَ ، وَبِهِ يَتَوَاصَلُونَ ، فَكَانُوا كَتَفَاضِلِ الْبَذْرِ يُنْتَقَى^(٢٩٥٣) ،
فِيؤْخَذُ مِنْهُ وَيُلْقَى ، قَدْ مِيزَهُ التَّخْلِيسُ ، وَهَذَبَهُ^(٢٩٥٤) التَّمْحِيطُ^(٢٩٥٥) .

العظة بالنفوس

فَلْيَقْبَلِ أَمْرُؤُ كَرَامَةً^(٢٩٥٦) بِقَبُولِهَا ، وَلْيَحْذَرْ قَارِعَةً^(٢٩٥٧) قَبْلَ حُلُولِهَا ،
وَلْيَنْظُرْ أَمْرُؤُ فِي قَصِيرِ أَيَّامِهِ ، وَقَلِيلِ مُقَامِهِ ، فِي مَنْزِلٍ حَتَّى يَسْتَبْدِلَ
بِهِ مَنْزِلًا ، فَلْيَصْنَعْ لِمُتَحَوِّلِهِ^(٢٩٥٨) ، وَمَعَارِفِ مُنْتَقِلِهِ^(٢٩٥٩) . فَطُوبَى لِمَنْ لِيَذِي
قَلْبٍ سَلِيمٍ ، أَطَاعَ مَنْ يَهْدِيهِ ، وَتَجَنَّبَ مَنْ يُرْدِيهِ ، وَأَصَابَ سَبِيلَ
السَّلَامَةِ بِبَصَرٍ مَنْ بَصَرُهُ ، وَطَاعَةَ هَادٍ أَمْرُهُ ، وَبَادَرَ الْهُدَى قَبْلَ أَنْ
تُغْلَقَ أَبْوَابُهُ ، وَتُقَطَعَ أَسْبَابُهُ ، وَاسْتَفْتَحَ التَّوْبَةَ ، وَأَمَاطَ الْحَوْبَةَ^(٢٩٦٠) ،
فَقَدْ أُقِيمَ عَلَى الطَّرِيقِ ، وَهُدِيَ نَهْجَ السَّبِيلِ .

SERMON 215

A prayer which Amir al-mu'minin often recited

Praise be to Allāh Who made me such that I have not died nor am I sick, nor have my veins been infected with disease, nor have I been hauled up for my evil acts, nor am I without progeny, nor have I forsaken my religion, nor do I disbelieve in my Lord, nor do I feel strangeness with my faith, nor is my intelligence affected, nor have I been punished with the punishment of peoples before me. I am a slave in Thy possession, I have been guilty of excesses over myself. Thou hast exhausted Thy pleas over me and I have no plea (before Thee). I have no power to take except what Thou givest me, and I cannot evade except what Thou savest me from.

O' my Allāh! I seek Thy protection from becoming destitute despite Thy riches, from being misguided despite Thy guidance, from being molested in Thy realm and from being humiliated while authority rests with Thee.

O' my Allāh! let my spirit be the first of those good objects that Thou takest from me and the first trust out of Thy favours held in trust with me.

O' my Allāh! we seek Thy protection from turning away from Thy command or revolting against Thy religion, or being led away by our desires instead of by guidance that comes from Thee.



٢١٥ - وَمِنْ حَقَائِدِهَا إِلَيْهِ السَّلَامُ

كان يدعو به كثيراً

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُضَيِّحْ بِي مَيْتًا وَلَا سَقِيمًا ، وَلَا مَضْرُوبًا عَلَى
عُرْوِي بِسُوءٍ ، وَلَا مَأْخُودًا بِأَسْوَأِ عَمَلِي ، وَلَا مَقْطُوعًا دَابِرِي ^(٢٩٦١) ، وَلَا
مُرْتَدًّا عَنْ دِينِي ، وَلَا مُنْكَرًا لِرَبِّي ، وَلَا مُسْتَوْحِشًا مِنْ إِيْمَانِي ، وَلَا
مُلْتَبِسًا ^(٢٩٦٢) عَقْلِي ، وَلَا مُعَذَّبًا بِعَذَابِ الْأُمَمِ مِنْ قَبْلِي . أَصْبَحْتُ عَبْدًا
مَمْلُوكًا ظَالِمًا لِنَفْسِي ، لَكَ الْحُجَّةُ عَلَيَّ وَلَا حُجَّةَ لِي . وَلَا أَسْتَطِيعُ أَنْ
أَخْذَ إِلَّا مَا أَعْطَيْتَنِي ، وَلَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي .

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقَرَ فِي غِنَاكَ ، أَوْ أَضِلَّ فِي هُدَاكَ ، أَوْ
أُضَامَ فِي سُلْطَانِكَ ، أَوْ أَضْطَهَدَ وَالْأَمْرُ لَكَ !

اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَنْتَزِعُهَا مِنْ كَرَائِمِي ، وَأَوَّلَ وَدِيعَةٍ
تَرْتَجِعُهَا مِنْ وَدَائِعِ نِعَمِكَ عِنْدِي !

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ ، أَوْ أَنْ نُفْتَنَ عَنْ دِينِكَ ،
أَوْ تَتَابَعَ بِنَا أَهْوَاؤُنَا ^(٢٩٦٣) دُونَ الْهُدَى الَّذِي جَاءَ مِنْ عِنْدِكَ !

SERMON 216

Delivered at the battle of Şiffin

Mutual rights of the ruler and the ruled

So now, Allāh, the Glorified, has, by placing me over your affairs, created my right over you, and you too have a right over me like mine over you. A right is very vast in description but very narrow in equitability of action. It does not accrue to any person unless it accrues against him also, and right does not accrue against a person unless it also accrues in his favour. If there is any right which is only in favour of a person with no (corresponding) right accruing against him it is solely for Allāh, the Glorified, and not for His creatures by virtue of His might over His creatures and by virtue of the justice permeating all His decrees. Of course, He the Glorified, has created His right over creatures that they should worship Him, and has laid upon Himself (the obligation of) their reward equal to several times the recompense as a mark of His bounty and the generosity that He is capable of.

Then, from His rights, He, the Glorified, created certain rights for certain people against others. He made them so as to equate with one another. Some of these rights produce other rights. Some rights are such that they do not accrue except with others. The greatest of these rights that Allāh, the Glorified, has made obligatory is the right of the ruler over the ruled and the right of the ruled over the ruler. This is an obligation which Allāh, the Glorified, has placed on each other. He has made it the basis of their (mutual) affection, and an honour for their religion. Consequently, the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast.

If the ruled fulfil the rights of the ruler and the ruler fulfils

٢١٦ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

خطبها بصفين

أَمَّا بَعْدُ ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ لِي عَلَيْكُمْ حَقًّا بِوِلَايَةِ أَمْرِكُمْ ، وَلَكُمْ عَلَيَّ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ ، فَالْحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي التَّوَاصُفِ ، وَأَضْيَقُهَا فِي التَّنَاصُفِ ، لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيْهِ ، وَلَا يَجْرِي عَلَيْهِ إِلَّا جَرَى لَهُ . وَلَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ لَهُ وَلَا يَجْرِيَ عَلَيْهِ ، لَكَانَ ذَلِكَ خَالِصًا لِلَّهِ سُبْحَانَهُ دُونَ خَلْقِهِ ، لِقُدْرَتِهِ عَلَى عِبَادِهِ ، وَلِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ صُرُوفُ قَضَائِهِ ، وَلِكِنَّهُ سُبْحَانَهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ ، وَجَعَلَ جَزَاءَهُمْ عَلَيْهِ مُضَاعَفَةَ الثَّوَابِ تَفْضُلًا مِنْهُ ، وَتَوْسَعًا بِمَا هُوَ مِنَ الْمَزِيدِ أَهْلُهُ .

حق الوالي وحق الرعية

ثُمَّ جَعَلَ - سُبْحَانَهُ - مِنْ حُقُوقِهِ حُقُوقًا افْتَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ ، فَجَعَلَهَا تَتَكَافَأُ^(٢١٦) فِي وُجُوهِهَا ، وَيُوجِبُ بَعْضُهَا بَعْضًا ، وَلَا يُسْتَوْجَبُ بَعْضُهَا إِلَّا بِبَعْضٍ . وَأَعْظَمُ مَا افْتَرَضَ - سُبْحَانَهُ - مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ ، وَحَقُّ الرَّعِيَّةِ عَلَى الْوَالِي ، فَرِيضَةٌ فَرَضَهَا اللَّهُ - سُبْحَانَهُ - لِكُلِّ عَلَى كُلِّ ، فَجَعَلَهَا نِظَامًا لِلْفَتْهِمِ ، وَعِزًّا لِدِينِهِمْ ، فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ ، وَلَا تَصْلُحُ الْوَلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ ، فَإِذَا آدَتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ ، وَآدَى

their rights, then right attains the position of honour among them, the ways of religion become established, signs of justice become fixed and the *sunnah* gains currency.

In this way time will improve, the continuance of government will be expected, and the aims of the enemies will be frustrated. But if the ruled gain sway over the ruler, or the ruler oppresses the ruled, then difference crops up in every word, signs of oppression appear, mischief enters religion and the ways of the *sunnah* are forsaken. Then desires are acted upon, the commands (of religion) are discarded, diseases of the spirit become numerous and there is no hesitation in disregarding even great rights, nor in committing big wrongs. In such circumstances, the virtuous are humiliated while the vicious are honoured, and there are serious chastisements from Allāh, the Glorified, onto the people.

You should therefore counsel each other (for the fulfilment of your obligations) and cooperate with each other. However extremely eager a person may be to secure the pleasure of Allāh, and however fully he strives for it, he cannot discharge (his obligation for) obedience to Allāh, the Glorified, as is really due to Him, and it is an obligatory right of Allāh over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of truth among them. No person, however great his position in the matter of truth, and however advanced his distinction in religion may be, is above cooperation in connection with the obligations placed on him by Allāh. Again, no man, however small he may be regarded by others, and however humble he may appear before eyes, is too low to cooperate or to be afforded cooperation in this matter.

One of Amīr al-mu'minīn's companions replied to him by a long speech wherein he praised him much and mentioned his own listening to him and obeying him, whereupon Amīr al-mu'minīn said :

أُولَئِىَ إِلَيْهَا حَقُّهَا عَزَّ الْحَقُّ بَيْنَهُمْ ، وَقَامَتْ مَنَاهِجُ الدِّينِ ، وَاعْتَدَلَتْ
 مَعَالِمُ الْعَدْلِ ، وَجَرَتْ عَلَى أَذْلَالِهَا ^(٢٩٦٥) السُّنَنُ ^(٢٩٦٦) ، فَصَلَحَ بِذَلِكَ
 الزَّمَانُ ، وَطُمِعَ فِي بَقَاءِ الدَّوْلَةِ ، وَيَسَّسَتْ مَطَامِعُ الْأَعْدَاءِ . وَإِذَا
 غَلَبَتِ الرَّعِيَّةُ وَالْيَهَا ، أَوْ أَجَحَفَ ^(٢٩٦٧) أُولَئِىَ بَرِعِيَّتِهِ ، اخْتَلَفَتْ هُنَالِكَ
 أَلْكَلِمَةُ ، وَظَهَرَتْ مَعَالِمُ الْجَوْرِ ، وَكَثُرَ الْأِذْغَالُ ^(٢٩٦٨) فِي الدِّينِ ،
 وَتُرِكَتْ مَحَاجُّ السُّنَنِ ^(٢٩٦٩) ، فَعَمِلَ بِالْهَوَى ، وَعُطِّلَتْ الْأَحْكَامُ ،
 وَكَثُرَتْ عِلَلُ النُّفُوسِ ، فَلَا يُسْتَوْحَشُ لِعَظِيمِ ^(٢٩٧٠) حَقِّ عُطْلٍ ، وَلَا
 لِعَظِيمِ بَاطِلٍ فِعْلٍ ! فَهُنَالِكَ تَذِلُّ الْأَبْرَارُ ، وَتَعِزُّ الْأَشْرَارُ ، وَتَعْظُمُ
 تَبِعَاتُ اللَّهِ سُبْحَانَهُ عِنْدَ الْعِبَادِ . فَعَلَيْكُمْ بِالتَّنَاصُحِ فِي ذَلِكَ ، وَحُسْنِ
 التَّعَاوُنِ عَلَيْهِ ، فَلَيْسَ أَحَدٌ - وَإِنْ أَشَدَّ عَلَى رِضَى اللَّهِ حِرْصُهُ ، وَطَالَ فِي
 الْأَعْمَلِ اجْتِهَادُهُ - بِبَالِغِ حَقِيقَةِ مَا اللَّهُ سُبْحَانَهُ أَهْلُهُ مِنَ الطَّاعَةِ لَهُ .
 وَلَكِنْ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَلَى عِبَادِهِ النَّصِيحَةُ بِمَبْلَغِ جُهِدِهِمْ ،
 وَالتَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ بَيْنَهُمْ . وَلَيْسَ أَمْرٌ - وَإِنْ عَظُمَتْ فِي الْحَقِّ
 مَنْزِلَتُهُ ، وَتَقَدَّمَتْ فِي الدِّينِ فَضِيلَتُهُ - بِفَوْقَ أَنْ يُعَانَ ^(٢٩٧١) عَلَى مَا
 حَمَلَهُ اللَّهُ مِنْ حَقِّهِ . وَلَا أَمْرٌ - وَإِنْ صَغُرَتْهُ النُّفُوسُ ، وَاقْتَحَمَتْهُ ^(٢٩٧٢)
 أَلْعِيُونُ - بِدُونِ أَنْ يُعِينَ عَلَى ذَلِكَ أَوْ يُعَانَ عَلَيْهِ .

فأجابه عليه السلام رجل من أصحابه بكلام طويل ، يكثر فيه الثناء عليه ، ويذكر سمعه
 وطاعته له ؛ فقال عليه السلام :

If a man in his mind regards Allāh's glory as being high and believes in his heart that Allāh's position is sublime, then it is his right that on account of the greatness of these things he should regard all other things small. Among such persons he on whom Allāh's bounty is great and Allāh's favours are kind has a greater obligation, because Allāh's bounty over any person does not increase without an increase in Allāh's right over him.

In the view of virtuous people, the worst position of rulers is that it may be thought about them that they love glory, and their affairs may be taken to be based on pride. I would really hate that it may occur to your mind that I love high praises or to hear eulogies. By the grace of Allāh I am not like this. Even If I had loved to be mentioned like this, I would have given it up in submissiveness before Allāh, the Glorified, rather than accept greatness and sublimity to which He is more entitled. Generally, people feel pleased at praise after good performances; but do not mention for me handsome praise for the obligations I have discharged towards Allāh and towards you, because of (my) fear about those obligations which I have not discharged and for issuing injunctions which could not be avoided, and do not address me in the manner despots are addressed.

Do not evade me as the people of passion are (to be) evaded, do not meet me with flattery and do not think that I shall take it ill if a true thing is said to me, because the person who feels disgusted when truth is said to him or a just matter is placed before him would find it more difficult to act upon them. Therefore, do not abstain from saying a truth or pointing out a matter of justice because I do not regard myself above erring.¹ I do not escape erring in my actions but that Allāh helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly,

إِنَّ مِنْ حَقِّ مَنْ عَظُمَ جَلَالُ اللَّهِ سُبْحَانَهُ فِي نَفْسِهِ ، وَجَلَّ مَوْضِعُهُ مِنْ قَلْبِهِ ، أَنْ يَصْغُرَ عِنْدَهُ - لِعَظَمِ ذَلِكَ - كُلُّ مَا سِوَاهُ ، وَإِنَّ أَحَقَّ مَنْ كَانَ كَذَلِكَ لَمَنْ عَظُمَتْ نِعْمَةُ اللَّهِ عَلَيْهِ ، وَلَطُفَ إِحْسَانُهُ إِلَيْهِ ، فَإِنَّهُ لَمْ تَعْظُمْ نِعْمَةُ اللَّهِ عَلَى أَحَدٍ إِلَّا أَزْدَادَ حَقِّ اللَّهِ عَلَيْهِ عِظَمًا . وَإِنَّ مِنْ أَسْخَفِ ^(٢٩٧٣) حَالَاتِ الْوَلَاةِ عِنْدَ صَالِحِ النَّاسِ ، أَنْ يُظَنَّ بِهِمْ حُبُّ الْفَخْرِ ، وَيُوضَعَ أَمْرُهُمْ عَلَى الْكِبَرِ ، وَقَدْ كَرِهْتُ أَنْ يَكُونَ جَالٌ فِي ظَنِّكُمْ أَنِّي أَحِبُّ الْإِطْرَاءَ ، وَأَسْتِمَاعَ الثَّنَاءِ ؛ وَلَسْتُ - بِحَمْدِ اللَّهِ - كَذَلِكَ ، وَلَوْ كُنْتُ أَحِبُّ أَنْ يُقَالَ ذَلِكَ لَتَرَكْتُهُ أَنْحِطَاطًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعِظَمَةِ وَالْكَبَرِيَاءِ . وَرُبَّمَا اسْتَحْلَى النَّاسُ الثَّنَاءَ بَعْدَ الْبَلَاءِ ^(٢٩٧٤) ، فَلَا تُثْنُوا عَلَيَّ بِجَمِيلِ ثَنَاءٍ ، لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ سُبْحَانَهُ وَإِلَيْكُمْ مِنَ التَّقِيَّةِ ^(٢٩٧٥) فِي حُقُوقِ لَمْ أَفْرُغْ مِنْ أَدَائِهَا ، وَفَرَائِضَ لَا بُدَّ مِنْ إِمْضَائِهَا ، فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ ، وَلَا تَتَحَفَّظُوا مِنِّي بِمَا يُتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ ^(٢٩٧٦) ، وَلَا تُخَالِطُونِي بِالْمُصَانَعَةِ ^(٢٩٧٧) ، وَلَا تَظُنُّوا بِيَّ اسْتِثْقَالَ فِي حَقِّ قِيلَ لِي ، وَلَا اَلْتِمَاسَ إِعْظَامٍ لِنَفْسِي ، فَإِنَّهُ مَنْ اسْتِثْقَلَ الْحَقَّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ ، كَانَ أَلْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ . فَلَا تَكْفُؤُوا عَنْ مَقَالَةٍ بِحَقِّ ، أَوْ مَشُورَةٍ بِعَدْلٍ ، فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقِ أَنْ أُخْطِئَ ، وَلَا آمَنُ ذَلِكَ مِنْ فِعْلِي ، إِلَّا أَنْ يَكْفِيَ اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي ^(٢٩٧٨) ،

I and you are slaves owned by Allāh, other than Whom there is no Lord except Him. He owns our selves which we do not own. He took us from where we were towards what means prosperity to us. He altered our straying into guidance and gave us intelligence after blindness.

1. That the innocence of angels is different from the innocence of man needs no detailed discussion. The innocence of angels means that they do not possess the impulse to sin, but the innocence of man means that, although he has human frailties and passions, yet he possesses a peculiar power to resist them and he is not over-powered by them so as to commit sins. This very ability is called innocence and it prevents the rising up of personal passions and impulses. Amir al-mu'minin's saying that "I do not regard myself above erring" refers to those human dictates and passions, and his saying that "Allāh helps me in avoiding 'errors'" refers to innocence. The same tone is found in the Qur'ān in the words of Prophet Yūsuf that:

I exculpate not myself, verily (one's) self is wont to bid (him to) evil, except such as my Lord hath had mercy on; verily my Lord is Oft-forgiving, All-merciful. (12:53)

Just as in this verse, because of the existence of exception, its first part cannot be used to argue against his innocence, similarly, due to the existence of the exception "but that Allāh helps me in avoiding errors" in Amir al-mu'minin's saying, its first part cannot be used to argue against his innocence, otherwise the Prophet's innocence too will have to be rejected. In the same way, the last sentence of this sermon should not be taken to mean that before the proclamation of prophethood he had been under the influence of pre-Islamic beliefs, and that just as others had been unbelievers he too might have been in darkness and misguidance, because from his very birth Amir al-mu'minin was brought-up by the Prophet and the effect of his training and up-bringing permeated him. It cannot therefore be imagined that he who had from infancy trod in the foot-prints of the Prophet would deviate from guidance even for a moment. Thus, al-Mas'ūdī has written:

Amir al-mu'minin never believed in any other god than Allāh so that there could be the question of his accepting Islam. He rather followed the Prophet in all his actions and (virtually) initiated him, and in this very state he attained majority. (*Murūj adh-dhahab*, vol.2, p.3).

فَإِنَّمَا أَنَا وَأَنْتُمْ عَبِيدُ مَمْلُوكُونَ لِرَبٍّ لَا رَبَّ غَيْرُهُ ؛ يَمْلِكُ مِنَّا مَا لَا
 نَمْلِكُ مِنْ أَنْفُسِنَا ، وَأَخْرَجَنَا مِمَّا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ ،
 فَأَبَدَلَنَا بَعْدَ الضَّلَالَةِ بِالْهُدَى ، وَأَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى .

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SERMON 217

About the excesses of the Quraysh

O' my Allāh! I beseech Thee to take revenge on the Quraysh and those who are assisting them, for they have cut asunder my kinship and over-turned my cup, and have joined together to contest a right to which I was entitled more than anyone else. They said to me: "If you get your right, that will be just, but if you are denied the right, that too will be just. Endure it with sadness or kill yourself in grief." I looked around but found no one to shield me, protect me or help me except the members of my family. I refrained from flinging them into death and therefore closed my eyes despite the dust, kept swallowing saliva despite (the suffocation of) grief and endured pangs of anger although it was more bitter than colocynth and more grievous than the bite of knives.

as-Sayyid ar-Raḍī says: This utterance of Amir al-mu'minin has already appeared in an earlier Sermon (171), but I have repeated it here because of the difference of versions.

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Here, by those whom Allāh led from darkness into guidance, the reference is to the persons whom Amir al-mu'minin was addressing. Ibn Abi'l-Hadid writes in this connection:

The reference here is not to his own self because he had never been an unbeliever so as to have accepted Islam after that, but in these words he is referring to those group of people whom he was addressing. (*Sharḥ Nahj al-balāghah*, vol.11, p.108)

٢١٧ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في التظلم والتشكي من قريش

اللَّهُمَّ إِنِّي أَسْتَعِيدُكَ ^(٢٩٧٩) عَلَى قُرَيْشٍ وَمَنْ أَعَانَهُمْ ؛ فَإِنَّهُمْ قَدْ قَطَعُوا رَحِمِي وَأَكْفَوْا إِنَائِي ^(٢٩٨٠) ، وَأَجْمَعُوا عَلَى مُنَازَعَتِي حَقًّا كُنْتُ أَوْلَى بِهِ مِنْ غَيْرِي ، وَقَالُوا : أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ ، وَفِي الْحَقِّ أَنْ تُمْنَعَهُ ، فَأَصْبِرْ مَغْمُومًا ، أَوْ مُتٌ مُتَأَسِّفًا . فَنَظَرْتُ فَإِذَا لَيْسَ لِي رَافِدٌ ^(٢٩٨١) ، وَلَا ذَابٌ ^(٢٩٨٢) وَلَا مُسَاعِدٌ ، إِلَّا أَهْلَ بَيْتِي ؛ فَضَنَنْتُ ^(٢٩٨٣) بِهِمْ عَنِ الْمَنِيَّةِ ، فَأَغْضَيْتُ عَلَى الْقَدَى ^(٢٩٨٤) ، وَجَرَعْتُ رِيقِي عَلَى الشَّجَا ^(٢٩٨٥) ، وَصَبَرْتُ مِنْ كَظْمِ الْغَيْظِ عَلَى أَمْرٍ مِنَ الْعَلَقَمِ ، وَآلَمَ لِلْقَلْبِ مِنْ وَخْزِ الشُّفَارِ ^(٢٩٨٦) .

قال الشريف رضي الله عنه : وقد مضى هذا الكلام في أثناء خطبة متقدمة ، إلا أنني ذكرته ها هنا لاختلاف الروايتين .

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SERMON 218

**A part of the same sermon about those who
went to Baṣrah to fight Amir al-mu'minin**

They marched on my officers and the custodians of the public treasury which is still under my control and on the people of a metropolis, all of whom were obedient to me and were in allegiance to me. They created division among them, instigated their party against me and attacked my followers. They killed a group of them by treachery, while another group took up swords against them and fought with the swords till they met Allāh as adherents to truth.

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SERMON 219

When Amir al-mu'minin passed by the corpses of Ṭalḥah ibn 'Ubaydullāh and 'Abd ar-Raḥmān ibn 'Attāb ibn Asid who were both killed in the battle of Jamal, he said:

Abū Muḥammad (Ṭalḥah) lies here away from his own place. By Allāh, I did not like that the Quraysh should lie killed under the stars. I have avenged myself with the descendants of 'Abd Manāf, but the chief persons of Banū Jumāḥ¹ have escaped me. They had stretched their necks towards a matter for which they were not suited, and therefore their necks were broken before they reached the goal.

1. In the battle of Jamal a group of Banū Jumāḥ was with 'Ā'ishah, but the chief men of this group fled away from the battle-field. Some of them were: 'Abdullāh at-Ṭawil ibn Ṣafwān, Yaḥyā ibn Ḥakim, 'Āmir ibn Mas'ūd and Ayyūb ibn Ḥabīb. From this group (Banū Jumāḥ) only two persons were killed.

٢١٨ - وَمِنْ كَلَامِ عَلِيِّ السَّامِ

في ذكر السائرين إلى البصرة لحربه عليه السلام

فَقَدِمُوا عَلَى عُمَايِ وَخُزَانَ بَيْتِ الْمُسْلِمِينَ الَّذِي فِي يَدَيَّ ، وَعَلَى أَهْلِ مِصْرَ ، كُلُّهُمْ فِي طَاعَتِي وَعَلَى بَيْعَتِي ؛ فَشَتُّوا كَلِمَتَهُمْ ، وَأَفْسَدُوا عَلَى جَمَاعَتِهِمْ ، وَوَثَبُوا عَلَى شِيعَتِي ، فَقَتَلُوا طَائِفَةً مِنْهُمْ غَدْرًا ؛ وَطَائِفَةً عَضُّوا عَلَى أَسْيَافِهِمْ^(٢٩٨٧) ، فَضَارَبُوا بِهَا حَتَّى لَقُوا اللَّهَ صَادِقِينَ .

٢١٩ - وَمِنْ كَلَامِ عَلِيِّ السَّامِ

لما مر بطلحة بن عبد الله وعبد الرحمن بن عتاب بن أسيد وهما قتيلا يوم الجمل :

لَقَدْ أَصْبَحَ أَبُو مُحَمَّدٍ بِهَذَا الْمَكَانِ غَرِيبًا ! أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَكْرَهُ أَنْ تَكُونَ قُرَيْشٌ قَتَلَتْ تَحْتَ بُطُونِ الْكُؤَاكِبِ ! أَذْرَكْتُ وَتَرِي^(٢٩٨٨) مِنْ بَنِي عَبْدِ مَنَافٍ ، وَأَفْلَتَنِي أَعْيَانُ بَنِي جُمَحَ ، لَقَدْ أَتْلَعُوا^(٢٩٨٩) أَغْنَاقَهُمْ إِلَى أَمْرِ لَمْ يَكُونُوا أَهْلَهُ فَوْقُصُوا^(٢٩٩٠) دُونَهُ .

SERMON 220

Qualities of the God-fearing and the pious

He (the believer) kept his mind alive and killed (the desires of) his heart till his body became thin, his bulk turned light and an effulgence of extreme brightness shone for him. It lighted the way for him and took him on the (right) path. Different doors led him to the door of safety and the place of (his permanent) stay. His feet, balancing his body, became fixed in the position of safety and comfort, because he kept his heart (in good acts) and pleased his Allāh.



SERMON 221

Amir al-mu'minin recited the verse

*Engage (your) vying in exuberance, until ye come to the graves.*¹ (Qur'ān, 102:1–2)

Then he said:

How distant (from achievement) is their aim, how neglectful are these visitors and how difficult is the affair. They have not taken lessons from things which are full of lessons, but they took them from far off places. Do they boast on the dead bodies of their fore-fathers, or do they regard the number of dead persons as a ground for feeling boastful of their number? They want to revive the bodies that have become spiritless and the movements that have ceased. They are more entitled to be a source of lesson than a source of pride. They are more suitable for being a source of humility than of honour.

٢٢٠ - وَمِنْ ذُنُوبِهِمْ إِذَا سَأَلَكَ بِالسَّالِكِ

في وصف السالك الطريق إلى الله سبحانه

قَدْ أَحْيَا عَقْلَهُ^(٢٩٩١) ، وَأَمَاتَ نَفْسَهُ^(٢٩٩٢) ، حَتَّى دَقَّ جَلِيلُهُ^(٢٩٩٣) ،
وَلَطَفَ غَلِيظُهُ^(٢٩٩٤) ، وَبَرَقَ لَهُ لَامِعٌ كَثِيرُ الْبَرَقِ ، فَأَبَانَ لَهُ الطَّرِيقَ ،
وَسَلَكَ بِهِ السَّبِيلَ ، وَتَدَا فَعْتَهُ^(٢٩٩٥) الْأَبْوَابُ إِلَى بَابِ السَّلَامَةِ ، وَدَارَ
الْإِقَامَةِ ، وَثَبَّتَ رِجْلَاهُ بِطُمَأْنِينَةٍ بَدَنِهِ فِي قَرَارِ الْأَمْنِ وَالرَّاحَةِ ، بِمَا
اسْتَعْمَلَ قَلْبُهُ ، وَأَرْضَى رَبَّهُ .

٢٢١ - وَمِنْ ذُنُوبِهِمْ إِذَا سَأَلَكَ بِالسَّالِكِ

قاله بعد تلاوته : « أَلْهَاكُمْ التَّكَاثُرُ^(٢٩٩٦) * حَتَّى زُرْتُمُ الْمَقَابِرَ »

يَا لَهُ مَرَامًا^(٢٩٩٧) مَا أَبْعَدُهُ ! وَزَوْرًا^(٢٩٩٨) مَا أَغْفَلُهُ^(٢٩٩٩) ! وَخَطَرًا مَا
أَفْطَعُهُ ! لَقَدْ اسْتَخْلَوْا^(٣٠٠٠) مِنْهُمْ أَيَّ مُدْكِرٍ^(٣٠٠١) ، وَتَنَاوَشُوهُمْ^(٣٠٠٢)
مِنْ مَكَانٍ بَعِيدٍ ! أَفَبِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ ! أَمْ بِعَدِيدِ الْهَلَكَى
يَتَكَاثَرُونَ ! يَرْتَجِعُونَ مِنْهُمْ أَجْسَادًا خَوَتْ^(٣٠٠٣) ، وَحَرَكَاتٍ سَكَنْتْ . وَلَآنَ
يَكُونُوا عِبْرًا ، أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخَرًا ؛ وَلَآنَ يَهْطُوا بِهِمْ
جَنَابَ ذِلَّةٍ ، أَحْجَى^(٣٠٠٤) مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزَّةٍ ! لَقَدْ نَظَرُوا

They looked at them with weak-sighted eyes and descended into the hollow of ignorance. If they had asked about them from the dilapidated houses and empty courtyards, they would have said that they went into the earth in the state of misguidance and you too are heading ignorantly towards them. You trample their skulls, want to raise constructions on their corpses, you graze what they have left and live in houses which they have vacated. The days (that lie) between them and you are also bemoaning you and reciting elegies over you.

They are your fore-runners in reaching the goal and have arrived at the watering places before you. They had positions of honour and plenty of pride. They were rulers and holders of positions. Now they have gone into the interstice where earth covers them from above and is eating their flesh and drinking their blood. They lie in the hollows of their graves lifeless, no more growing, and hidden, not to be found. The approach of dangers does not frighten them, and the adversity of circumstances does not grieve them. They do not mind earthquakes, nor do they pay heed to thunders. They are gone and not expected back. They are existent but unseen. They were united but are now dispersed. They were friendly and are now separated.

Their accounts are unknown and their houses are silent, not because of length of time or distance of place, but because they have been made to drink the cup (of death) which has changed their speech into dumbness, their hearing into deafness and their movements into stillness. It seems as though they

1. The genesis of the descending of this verse is that the tribes of Banū 'Abd Manāf and Banū Sahn began to boast against each other over the abundance of their wealth and the number of their tribesmen, and in order to prove they had a greater number each one began to include their dead as well, whereupon this verse was revealed to the effect that abundance of riches and majority in numbers has made you so forgetful that you count the dead also with the living. This verse is also taken to mean that abundance of riches and progeny has made you forgetful till you reached the graves, but the utterance of Amīr al-mu'minin supports the first meaning.

إِلَيْهِمْ بِأَبْصَارِ الْعَشْوَةِ^(٣٠٠٥) ، وَضَرَبُوا مِنْهُمْ فِي غَمْرَةِ جَهَالَةٍ ، وَلَوْ
 اسْتَنْطَقُوا عَنْهُمْ عَرَصَاتِ تِلْكَ الدِّيارِ الْخَاوِيَةِ^(٣٠٠٦) ، وَالرُّبُوعِ^(٣٠٠٧)
 الْخَالِيَةِ ، لَقَالَتْ : ذَهَبُوا فِي الْأَرْضِ ضُلَّالًا^(٣٠٠٨) ، وَذَهَبْتُمْ فِي
 أَغْصَانِهِمْ جُهَّالًا ، تَطَوُّونَ فِي هَامِهِمْ^(٣٠٠٩) ، وَتَسْتَنْبِتُونَ^(٣٠١٠) فِي
 أَجْسَادِهِمْ ، وَتَرْتَعُونَ^(٣٠١١) فِيمَا لَفَظُوا ، وَتَسْكُنُونَ فِيمَا خَرَّبُوا ؛ وَإِنَّمَا
 الْأَيَّامُ بَيْنَكُمْ وَبَيْنَهُمْ بَوَاكٍ^(٣٠١٢) وَنَوَائِحٌ^(٣٠١٣) عَلَيْكُمْ .

أُولَئِكَ سَلَفُ غَايَتِكُمْ^(٣٠١٤) ، وَفُرَاطُ^(٣٠١٥) مَنَاهِلِكُمْ^(٣٠١٦) ، الَّذِينَ
 كَانَتْ لَهُمْ مَقَاوِمُ^(٣٠١٧) الْعِزِّ ، وَحَلَبَاتُ^(٣٠١٨) الْفَخْرِ ، مُلُوكًا وَسُوفًا^(٣٠١٩) .
 سَلَكَوا فِي بُطُونِ الْبَرْزَخِ^(٣٠٢٠) سَبِيلًا سُلِّطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ ،
 فَأَكَلَتْ مِنْ لُحُومِهِمْ ، وَشَرِبَتْ مِنْ دِمَائِهِمْ ؛ فَأَصْبَحُوا فِي فَجَوَاتِ^(٣٠٢١)
 قُبُورِهِمْ جَمَادًا لَا يَنُمُونَ^(٣٠٢٢) ، وَضِمَارًا^(٣٠٢٣) لَا يُوجَدُونَ ؛ لَا
 يُفْرِغُهُمْ وَرُودُ الْأَهْوَالِ ، وَلَا يَحْزَنُهُمْ تَنَكُّرُ الْأَحْوَالِ ، وَلَا يَحْفَلُونَ^(٣٠٢٤)
 بِالرَّوَاغِفِ^(٣٠٢٥) ، وَلَا يَأْذَنُونَ^(٣٠٢٦) لِلْقَوَاصِفِ^(٣٠٢٧) . غَيْبًا لَا يُنْتَظَرُونَ ،
 وَشُهُودًا لَا يَحْضُرُونَ ، وَإِنَّمَا كَانُوا جَمِيعًا فَتَشَتُّوا ، وَآلَافًا^(٣٠٢٨)
 فَافْتَرَقُوا ، وَمَا عَنْ طُولِ عَهْدِهِمْ ، وَلَا بَعْدِ مَحَلَّتِهِمْ ، عَمِيَتْ أَخْبَارُهُمْ ،
 وَصَمَّتْ^(٣٠٢٩) دِيَارُهُمْ ، وَلَكِنَّهُمْ سَقُوا كَأْسًا بَدَّلَتْهُمْ بِالنُّطْقِ خَرَسًا ،
 وَبِالسَّمْعِ صَمَمًا ، وَبِالْحَرَكَاتِ سُكُونًا ، فَكَأَنَّهُمْ فِي أَرْتِجَالِ الصِّفَةِ^(٣٠٣٠)

are fallen in slumber. They are neighbours not feeling affection for each other, or friends who do not meet each other. The bonds of their knowing each other have been worn out and the connections of their friendship have been cut asunder. Every-one of them is therefore alone although they are a group, and they are strangers, even though friends. They are unaware of morning after a night and of evening after a day. The night or the day when they departed has become ever existent for them.² They found the dangers of their places of stay more serious than they had apprehended, and they witnessed that its signs were greater than they had guessed. The two objectives (namely paradise and hell) have been stretched for them upto a point beyond the reach of fear or hope. Had they been able to speak they would have become dumb to describe what they witnessed or saw.

Even though their traces have been wiped out and their news has stopped (circulating), eyes are capable of drawing a lesson, as they looked at them, ears of intelligence heard them and they spoke without uttering words. So, they said that handsome faces have been destroyed and delicate bodies have been smeared with earth. We have put on a worn-out shroud. The narrowness of the grave has over-whelmed us and strangeness has spread among us. Our silent abodes have been ruined. The beauty of our bodies has disappeared. Our known features have become hateful. Our stay in the places of strangeness has become long. We do not get relief from pain, nor widening from narrowness.

2. This means that for him he who dies in the day it is always day whereas for him who dies in the night the darkness of night never dispels, because they are at a place where there is no turning of the moon and the sun and no rotation of the nights and the days. The same meaning has been expressed by a poet like this:

*There is sure to be a day without a night,
Or a night that would come without a day.*

صَرَغَى^(٣٠٣١) سَبَاتٍ^(٣٠٣٢) . جِيرَانٌ لَا يَتَأَنَسُونَ ، وَأَجْبَاءٌ لَا يَتَرَاوِرُونَ .
بَلَّيْتُ^(٣٠٣٣) بَيْنَهُمْ عُرَا^(٣٠٣٤) التَّعَارُفِ ، وَأَنْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِخَاءِ ،
فَكُلُّهُمْ وَحِيدٌ وَهُمْ جَمِيعٌ ، وَبِجَانِبِ الْهَجْرِ وَهُمْ أَخِلَاءٌ ، لَا يَتَعَارَفُونَ
لِلَّيْلِ صَبَاحًا ، وَلَا لِنَهَارٍ مَسَاءً .

أَيُّ الْجَدِيدَيْنِ^(٣٠٣٥) ظَعَنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَدًا ، شَاهَدُوا مِنْ
أَخْطَارِ دَارِهِمْ أَفْطَعَ مِمَّا خَافُوا ، وَرَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مِمَّا قَدَرُوا ،
فَكَلَّمْنَا الْغَايَتَيْنِ^(٣٠٣٦) مَدَّتْ لَهُمْ إِلَى مَبَاءَةٍ^(٣٠٣٧) ، فَاتَتْ مَبَالِغَ الْخَوْفِ
وَالرَّجَاءِ . فَلَوْ كَانُوا يَنْطِقُونَ بِهَا لَعَيُوا^(٣٠٣٨) بِصِفَةِ مَا شَاهَدُوا وَمَا
عَاينُوا .

وَلَئِنْ عَمِيَتْ آثَارُهُمْ ، وَأَنْقَطَعَتْ أَخْبَارُهُمْ ، لَقَدْ رَجَعَتْ فِيهِمْ
أَبْصَارُ الْعَبْرِ^(٣٠٣٩) ، وَسَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ ، وَتَكَلَّمُوا مِنْ غَيْرِ
جِهَاتِ النُّطْقِ ، فَقَالُوا : كَلَحَتْ^(٣٠٤٠) الْوُجُوهُ النَّوَاضِرُ^(٣٠٤١) ، وَخَوَتْ^(٣٠٤٢)
الْأَجْسَامُ النَّوَاعِمُ ، وَلَبِسْنَا أَهْدَامَ^(٣٠٤٣) أَلْبِلِي^(٣٠٤٤) ، وَتَكَاءَ دَنَا^(٣٠٤٥) ضَيْقُ
الْمَضْجَعِ ، وَتَوَارَثْنَا الْوَحْشَةَ ، وَتَهَكَّمَتْ^(٣٠٤٦) عَلَيْنَا الرُّبُوعُ^(٣٠٤٧)
الصُّمُوتُ^(٣٠٤٨) ، فَانْمَحَتْ مَحَاسِنُ أَجْسَادِنَا ، وَتَنَكَّرَتْ مَعَارِفُ صُورِنَا ،
وَطَالَتْ فِي مَسَاكِنِ الْوَحْشَةِ إِقَامَتُنَا ؛ وَلَمْ نَجِدْ مِنْ كَرْبٍ فَرَجًا ، وَلَا
مِنْ ضَيْقٍ مُتَسَعًا !

Now, if you portray them in your mind, or if the curtains concealing them are removed from them for you, in this state when their ears have lost their power and turned deaf, their eyes have been filled with dust and sunk down, their tongues which were very active have been cut into pieces, their hearts which were ever wakeful have become motionless in their chests, in every limb of theirs a peculiar decay has occurred which has deformed it, and has paved the way for calamity towards it, all these lie powerless, with no hand to help them and no heart to grieve over them, (then) you would certainly notice the grief of (their) hearts and the dirt of (their) eyes.

Every trouble of theirs is such that its position does not change and the distress does not clear away. How many a prestigious body and amazing beauty the earth has swallowed, although when in the world he enjoyed abundant pleasures and was nurtured in honour. He clung to enjoyments (even) in the hour of grief. If distress befell him he sought refuge in consolation (derived) through the pleasures of life and playing and games. He was laughing at the world while the world was laughing at him because of his life full of forgetfulness. Then time trampled him like thorns, the days weakened his energy and death began to look at him from near. Then he was overtaken by a grief which he had never felt, and ailments appeared in place of the health he had previously possessed.

He then turned to that with which the physician had made him familiar, namely suppressing the hot (diseases) with cold (medicines) and curing the cold with hot doses, but the cold things did nothing save aggravate the hot ailments, while the hot ones did nothing except increasing the coldness, nor did he

فَلَوْ مَثَلْتَهُمْ بِعَقْلِكَ ، أَوْ كُشِفَ عَنْهُمْ مَحْجُوبُ الْغِطَاءِ
لَكَ ، وَقَدْ أَرْتَسَخْتَ^(٣٠٤٨) أَسْمَاعُهُمْ بِالْهَوَامِّ^(٣٠٤٩) فَاسْتَكَّتْ^(٣٠٥٠) ،
وَأَكْتَحَلَتْ أَبْصَارُهُمْ بِالتُّرَابِ فَخَسَفَتْ^(٣٠٥١) ، وَتَقَطَّعَتِ الْأَلْسِنَةُ فِي
أَفْوَاهِهِمْ بَعْدَ ذَلَاقَتِهَا^(٣٠٥٢) ، وَهَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ
يَقْظَتِهَا ، وَعَاثَ^(٣٠٥٣) فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدٌ بَلَى^(٣٠٥٤) سَمَجَهَا^(٣٠٥٥) ،
وَسَهَّلَ طُرُقَ آفَافَةِ إِلَيْهَا ، مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ ، وَلَا قُلُوبٌ تَجْزَعُ ،
لَرَأَيْتَ أَشْجَانَ قُلُوبٍ^(٣٠٥٦) ، وَأَقْدَاءَ عِيُونٍ^(٣٠٥٧) ، لَهُمْ فِي كُلِّ فِطَاعَةٍ
صِفَةٌ حَالٍ لَا تَنْتَقِلُ ، وَغَمْرَةٌ^(٣٠٥٨) لَا تَنْجَلِي . فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ
عَزِيزٍ جَسَدٍ ، وَأَنِيقٍ^(٣٠٥٩) لَوْنٍ ، كَانَ فِي الدُّنْيَا غَذِيًّا^(٣٠٦٠) تَرَفٍ ،
وَرَبِيبًا^(٣٠٦١) شَرَفٍ ! يَتَعَلَّلُ^(٣٠٦٢) بِالسُّرُورِ فِي سَاعَةِ حُزْنِهِ ، وَيَفْزَعُ إِلَى
السُّلُوءِ^(٣٠٦٣) إِنْ مُصِيبَةٌ نَزَلَتْ بِهِ ، ضَنًّا^(٣٠٦٤) بِغَضَارَةٍ^(٣٠٦٥) عَيْشِهِ ،
وَشَحَاحَةً^(٣٠٦٦) بِلَهْوِهِ وَلَعِبِهِ ! فَبَيْنَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَتَضْحَكُ
إِلَيْهِ فِي ظِلِّ عَيْشٍ غَفُولٍ^(٣٠٦٧) ، إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكَهُ^(٣٠٦٨) وَنَقَضَتْ
الْأَيَّامُ قُوَاهُ ، وَنَظَرَتْ إِلَيْهِ الْخُتُوفُ^(٣٠٦٩) مِنْ كُتُبٍ^(٣٠٧٠) ، فَخَالَطَهُ^(٣٠٧١)
بَثٌّ^(٣٠٧٢) لَا يَعْرِفُهُ ، وَنَجِيٌّ^(٣٠٧٣) هَمٌّ مَا كَانَ يَجِدُّهُ ، وَتَوَلَّدَتْ فِيهِ
فَتَرَاتٌ^(٣٠٧٤) عَلِيٍّ ، آنَسَ مَا كَانَ بِصِحَّتِهِ ، فَفَزِعَ إِلَى مَا كَانَ عَوْدُهُ
الْأَطْبَاءُ مِنْ تَسْكِينِ الْحَارِّ بِالْقَارِّ^(٣٠٧٥) ، وَتَحْرِيكِ الْبَارِدِ بِالْحَارِّ ، فَلَمْ
يُطْفِئْ بِبَارِدٍ إِلَّا ثَوْرَ حَرَارَةٍ ، وَلَا حَرَكَ بِحَارٍّ إِلَّا هَيْجَ بُرُودَةٍ ، وَلَا

acquire temperateness in his constitution but rather every ailment of his increased till his physicians became helpless, his attendants grew loathsome and his own people felt disgusted from describing his disease, avoided answering those who enquired about him and quarelled in front of him about the serious news which they were concealing from him. Thus, someone would say "his condition is what it is" and would console them with hopes of his recovery, while another one would advocate patience on missing him, recalling to them the calamities that had befallen the earlier generations.

In this state when he was getting ready to depart from the world and leave his beloved ones, such a serious choking overtook him that his senses became bewildered and the dampness of his tongue dried up. Now, there was many an important question whose reply he knew but he could not utter it, and many a voice that was painful for his heart that he heard but remained (unmoved) as though he was deaf to the voice of either an elder whom he used to respect or of a younger whom he used to caress. The pangs of death are too hideous to be covered by description or to be appreciated by the hearts of the people in this world.

* * * * *

SERMON 222

Delivered after reciting the verse:

. . . therein declare glory unto Him in the mornings and the evenings; Men whom neither merchandise nor any sale diverteth from the remembrance of Allāh and constancy in prayer and paying the poor-rate; they fear the day when the hearts and eyes shall writhe of the anguish. (Qur'an, 24:36-37)

Certainly, Allāh, the Glorified, the Sublime, has made His remembrance the light for hearts which hear with its help despite deafness, see with its help despite blindness and become submissive with its help despite unruliness.

أَعْتَدَلْ بِمِمَّا زَجِ^(٣٠٧٦) لِيَتْلِكَ الطَّبَائِعُ إِلَّا أَمَدَّ مِنْهَا كُلَّ ذَاتِ دَاءٍ ،
 حَتَّى فَتَرَ مُعَلِّلُهُ^(٣٠٧٧) ، وَذَهَلَ مُمَرِّضُهُ ، وَتَعَايَا^(٣٠٧٨) أَهْلُهُ بِصِفَةِ دَائِهِ ،
 وَخَرَسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ ، وَتَنَازَعُوا دُونَهُ شَجِيَّ خَبَرٍ يَكْتُمُونَهُ :
 فَقَائِلٌ يَقُولُ : هُوَ لِمَا بِهِ^(٣٠٧٩) ، وَمَنْ^(٣٠٨٠) لَهُمْ إِيَابٌ^(٣٠٨١) عَافِيَتِهِ ،
 وَمُصَبِّرٌ لَهُمْ عَلَى فَقْدِهِ ، يُذَكِّرُهُمْ أَسَى^(٣٠٨٢) الْمَاضِينَ مِنْ قَبْلِهِ . فَبَيْنَا
 هُوَ كَذَلِكَ عَلَى جَنَاحٍ مِنْ فِرَاقِ الدُّنْيَا ، وَتَرَكَ الْأَحِبَّةَ ، إِذْ عَرَضَ لَهُ
 عَارِضٌ مِنْ غُصَصِهِ ، فَتَحَيَّرَتْ نَوَافِذُ فِطْنَتِهِ^(٣٠٨٣) ، وَبَيَسَتْ رُطُوبُهُ
 لِسَانَهُ . فَكَمْ مِنْ مُهِمٍّ مِنْ جَوَابِهِ عَرَفَهُ فَعِيَ^(٣٠٨٤) عَنْ رَدِّهِ ، وَدُعَاءِ
 مُؤَلِّمٍ بِقَلْبِهِ سَمِعَهُ فَتَصَامَّ عَنْهُ ، مِنْ كَبِيرٍ كَانَ يُعْظِمُهُ ، أَوْ صَغِيرٍ
 كَانَ يَرْحَمُهُ ! وَإِنَّ لِلْمَوْتِ لَغَمَرَاتٍ^(٣٠٨٥) هِيَ أَفْطَعُ مِنْ أَنْ تُسْتَفْرَقَ
 بِصِفَةٍ ، أَوْ تَعْتَدِلَ عَلَى عُقُولِ^(٣٠٨٦) أَهْلِ الدُّنْيَا . .

٢٢٢ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

قاله عند تلاوته : « يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ
 تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ » .

إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى جَعَلَ الذِّكْرَ^(٣٠٨٧) جِلَاءً^(٣٠٨٨) لِلْقُلُوبِ ، تَسْمَعُ
 بِهِ بَعْدَ الْوُقُورَةِ^(٣٠٨٩) ، وَتُبْصِرُ بِهِ بَعْدَ الْعُشُورَةِ^(٣٠٩٠) ، وَتَنْقَادُ بِهِ بَعْدَ
 الْمُعَانَدَةِ ،

In all the periods and times when there were no prophets, there have been persons with whom Allāh, precious are His bounties, whispered through their wits and spoke through their minds. With the help of the bright awakening of their ears, eyes and hearts they keep reminding others of the remembrance of the days of Allāh and making others feel fear for Him like guide-points in wildernesses. Whoever adopts the middle way, they praise his ways and give him the tidings of deliverance, but whoever goes right and left they vilify his ways and frighten him with ruin. In this way, they served as lamps in these darknesses and guides through these doubts.

There are some people devoted to the remembrance (of Allāh) who have adopted it in place of worldly matters so that commerce or trade does not turn them away from it. They pass their life in it. They speak into the ears of neglectful persons warning against matters held unlawful by Allāh, they order them to practise justice and themselves keep practising it, and they refrain them from the unlawful and themselves refrain from it. It is as though they have finished the journey of this world towards the next world and have beheld what lies beyond it. Consequently, they have become acquainted with all that befell them in the interstice during their long stay therein, and the Day of Judgement fulfils its promises for them. Therefore, they removed the curtain from these things for the people of the world, till it was as though they were seeing what people did not see and were hearing what people did not hear.

If you picture them in your mind in their admirable positions and well-known sittings, when they have opened the records of their actions and are prepared to render an account of themselves in respect of the small as well as the big things they were ordered to do but they failed to do, or were ordered to refrain from but they indulged therein, and they realized the weight of their burden (of bad acts) on their backs, and they felt too weak to bear

وَمَا بَرِحَ لِلَّهِ - عَزَّتْ آلاؤُهُ - فِي الْبُرْهَةِ بَعْدَ الْبُرْهَةِ ، وَفِي
 أَزْمَانِ الْفَتَرَاتِ ^(٣٠٩١) ، عِبَادُ نَاجَاهُمْ ^(٣٠٩٢) فِي فِكْرِهِمْ ، وَكَلَمَهُمْ فِي
 ذَاتِ عُقُولِهِمْ ، فَاسْتَضَبُّوْهُ ^(٣٠٩٣) بِنُورِ يَقْظَةٍ فِي الْأَبْصَارِ وَالْأَسْمَاعِ
 وَالْأَفْئِدَةِ ، يُذَكِّرُونَ بِأَيَّامِ اللَّهِ ، وَيَخَوْفُونَ مَقَامَهُ ، بِمَنْزِلَةِ الْأَدِلَّةِ ^(٣٠٩٤)
 فِي الْفَلَوَاتِ ^(٣٠٩٥) . مَنْ أَخَذَ الْقَصْدَ ^(٣٠٩٦) حَمِدُوا إِلَيْهِ طَرِيقَهُ ، وَبَشَّرُوهُ
 بِالنَّجَاةِ ، وَمَنْ أَخَذَ يَمِينًا وَشِمَالًا ذَمُّوا إِلَيْهِ الطَّرِيقَ ، وَحَدَّرُوهُ مِنْ
 الْهَلَكَةِ ، وَكَانُوا كَذَلِكَ مَصَابِيحَ تِلْكَ الظُّلُمَاتِ ، وَأَدِلَّةَ تِلْكَ الشُّبُهَاتِ .
 وَإِنَّ لِلذِّكْرِ لَأَهْلًا أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا ، فَلَمْ تَشْغَلْهُمْ تِجَارَةٌ وَلَا بَيْعٌ
 عَنْهُ ، يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ ، وَيَهْتَفُونَ ^(٣٠٩٧) بِالزَّوْجِرِ عَنْ مَحَارِمِ
 اللَّهِ ، فِي أَسْمَاعِ الْغَافِلِينَ ، وَيَأْمُرُونَ بِالْقِسْطِ ^(٣٠٩٨) وَيَأْتِمِرُونَ بِهِ ^(٣٠٩٩) ،
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيَتَنَاهَوْنَ عَنْهُ ، فَكَأَنَّمَا قَطَعُوا الدُّنْيَا إِلَى الْآخِرَةِ
 وَهُمْ فِيهَا ، فَشَاهَدُوا مَا وَرَاءَ ذَلِكَ ، فَكَأَنَّمَا أَطْلَعُوا غُيُوبَ أَهْلِ الْبَرْزَخِ
 فِي طَوْلِ الْأَقَامَةِ فِيهِ ، وَحَقَّقَتِ الْقِيَامَةُ عَلَيْهِمْ عِدَاتِهَا ^(٣١٠٠) ، فَكَشَفُوا
 غِطَاءَ ذَلِكَ لِأَهْلِ الدُّنْيَا ، حَتَّى كَانَتْهُمْ يَرُونَ مَا لَا يَرَى النَّاسُ ، وَيَسْمَعُونَ
 مَا لَا يَسْمَعُونَ . فَلَوْ مَثَلْتُهُمْ لِعَقْلِكَ فِي مَقَاوِمِهِمْ ^(٣١٠١) الْمَحْمُودَةِ ،
 وَمَجَالِسِهِمْ الْمَشْهُودَةِ ، وَقَدْ نَشَرُوا دَوَاوِينَ ^(٣١٠٢) أَعْمَالِهِمْ ، وَفَرَّغُوا
 لِمَحَاسَبَةِ أَنْفُسِهِمْ عَلَى كُلِّ صَغِيرَةٍ وَكَبِيرَةٍ أُمُرُوا بِهَا فَقَصَرُوا عَنْهَا ،
 أَوْ نَهَوْا عَنْهَا فَفَرَّطُوا فِيهَا ، وَحَمَلُوا ثِقْلَ أَوْزَارِهِمْ ^(٣١٠٣) ظُهُورَهُمْ ،

them, then they wept bitterly and spoke to each other while still crying and bewailing to Allāh in repentance and acknowledgement (of their shortcomings), you would find them to be emblems of guidance and lamps in darkness, angels would be surrounding them, peace would be descending upon them, the doors of the sky would be opened for them and positions of honour would be assigned to them in the place of which Allāh had informed them. Therefore, He has appreciated their actions and praised their position. They call Him and breathe in the air of forgiveness, they are ever needy of His bounty and remain humble before His greatness, the length of their grief has pained their hearts, and the length of weeping their eyes. They knock at every door of inclination towards Allāh. They ask Him Whom generosity does not make destitute and from Whom those who approach Him do not get disappointed.

Therefore, take account of yourself for your own sake because the account of others will be taken by one other than you.

* * * * *

SERMON 223

Amir al-mu'minin recited the verse:

O' thou man! what hath beguiled thee from thy Lord, the Most Gracious One. (Qur'ān, 82:6)

Then he said:

The addressee (in this verse) is devoid of argument and his excuse is most deceptive. He is detaining himself in ignorance.

O' man! what has emboldened you to (commit) sins, what had deceived you about your Allāh and what has made you satis-

فَضَعُفُوا عَنِ الْإِسْتِقْلَالِ بِهَا ، فَنَشَجُوا^(٣١٠٤) نَشِيجًا ، وَتَجَاوَبُوا نَحِيبًا^(٣١٠٥) ،
يَعِجُونَ^(٣١٠٦) إِلَى رَبِّهِمْ مِنْ مَقَامٍ نَدَمَ وَأَعْتَرَفَ ، لَرَأَيْتَ أَغْلَامَ
هُدًى ، وَمَصَابِيحَ دُجًى ، قَدْ حَفَّتْ بِهِمُ الْمَلَائِكَةُ ، وَتَنَزَّلَتْ عَلَيْهِمُ
السَّكِينَةُ ، وَفُتِحَتْ لَهُمُ أَبْوَابُ السَّمَاءِ ، وَأُعِدَّتْ لَهُمْ مَقَاعِدُ الْكَرَامَاتِ ،
فِي مَقْعَدٍ أَطَّلَعَ اللَّهُ عَلَيْهِمْ فِيهِ ، فَرَضِي سَعِيَهُمْ ، وَحَمِدَ مَقَامَهُمْ .
يَتَنَسَّمُونَ^(٣١٠٧) بِدُعَائِهِ رَوْحَ التَّجَاوُزِ . رَهَائِنُ فَاقَةٍ إِلَى فَضْلِهِ ، وَأَسَارَى
ذِلَّةٍ لِعَظَمَتِهِ ، جَرَحَ طُولُ الْأَسَى^(٣١٠٨) قُلُوبَهُمْ ، وَطُولُ الْبُكَاءِ عُيُونَهُمْ .
لِكُلِّ بَابٍ رَغْبَةٌ إِلَى اللَّهِ مِنْهُمْ يَدٌ قَارِعَةٌ ، يَسْأَلُونَ مَنْ لَا تَضِيقُ لَدَيْهِ
الْمَنَادِحُ^(٣١٠٩) ، وَلَا يَخِيبُ عَلَيْهِ الرَّاعِبُونَ .

فَحَاسِبُ نَفْسِكَ لِنَفْسِكَ ، فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ غَيْرُكَ .

٢٢٣ - وَمِنْ أَمْرِ الْمَلَائِكَةِ

قَالَ عِنْدَ تِلَاوَتِهِ : « يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ * » .

أَذْخَصُ^(٣١١٠) مَسْئُولٍ حُجَّةً ، وَأَقْطَعُ مُغْتَرًّا مَعْذِرَةً ، لَقَدْ أَبْرَحَ^(٣١١١)
جَهَالَةً بِنَفْسِهِ .

يَا أَيُّهَا الْإِنْسَانُ ، مَا جَرَّأَكَ عَلَى ذَنْبِكَ ، وَمَا غَرَّكَ بِرَبِّكَ ، وَمَا

fied with the destruction of yourself. Is there no cure for your ailment or no awakening from your sleep? Do you not have pity on yourself as you have on others? Generally, when you see anyone exposed to the heat of the sun you cover him with shade, or if you see anyone afflicted with grief that pains his body you weep out of pity for him. What has then made you patient over your own disease, what has made you firm in your own afflictions, and what has consoled you from weeping over yourself although your life is the most precious of all lives to you, and why does not the fear of an ailment that may befall you in the night keep you wakeful although you lie on the way to Allāh's wrath due to your sins?

You should cure the disease of langour in your heart by determination, and the sleep of neglectfulness in your eyes by wakefulness. Be obedient to Allāh, and love His remembrance, and picture to yourself that you are running away while He is approaching you. He is calling you to His forgiveness and concealing your faults with His kindness, while you are fleeing away from Him towards others. Certainly, Great is Allāh the powerful, Who is so generous, and how humble and weak are you and still so bold to commit His disobedience although you live in His protection and undergo changes of life in the expanse of His kindness. He does not refuse you His kindness and does not remove His protection from you. In fact, you have not been without His kindness even for a moment, whether it be a favour that He conferred upon you or a sin of yours that He has concealed or a calamity that He has warded off from you. What is your idea about Him if you had obeyed Him? By Allāh, if this had been the case with two persons equal in power and matching in might (one being inattentive and the other showering favours upon you) then you would have been the first to adjudge yourself to be of bad behaviour and evil deeds.

I truthfully say that the world has not deceived you but you have had yourself deceived by it. The world had opened to you the curtains and divulged to you (everything) equally. And

أَنَسَكَ بِهَلَكَةِ نَفْسِكَ ؟ أَمَا مِنْ دَائِكَ بُلُولٌ ^(٣١١٢) ، أَمْ لَيْسَ مِنْ نَوْمَتِكَ
 بِقِطْعَةٍ ؟ أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ ؟ فَلَرُبَّمَا تَرَى الضَّاحِي ^(٣١١٣)
 مِنْ حَرِّ الشَّمْسِ فَتُظِلُّهُ ، أَوْ تَرَى الْمُبْتَلَى بِآلَمٍ يُمِضُ جَسَدَهُ ^(٣١١٤)
 فَتَبْكِي رَحْمَةً لَهُ ! فَمَا صَبْرَكَ عَلَى دَائِكَ ، وَجَلَدَكَ عَلَى مُصَابِكَ ،
 وَعَزَاكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ وَهِيَ أَعَزُّ الْأَنْفُسِ عَلَيْكَ ! وَكَيْفَ لَا
 يُوقِظُكَ خَوْفُ بَيَاتِ نِقْمَةٍ ^(٣١١٥) ، وَقَدْ تَوَرَّطَ بِمَعَاصِيهِ مَدَارِجَ
 سَطَوَاتِهِ ! فَتَدَاوَ مِنْ دَاءِ الْفِتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ ، وَمِنْ كَرَى ^(٣١١٦)
 الْغَفْلَةِ فِي نَاطِرِكَ بِقِطْعَةٍ ، وَكُنْ لِلَّهِ مُطِيعًا ، وَبِذِكْرِهِ آنِسًا . وَتَمَثَّلْ ^(٣١١٧)
 فِي حَالِ تَوَلُّيكَ ^(٣١١٨) عَنْهُ إِقْبَالَهُ عَلَيْكَ ، يَدْعُوكَ إِلَى عَفْوِهِ ، وَيَتَغَمَّدُكَ ^(٣١١٩)
 بِفَضْلِهِ ، وَأَنْتَ مُتَوَلٌّ عَنْهُ إِلَى غَيْرِهِ . فَتَعَالَى مِنْ قَوِيٍّ مَا أَكْرَمَهُ !
 وَتَوَاضَعْتَ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعْصِيَتِهِ ! وَأَنْتَ فِي كَنْفِ سِتْرِهِ
 مُقِيمٌ ، وَفِي سَعَةِ فَضْلِهِ مُتَقَلِّبٌ . فَلَمْ يَمْنَعْكَ فَضْلُهُ ، وَلَمْ يَهْتِكْ عَنْكَ
 سِتْرَهُ ، بَلْ لَمْ تَخُلْ مِنْ لُطْفِهِ مَطْرِفَ عَيْنٍ ^(٣١٢٠) فِي نِعْمَةٍ يُحَدِّثُهَا لَكَ ،
 أَوْ سَيِّئَةٍ يَسْتُرُهَا عَلَيْكَ ، أَوْ بَلِيَّةٍ يَصْرِفُهَا عَنْكَ . فَمَا ظَنُّكَ بِهِ لَوْ
 أَطَعْتَهُ ! وَآيَمُ اللَّهِ لَوْ أَنَّ هَذِهِ الصِّفَةَ كَانَتْ فِي مُتَفَقِّينَ فِي الْقُوَّةِ ،
 مُتَوَازِيَيْنَ فِي الْقُدْرَةِ ، لَكُنْتَ أَوَّلَ حَاكِمٍ عَلَى نَفْسِكَ بِذِمِيمِ
 الْأَخْلَاقِ ، وَمَسَاوِيءِ الْأَعْمَالِ . وَحَقًّا أَقُولُ ! مَا الدُّنْيَا غَرَّتَكَ ، وَلَكِنْ
 بِهَا أَغْتَرَرْتَ . وَلَقَدْ كَاشَفَتْكَ الْعِظَاتِ ^(٣١٢١) ، وَآذَنَتْكَ ^(٣١٢٢) عَلَى سَوَاءٍ .

in all that it foretold you about the troubles befalling your bodies and the decay in your power, it has been too true and faithful in promise, and did not speak a lie to you or deceive you. There are many who advise you about it but they are blamed, and speak the truth about it but they are opposed. If you understand the world by means of dilapidated houses and forlorn abodes, then with your good understanding and far reaching power of drawing lessons you will find it like one who is kind over you and cautions about you. It is good abode for him who does not like it as an abode, and a good place of stay for him who does not regard it a permanent home for stay.

Only those who run away from this world today will be regarded virtuous tomorrow. When the earthquake occurs, the Day of Resurrection approaches with all its severities, the people of every worshipping place cling to it, all the devotees cling to the object of their devotion and all the followers cling to their leader. Then on that day even the opening of an eye in the air and the sound of a footstep on the ground will be assigned its due through His Justice and His Equity. On that day many an argument will prove void and a contention for excuses will stand rejected.

Therefore, you should now adopt for yourself the course with which your excuse may hold good and your plea may be proved. Take from the transient things of this world that which will stay for you (in the next world), provide for your journey, keep (your) gaze on the brightness of deliverance and keep ready the saddles (for setting off).

* * * * *

وَلَهِيَ بِمَا تَعِدُّكَ مِنْ نُزُولِ الْبَلَاءِ بِجِسْمِكَ ، وَالنَّقْصِ فِي قُوَّتِكَ ، أَصْدَقُ
وَأَوْفَى مِنْ أَنْ تَكْذِبَكَ ، أَوْ تَغْرِكَ . وَلَرُبَّ نَاصِحٍ لَهَا عِنْدَكَ مَتَّهِمٌ^(٣١٢٣) ،
وَصَادِقٍ مِنْ خَبَرِهَا مُكَذَّبٌ . وَلَئِنْ تَعَرَّفْتَهَا^(٣١٢٤) فِي الدِّيَارِ الْخَاوِيَةِ ،
وَالرُّبُوعِ الْخَالِيَةِ ، لَتَجِدَنَّهَا مِنْ حُسْنِ تَذَكِيرِكَ ، وَبَلَاغِ مَوْعِظَتِكَ ،
بِمَحَلَّةِ الشَّفِيقِ عَلَيْكَ ، وَالشَّحِيحِ^(٣١٢٥) بِكَ ! وَلَنِعَمَ دَارٌ مَنْ لَمْ يَرْضَ
بِهَا دَارًا ، وَمَحَلٌّ مَنْ لَمْ يُوطَّنْهَا^(٣١٢٦) مَحَلًّا ! وَإِنَّ السُّعْدَاءَ بِالدُّنْيَا غَدًا
هُمْ الْهَارِبُونَ مِنْهَا الْيَوْمَ .

إِذَا رَجَفَتِ الرَّاجِفَةُ^(٣١٢٧) ، وَحَقَّتْ^(٣١٢٨) بِجَلَالِهَا الْقِيَامَةُ ، وَلَحِقَ
بِكُلِّ مَنْسَكٍ^(٣١٢٩) أَهْلُهُ ، وَبِكُلِّ مَعْبُودٍ عِبْدَتُهُ ، وَبِكُلِّ مُطَاعٍ أَهْلُ
طَاعَتِهِ ، فَلَمْ يُجْزَ^(٣١٣٠) فِي عَذْلِهِ وَقِسْطِهِ يَوْمَئِذٍ خَرَقُ بَصَرٍ فِي الْهَوَاءِ ،
وَلَا هَمْسٌ قَدَمٍ فِي الْأَرْضِ إِلَّا بِحَقِّهِ ، فَكَمْ حُجَّةٌ يَوْمَ ذَلِكَ دَاحِضَةٌ ،
وَعَلَائِقُ عُذْرٍ مُنْقَطِعَةٌ !

فَتَحَرَ^(٣١٣١) مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ ، وَتَثَبَّتْ بِهِ حُجَّتُكَ ، وَخُذْ
مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ ، وَتَيَسَّرْ^(٣١٣٢) لِسَفَرِكَ ؛ وَشِمِّمْ^(٣١٣٣) بَرَقَ
النَّجَاقِ ؛ وَارْحَلْ^(٣١٣٤) مَطَايَا التَّشْمِيرِ .

SERMON 224

About keeping aloof from oppression and misappropriation.

‘Aqīl’s condition of poverty and destitution

By Allāh, I would rather pass a night in wakefulness on the thorns of *as-sa’dān* (a plant having sharp prickles) or be driven in chains as a prisoner than meet Allāh and His Messenger on the Day of Judgement as an oppressor over any person or a usurper of anything out of worldly wealth. And how can I oppress any one for (the sake of a life) that is fast moving towards destruction and is to remain under the earth for a long time.

By Allāh, I certainly saw (my brother) ‘Aqīl fallen in destitution and he asked me a *ṣā’* (about three kilogrammes in weight) out of your (share of) wheat, and I also saw his children with (is-)hevelled hair and a dusty countenance due to starvation, as though their faces had been blackened by indigo. He came to me several times and repeated his request to me again and again. I heard him, and he thought I would sell my faith to him and follow his tread leaving my own way. Then I-(just) heated a piece of iron and took it near his body so that he might take a lesson from it, then he cried as a person in protracted illness cries with pain and he was about to get burnt with its branding. Then I said to him. “Moaning women may moan over you, O’ ‘Aqīl. Do you cry on account of this (heated) iron which has been made by a man for fun, while you are driving me towards the fire which Allāh, the Powerful, has prepared for (a manifestation of) His wrath? Should you cry from pain, but I should not cry from the flames?”

٢٢٤ - وَمَنْ كَانَتْ أَعْيُنُهُ عَلَى الْغُلَامِ مُطَوَّلَةً

يتبرأ من الظلم

وَاللَّهِ لَأَنْ أَبَيْتَ عَلَى حَسَكِ السَّعْدَانِ (٣١٣٥) مُسْهَدًا (٣١٣٦) ، أَوْ أُجِرَ
فِي الْأَغْلَالِ مُصَفَّدًا ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَرَسُولَهُ يَوْمَ
الْقِيَامَةِ ظَالِمًا لِبَعْضِ الْعِبَادِ ، وَغَاصِبًا لِشَيْءٍ مِنَ الْحُطَامِ ، وَكَيْفَ
أُظْلِمُ أَحَدًا لِنَفْسٍ يُسْرِعُ إِلَى الْبَلَى قُفُولُهَا (٣١٣٧) ، وَيَطُولُ فِي
الْثَرَى (٣١٣٨) حُلُولُهَا !؟

وَاللَّهِ لَقَدْ رَأَيْتُ عَقِيلًا وَقَدْ أَمْلَقَ (٣١٣٩) حَتَّى اسْتَمَاحَنِي (٣١٤٠) مِنْ
بُرْكَمٍ (٣١٤١) صَاعًا ، وَرَأَيْتُ صَبِيَانَهُ شُعْتَ (٣١٤٢) الشُّعُورِ ، غُبْرَ (٣١٤٣)
الْأَلْوَانِ ، مِنْ فَقْرِهِمْ ، كَأَنَّمَا سَوَّدَتْ وُجُوهُهُمْ بِالْعِظْلِمِ (٣١٤٤) ،
وَعَاوَدَنِي مُوَكَّدًا ، وَكَرَّرَ عَلَيَّ الْقَوْلَ مُرَدَّدًا ، فَأَضْغَيْتُ إِلَيْهِ سَمْعِي ،
فَظَنَّ أَنِّي أَبِيعُهُ دِينِي ، وَاتَّبَعُ قِيَادَهُ (٣١٤٥) مُفَارِقًا طَرِيقَتِي ، فَأَخْمَيْتُ
لَهُ حَدِيدَةً ، ثُمَّ أَذْنَيْتُهَا مِنْ جِسْمِهِ لِيَعْتَبَرَ بِهَا ، فَضَجَّ ضَجِيجَ ذِي
دَنْفٍ (٣١٤٦) مِنْ أَلَمِهَا ، وَكَادَ أَنْ يَخْتَرِقَ مِنْ مِيسَمِهَا (٣١٤٧) ، فَقُلْتُ لَهُ :
تُكَلِّتُكَ الثَّوَاكِلَ (٣١٤٨) ، يَا عَقِيلُ ! أَتَيْتُنِي مِنْ حَدِيدَةٍ أَحْمَاهَا إِنْسَانُهَا
لِلْعَبِ ، وَتَجُرُّنِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا لِغَضَبِهِ ! أَتَيْتُنِي مِنَ الْأَذَى وَلَا

A stranger incident than this is that a man¹ came to us in the night with a closed flask full of honey paste but I disliked it as though it was the saliva of a serpent or its vomit. I asked him whether it was a reward, or *zakāt* (poor-tax) or charity, for these are forbidden to us members of the Prophet's family. He said it was neither this nor that but a present. Then I said, "Childless women may weep over you. Have you come to deviate me from the religion of Allāh, or are you mad, or have you been overpowered by some jinn, or are you speaking without senses?"

By Allāh, even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey Allāh to the extent of snatching one grain of barley from an ant I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has 'Ali to do with bounties that will pass away and pleasures that will not last? We do seek protection of Allāh from the slip of wisdom and the evils of mistakes, and from Him we seek succour.

* * * * *

SERMON 225

Supplication

O' my Allāh! preserve (the grace of) my face with easiness of life and do not disgrace my countenance with destitution, lest I may have to beg a livelihood from those who beg from Thee, try to seek the favour of Thy evil creatures, engage myself in praising those who give to me, and be tempted in abusing those who do not give to me, although behind all these Thou art the master of giving and denying.

. . . Verily Thou over all things, art the All-powerful.
(Qur'ān, 66:8)

1. It was al-Ash'ath ibn Qays.

أَرِنُ مِنْ لَظَى (٣١٤٩) ؟ ! وَأَعْجَبُ مِنْ ذَلِكَ طَارِقُ طَرَفَنَا بِمَلْفُوفَةٍ (٣١٥٠) فِي
وَعَائِهَا ، وَمَعْجُونَةٍ شَيْئَتُهَا (٣١٥١) ، كَأَنَّمَا عُجِنَتْ بِرِيْقِ حَيَّةٍ أَوْ قَيْئِهَا ،
فَقُلْتُ : أَصِلَةٌ (٣١٥٢) ، أَمْ زَكَاةٌ ، أَمْ صَدَقَةٌ ؟ فَذَلِكَ مُحَرَّمٌ عَلَيْنَا أَهْلَ
الْبَيْتِ ! فَقَالَ : لَا ذَا وَلَا ذَاكَ ، وَلَكِنَّهَا هَدِيَّةٌ فَقُلْتُ : هَبْلَتَكَ
الْهَبُولُ (٣١٥٣) ! أَعَنْ دِينَ اللَّهِ أَتَيْتَنِي لِتَخْدَعَنِي ؟ أَمْخَبْتُ (٣١٥٤) أَنْتَ أَمْ
ذُو جَنَّةٍ (٣١٥٥) ، أَمْ تَهْجُرُ (٣١٥٦) ؟ وَاللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا
تَحْتَ أَفْلَاكِهَا ، عَلَى أَنْ أَغْصِيَّ اللَّهَ فِي نَمْلَةٍ أَسْلُبَهَا جُلْبٌ (٣١٥٧) شَعِيرَةٌ
مَا فَعَلْتُهُ ، وَإِنْ دُنْيَاكُمْ عِنْدِي لَأَهْوَنُ مِنْ وَرَقَةٍ فِي فَمٍ جَرَادَةٍ تَقْضُمُهَا (٣١٥٨) .
مَا لِعَلِيٍّ وَلِنَعِيمٍ يَفْنَى ، وَلَذَّةٍ لَا تَبْقَى ! نَعُوذُ بِاللَّهِ مِنْ سَبَاتٍ (٣١٥٩)
الْعَقْلِ ، وَقُبْحِ الزَّلَلِ . وَبِهِ نَسْتَعِينُ .

٢٢٥ - وَمِنْ حِكَايَةِ الْإِسْلَامِ

يلتجئ إلى الله أن يغنيه

اللَّهُمَّ صُنْ وَجْهِي (٣١٦٠) بِالْيَسَارِ (٣١٦١) ، وَلَا تَبْذُلْ جَاهِي (٣١٦٢)
بِالْإِقْتَارِ (٣١٦٣) ، فَاسْتَرْزِقْ طَالِبِي رِزْقِكَ ، وَأَسْتَغْطِفْ شِرَارَ خَلْقِكَ ،
وَأُبْتَلِ بِحَمْدٍ مَنْ أَعْطَانِي ، وَأُفْتِنَ بِدَمٍّ مَنْ مَنَعَنِي ، وَأَنْتَ مِنْ وَرَاءِ
ذَلِكَ كُلِّهِ وَلِيٌّ الْإِعْطَاءِ وَالْمَنْعِ ؛ « إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ » .

SERMON 226

Transience of the world and the helplessness of those in graves

This is a house surrounded by calamities and well-known for deceitfulness. Its conditions do not last and those who inhabit it do not remain safe. Its conditions are variable and its ways changing. Life in it is blameworthy and safety in it is non-existent. Yet its people are targets; it strikes them with its arrows and destroys them through death.

Know, O' creatures of Allāh, that, certainly, you and all the things of this world that you have are (treading) on the lines of those (who were) before you. They were of longer ages, had more populated houses and were of more lasting traces. Their voices have become silent, their movements have become stationary, their bodies have become rotten, their houses have become empty and their traces have been obliterated. Their magnificent places and spread-out carpets were changed to stones, laid-in-blocks and cave-like dug out graves whose very foundation is based on ruins and whose construction has been made with soil. Their positions are contiguous, but those settled in them are like far flung strangers. They are among the people of their area but feel lonely, and they are free from work but still engaged (in activity). They feel no attachment with homelands nor do they keep contact among themselves like neighbours

٢٢٦ - مِنْ كَلَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

في التنفير من الدنيا

دَارُ بِالْبَلَاءِ مَخْهُوفَةٌ ، وَبِالْعَذْرِ مَعْرُوفَةٌ ، لَا تَدُومُ أَحْوَالُهَا ، وَلَا يَسْلَمُ نُزَالُهَا ^(٣١٦٤) .

أَحْوَالٌ مُخْتَلِفَةٌ ، وَتَارَاتٌ مُتَصَرِّفَةٌ ^(٣١٦٥) ، الْعَيْشُ فِيهَا مَذْمُومٌ ، وَالْأَمَانُ مِنْهَا مَعْدُومٌ ، وَإِنَّمَا أَهْلُهَا فِيهَا أَغْرَاضٌ مُسْتَهْدَفَةٌ ^(٣١٦٦) ، تَرْمِيهِمْ بِسِهَامِهَا ، وَتُفْنِيهِمْ بِحِمَامِهَا ^(٣١٦٧) .

وَأَعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ وَمَا أَنْتُمْ فِيهِ مِنْ هَذِهِ الدُّنْيَا عَلَى سَبِيلِ مَنْ قَدْ مَضَى قَبْلَكُمْ ، مِمَّنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَارًا ، وَأَعَمَرَ دِيَارًا ، وَأَبْعَدَ آثَارًا ^(٣١٦٨) ؛ أَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً ، وَرِيَا حُهُمْ رَاكِدَةً ^(٣١٦٩) ، وَأَجْسَادُهُمْ بَالِيَةً ، وَدِيَارُهُمْ خَالِيَةً ، وَآثَارُهُمْ عَافِيَةً ^(٣١٧٠) . فَاسْتَبَدُّوا بِالْقُصُورِ الْمَشِيدَةِ ، وَالنَّمَارِقِ ^(٢١٧١) الْمُمَهَّدَةِ ^(٣١٧٢) ، الصُّخُورِ وَالْأَحْجَارِ الْمُسْنَدَةِ ، وَالْقُبُورِ اللَّاطِئَةِ ^(٣١٧٣) الْمُلْحَدَةِ ^(٣١٧٤) ، الَّتِي قَدْ بُنِيَ عَلَى الْخَرَابِ فَنَاوَهَا ^(٣١٧٥) ، وَشِيدَ بِالتُّرَابِ بِنَاوَهَا ؛ فَمَحَلُّهَا مُقْتَرِبٌ ، وَسَاكِنُهَا مُغْتَرِبٌ ، بَيْنَ أَهْلِ مَحَلَّةٍ مُوحِشِينَ ، وَأَهْلِ فَرَاغٍ مُتَشَاغِلِينَ ، لَا يَسْتَأْنِسُونَ بِالْأَوْطَانِ ، وَلَا يَتَوَاصِلُونَ تَوَاصِلَ الْجِيرَانِ ، عَلَى مَا بَيْنَهُمْ

despite nearness of neighbourhood and priority of abodes. And how can they meet each other when decay has ground them with its chest, and stones and earth have eaten them.

It is as though you too have gone where they have gone, the same sleeping place has caught you and the same place has detained you. What will then be your position when your affairs reach their end and graves are turned upside down (to throw out the dead)?

There shall every soul realize what it hath sent before, and they shall be brought back to Allāh, their true Lord, and what they did fabricate (the false deities) will vanish (away) from them. (Qur'an, 10:30)

* * * * *

SERMON 227

Supplication

O' my Allāh! Thou art the most attached to Thy lovers and the most ready to assist those who trust in Thee. Thou seest them in their concealments, knowest whatever is in their consciences, and art aware of the extent of their intelligence. Consequently, their secrets are open to Thee and their hearts are eager from Thee. If loneliness bores them, Thy remembrance gives them solace. If distresses befall them, they beseech Thy protection, because they know that the reins of affairs are in Thy hands, and that their movements depend upon Thy commands.

O' my Allāh! if I am unable to express my request or cannot see my needs, then guide me towards my betterment and take my heart towards the correct goal. This is not against (the mode of) Thy guidance nor anything new against Thy ways of support.

مِنْ قُرْبِ الْجَوَارِ ، وَدُنُو الدَّارِ . وَكَيْفَ يَكُونُ بَيْنَهُمْ تَزَاوُرٌ ، وَقَدْ طَحَنَهُمْ بِكُلِّكَلِهِ ^(٣١٧٦) أَلْبَلِ ^(٣١٧٧) ، وَأَكَلَتْهُمْ الْجَنَادِلُ ^(٣١٧٨) وَالشَّرَى ^(٣١٧٩) !

وَكَانَ قَدْ صِرْتُمْ إِلَى مَا صَارُوا إِلَيْهِ ، وَأَرْتَهَنَكُمْ ذَلِكَ الْمَضْجَعُ ^(٣١٨٠) ، وَضَمَّكُمْ ذَلِكَ الْمُسْتَوْدَعُ . فَكَيْفَ بِكُمْ لَوْ تَنَاهَتْ ^(٣١٨١) بِكُمْ الْأُمُورُ ، وَبَعَثَرَتِ الْقُبُورُ ^(٣١٨٢) : « هُنَالِكَ تَبْلُو ^(٣١٨٣) كُلُّ نَفْسٍ مَا أَسْلَفَتْ ، وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ، وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ » .

٢٢٧ — وَمِنْ حِكْمَةِ الْعَالِمِ السَّالِمِ

يلجأ فيه إلى الله ليهديه إلى الرشاد

اللَّهُمَّ إِنَّكَ آتَسُ ^(٣١٨٤) الْآلَسِينَ لِأَوْلِيَانِكَ ، وَأَخْضَرُهُمْ بِالْكَفَايَةِ لِلْمُتَوَكِّلِينَ عَلَيْكَ . تُشَاهِدُهُمْ فِي سَرَائِرِهِمْ ، وَتَطْلُعُ عَلَيْهِمْ فِي ضَمَائِرِهِمْ ، وَتَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ . فَاسْرَأْرُهُمْ لَكَ مَكْشُوفَةٌ ، وَقُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةٌ ^(٣١٨٥) . إِنْ أَوْحَشَتْهُمْ الْغُرْبَةُ آنَسَهُمْ ذِكْرُكَ ، وَإِنْ ضَبَّتْ عَلَيْهِمُ الْمَصَائِبُ لَجَوْا إِلَى الْأَسْتِجَارَةِ بِكَ ، عِلْمًا بِأَنَّ أَرِزَةَ الْأُمُورِ بِيَدِكَ ، وَمَصَادِرُهَا عَنْ قَضَائِكَ .

اللَّهُمَّ إِنْ فَهِمْتُ ^(٣١٨٦) عَنْ مَسْأَلَتِي ، أَوْ عَمِيتُ عَنْ طِلْبَتِي ^(٣١٨٧) ، فَدُلَّنِي عَلَى مَصَالِحِي ، وَخُذْ بِقَلْبِي إِلَى مَرَاشِدِي ^(٣١٨٨) ، فَلَيْسَ ذَلِكَ بِنُكْرٍ ^(٣١٨٩) مِنْ هِدَايَاتِكَ ، وَلَا بِيَدْعٍ ^(٣١٩٠) مِنْ كِفَايَاتِكَ .

O' my Allāh! deal with me through Thy forgiveness and do not deal with me according to Thy justice.



SERMON 228

About a companion who passed away from this
world before the occurrence of troubles.

May Allāh reward such and such man¹ who straightened the curve, cured the disease, abandoned mischief and established the *sunnah*. He departed (from this world) with untarnished clothes and little shortcomings. He achieved good (of this world) and remained safe from its evils. He offered Allāh's obedience and feared Him as He deserved. He went away and left the people in dividing ways wherein the misled cannot obtain guidance and the guided cannot attain certainty.

1. Ibn Abi'l-Ḥadīd has written (in *Sharḥ Nahj al-balāghah*, vol.14, pp.3—4) that the reference here is to the second Caliph 'Umar, and that these sentences have been uttered in his praise as indicated by the word " 'Umar" written under the word "such and such" in as-Sayyid ar-Raḍī's own hand in the manuscript of *Nahj al-balāghah* written by him. This is Ibn Abi'l-Ḥadīd's statement, but it is to be seen that if as-Sayyid ar-Raḍī had written the word " 'Umar" by way of explanation it should have existed, as other explanations by him have remained, in those versions which have been copied from his manuscript. Even now there exists in al-Muṣīl (Iraq) university the oldest copy of *Nahj al-balāghah* written by the famous calligraphist Yāqūt al-Musta'ṣimi; but no one has afforded any clue to this explanation of as-Sayyid ar-Raḍī. Even if the view of Ibn Abi'l-Ḥadīd is accepted it would be deemed to represent the personal opinion of as-Sayyid ar-Raḍī which may serve as a supplementary argument in support of an original argument but this personal view cannot be assigned any regular importance.

اللَّهُمَّ أَحْمِلْنِي عَلَى عَفْوِكَ ، وَلَا تَحْمِلْنِي عَلَى عَذْلِكَ .

٢٢٨ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

يريد به بعض أصحابه

لِلَّهِ بَلَاءُ فُلَانٍ (٣١٩١) ، فَلَقَدْ قَوْمَ (٣١٩٢) الْأَوْدَ ، وَدَاوَى الْعَمَدَ (٣١٩٣) ،
وَأَقَامَ السُّنَّةَ ، وَخَلَّفَ (٣١٩٤) الْفِتْنَةَ ! ذَهَبَ نَقِي الثَّوْبِ ، قَلِيلَ الْعَيْبِ .
أَصَابَ خَيْرَهَا ، وَسَبَقَ شَرَّهَا . أَدَّى إِلَى اللَّهِ طَاعَتُهُ ، وَاتَّقَاهُ بِحَقِّهِ .
رَحَلَ وَتَرَكَهُمْ فِي طُرُقٍ مُتَشَعِّبَةٍ (٣١٩٥) ، لَا يَهْتَدِي بِهَا الضَّالُّ ، وَلَا
يَسْتَنِيقُنُ الْمُهْتَدِي .

* * * * *

It is strange that two and a half centuries after as-Sayyid ar-Raḍī, namely in the seventh century A.H., Ibn Abī'l-Ḥadīd makes the statement that the reference here is to Caliph 'Umar and that as-Sayyid ar-Raḍī himself had so indicated, as a result of which some other annotaters also followed the same line, but the contemporaries of as-Sayyid ar-Raḍī who wrote about *Nahj al-balāghah* have given no such indication in their writings although as contemporaries they should have had better information about as-Sayyid ar-Raḍī's writing. Thus, al-'Allāmah 'Alī ibn Nāṣir who was a contemporary of as-Sayyid ar-Raḍī and wrote an annotation of *Nahj al-balāghah* under the name of *A'lām Nahj al-balāghah* writes in connection with this sermon:

Amīr al-mu'minin has praised one of his own companions for his good conduct. He had died before the troubles that arose after the death of the Prophet of Allāh.

This is supported by the annotations of *Nahj al-balāghah* written by al-'Allāmah Quṭbu'd-Dīn ar-Rāwandī (d. 573 A.H.). Ibn Abī'l-Ḥadīd (vol.14, p.4) and Ibn Maytham al-Bahrānī (in *Sharḥ Nahj al-balāghah*, vol.4, p.97) have quoted his following view.

By this Amīr al-mu'minin refers to one of his own companions who died before the mischief and disruption that occurred following the death of the Prophet of Allāh.

al-'Allāmah al-Ḥājj al-Mirzā Ḥabību'llāh al-Khū'ī is of the opinion that the person is Mālik ibn al-Hārith al-Ashtar on the ground that after the assassination of Mālik the situation of the Muslim community was such as Amīr al-mu'minin explains in this sermon.

al-Khū'ī adds that:

Amīr al-mu'minin has praised Mālik repeatedly such as in his letter to the people of Egypt sent through Mālik when he was made the governor of that place, and like his utterances when the news of Mālik's assassination reached him, he said: "Mālik! who is Mālik? If Mālik was a stone, he was hard and solid; if he was a rock, he was a great rock which had no parallel. Women have become barren to give birth to such as Mālik." Amīr al-mu'minin had even expressed in some of his utterances that, "Mālik was to me as I was to the Holy Prophet." Therefore, one who possesses such a position certainly de-

serves such attributes and even beyond that. (*Sharḥ Nahj al-balāghah*, vol.14, pp.374 – 375)

If these words had been about Caliph ‘Umar and there was some trustworthiness about it Ibn Abi’l-Ḥadīd would have recorded the authority or tradition and it would have existed in history and been known among the people. But here nothing is found to prove the statement except a few self-concocted events. Thus, about the pronouns in the words “*khayrahā*” and “*sharrahā*” he takes them to refer to the caliphate and writes that these words can apply only to one who enjoys power and authority because without authority it is impossible to establish the *sunnah* or prevent innovation. This is the gist of the argument he has advanced on this occasion; although there is no proof to establish that the antecedent of this pronoun is the caliphate. It can rather refer to the world (when Amir al-mu’minin says, “He achieved good [of this world] and remained safe from its evils.”) and that would be in accord with the context. Again, to regard authority as a condition for the safeguarding of people’s interest and the propagation of the *sunnah* means to close the door to prompting others to good and dissuading them from evil, although Allāh has assigned this duty to a group of the people without the condition of authority:

And that there should be among you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful. (Qur’ān, 3:104)

Similarly it is related from the Prophet:

So long as people go on prompting for good and dissuading from evil and assisting each other in virtue and piety they will remain in righteousness.

Again, Amir al-mu’minin, in the course of a will, says in general terms:

Establish the pillars of the Unity of Allāh and the *sunnah*, and keep both these lamps aflame.

In these sayings there is no hint that this obligation cannot be discharged without authority. Facts also tell us that (despite army and force, and power and authority) the rulers and kings could not prevent evil or propagate virtue to the extent to which some unknown godly persons were

able to inculcate moral values by imprinting their morality on hearts and minds, although they were not backed by any army or force and they didn't have any equipment save destitution. No doubt authority and control can bend heads down before it, but it is not necessary that it should also pave the way for virtue in hearts. History shows that most of the rulers destroyed the features of Islam. Islam's existence and progress has been possible by the efforts of those helpless persons who possessed nothing save poverty and discomfiture.

If it is insisted that the reference here should only be to a ruler, then why should it not be taken to mean a companion of Amir al-mu'minin who had been the head of a Province such as Salmān al-Fārisi for whose burial Amir al-mu'minin went to al-Madā'in; and it is not implausible that Amir al-mu'minin might have uttered these words after his burial by way of comments on his life and way of governance. However, to believe that they are about Caliph 'Umar is without any proof. In the end, Ibn Abi'l-Ḥadīd has quoted the following statements of (the historian) aṭ-Ṭabarī in proof of his hypothesis:

"It is related from al-Mughīrah ibn Shu'bah that when Caliph 'Umar died Ibnah Abi Ḥathmah said crying. 'Oh 'Umar, you were the man who straightened the curve, removed ills, destroyed mischief, revived the *sunnah*, remained chaste and departed without entangling in evils.' (According to aṭ-Ṭabarī) al-Mughīrah related that 'When 'Umar was buried I came to 'Alī and I wanted to hear something from him about 'Umar. So, on my arrival Amir al-mu'minin came out in this state that he was wrapped in one cloth after bathing and was jerking the hair of his head and beard and he had no doubt that the Caliphate would come to him. On this occasion he said, "May Allāh have mercy on 'Umar." Ibnah Abi Ḥathmah has correctly said that he enjoyed the good of the Caliphate and remained safe from its evils. By Allāh, she did not say it herself but was made to say so.' " (aṭ-Ṭabarī, vol. 1, p. 2763; Ibn Abi'l-Ḥadīd, vol. 12, p. 5; Ibn Kathīr, vol. 7, p. 140)

The relater of this event is al-Mughīrah ibn Shu'bah whose adultery with Umm Jamīl, the Caliph 'Umar's saving him from the penalty despite the evidence, and his openly abusing Amir al-mu'minin in Kūfah under Mu'āwiyah's behest are admitted facts of history. On this ground what weight his statements can carry is quite clear. From the factual point of view also, this story cannot be accepted. al-Mughīrah's statement that Amir al-mu'minin

had no doubt about his Caliphate is against the facts. What were the factors from which he made this guess when the actual facts were to the contrary. If the caliphate was certain for any one, it was 'Uthmān. Thus, at the Consultative Committee 'Abd ar-Raḥmān ibn 'Awf said to Amīr al-mu'minīn: "O 'Alī! do not create a situation against yourself for I have observed and consulted the people and they all want 'Uthmān." (aṭ-Ṭabari, vol.1, p.2786; Ibn al-Athir, vol.3, p.71; Abu'l-Fidā', vol.1, p.166)

Consequently, Amīr al-mu'minīn was sure not to get the caliphate as has already been stated on the authority of aṭ-Ṭabari's History, under the sermon of the Camel's Foam (*ash-Shiqshiqiyah*), namely that on seeing the names of the members of the Consultative Committee, Amīr al-mu'minīn had said to al-'Abbās ibn 'Abd al-Muṭṭalib that the caliphate could not be given to anyone except 'Uthmān since all the powers had been given to 'Abd ar-Raḥmān ibn 'Awf and he was 'Uthmān's brother-in-law (sister's husband) and Sa'd ibn Abi Waqqās was a relative and tribesman of 'Abd ar-Raḥmān. These two would join in giving the caliphate to him.

At this stage, the question arises as to what the reason was that actuated al-Mughīrah to prompt Amīr al-mu'minīn to say something about 'Umar. If he knew that Amīr al-mu'minīn had good ideas about 'Umar, he should have also known his impression; but if he thought that Amīr al-mu'minīn did not entertain good ideas about him then the purpose of his asking Amīr al-mu'minīn would be none other than that whatever he may say he would, by exposing it, create an atmosphere against him and make the members of the Consultative Committee suspicious of him. The views of the members of the Consultative Committee are well understood from the very fact that by putting the condition of following the conduct of the first two Caliphs in electing the caliph they had shown their adherence to them. In these circumstances when al-Mughīrah tried to play this trick Amīr al-mu'minīn said just by way of relating a fact that 'Umar achieved the good (of this world) and remained safe from its evil. This sentence has no connection with praise or eulogy. 'Umar did in his days enjoy all kinds of advantages while his period was free from the mischiefs that cropped up later. After recording this statement Ibn Abi'l-Ḥadīd writes:

From this event the belief gains strength that in this utterance the allusion is towards 'Umar.

If the utterance means the word uttered by Ibnah Abi Ḥathmah about which Amir al-mu'minin has said that they are not her own heart's voice but she was made to utter them, then doubtlessly the reference is to 'Umar, but the view that these words were uttered by Amir al-mu'minin in praise of 'Umar is not at all established. Rather, from this tradition it is evidently shown that these words were uttered by Ibnah Abi Ḥathmah. Allāh alone knows on what ground the words of Ibnah Abi Ḥathmah are quoted and then it is daringly argued that these words were uttered by Amir al-mu'minin about 'Umar. It seems Amir al-mu'minin had uttered these words about someone on some occasion, then Ibnah Abi Ḥathmah used similar words on 'Umar's death and then even Amir al-mu'minin's words were taken to be in praise of 'Umar. Otherwise, no mind except a mad one can argue that the words uttered by Ibnah Abi Ḥathmah should be deemed a ground to hold that Amir al-mu'minin said these words in praise of 'Umar. Can it be expected, after (a glance at) the sermon of 'the Camel's Foam, that Amir al-mu'minin might have uttered these words. Again, it is worth consideration that if these words had been uttered by Amir al-mu'minin on 'Umar's death, then at the Consultative Committee when he refused to follow the conduct of the (first) two Caliphs it should have been said to him that only the other day he has said that 'Umar had established the *sunnah* and banished innovations, so that when his conduct was in accord with the *sunnah* what was the sense in accepting the *sunnah* but refusing to follow his conduct.



SERMON 229

**(About allegiance to Amir al-nu'minin for the Caliphate.
A similar sermon in somewhat different version has already
appeared earlier.)**

You drew out my hand towards you for allegiance but I held it back and you stretched it but I contracted it. Then you crowded over me as the thirsty camels crowd on the watering cisterns on their being taken there, so much so that shoes were torn, shoulder-cloths fell away and the weak got trampled, and the happiness of people on their allegiance to me was so manifested that small children felt joyful, the old staggered (up to me) for it, the sick too reached for it helter skelter and young girls ran for it without veils.

* * * * *

SERMON 230

**Advice about fear of Allāh, and an account of those who remain
apprehensive of death and adopt abstemiousness**

Certainly, fear of Allāh is the key to guidance, provision for the next world, freedom from every slavery and deliverance from all ruin. With its help the seeker succeeds and he who makes for safety escapes and achieves his aims.

Perform (good) acts while such acts are being raised (in value), repentance can be of benefit, prayer can be heard, condi-

٢٢٩ - ﴿وَمِنْ آيَاتِهِ﴾

في وصف بيعته بالخلافة

قال الشريف : وقد تقدم مثله بالفاظ مختلفة .

وَبَسَطْتُمْ يَدَيَّ فَكَفَفْتُهَا ، وَمَدَدْتُمُوهَا فَقَبَضْتُهَا ، ثُمَّ تَدَاكَكْتُمْ
عَلَيَّ^(٣١٩٦) نَدَاكَ الْإِبِلِ الْهِيمِ^(٣١٩٧) عَلَى حَيَاضِهَا يَوْمَ وَرْدِهَا ، حَتَّى أَنْقَطَعَتِ
النَّعْلُ ، وَسَقَطَ الرِّدَاءُ ، وَوُطِئَ الضَّعِيفُ ، وَبَلَغَ مِنْ سُرُورِ النَّاسِ
بِبَيْعَتِهِمْ إِيَّايَ أَنْ ابْتَهَجَ بِهَا الصَّغِيرُ ، وَهَدَجَ^(٣١٩٨) إِلَيْهَا الْكَبِيرُ ،
وَتَحَامَلَ نَحْوَهَا الْعَلِيلُ ، وَحَسَرَتْ^(٣١٩٩) إِلَيْهَا الْكَعَابُ^(٣٢٠٠) .

٢٣٠ - ﴿وَمِنْ آيَاتِهِ﴾

في مقاصد أخرى

فَإِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سَدَادٍ ، وَذَخِيرَةُ مَعَادٍ ، وَعِتْقُ مَنْ كُلُّ
مَلَكَةٍ^(٣٢٠١) ، وَنَجَاةُ مَنْ كُلُّ هَلَكَةٍ^(٣٢٠٢) . بِهَا يَنْجَحُ الطَّالِبُ ، وَيَنْجُو
الْهَارِبُ ، وَتُنَالُ الرِّغَائِبُ .

فضل العمل

فَاعْمَلُوا وَالْعَمَلُ يُرْفَعُ ، وَالتَّوْبَةُ تَنْفَعُ ، وَالِدُّعَاءُ يُسْمَعُ ، وَالْحَالُ

tions are peaceful and the pens (of the two angels) are in motion (to record the actions). Hasten towards (virtuous) actions before the change of age (to oldness), lingering illness or snatching death (overtakes you). Certainly, death will end your enjoyments, mar your pleasures and remove your objectives. It is an unwanted visitor, an invincible adversary and an unaccounting killer. Its ropes have entrapped you, its evils have surrounded you, its arrowheads have aimed at you, its sway over you is great, its oppression on you is continuous and the chance of its missing you is remote.

Very soon you will be overwhelmed with the gloom of its shades, the severity of its illness, the darkness of its distresses, the nonsense utterances of its pangs, the grief of its destruction, the darkness of its encompassment and the unwholesomeness of its taste. It will seem as if it has come to you all of a sudden, silenced those who were whispering to you, separated your group, destroyed your doings, devastated your houses and altered your successors to distribute your estate among the chief relatives, who did not give you any benefit, or the grieved near ones who could not protect (you), or those rejoicers who did not lament (you).

Therefore, it is upon you to strive, make effort, equip yourself, get ready and provide yourself from the place of provision. And let not the life of this world deceive you as it deceived those before you among the past people and by-gone periods—those who extracted its milk, benefited from its neglectfulness, passed a long time and turned its new things into old (by living long).

هَادِتُهُ ، وَالْأَقْلَامُ جَارِيَةٌ . وَبَادِرُوا^(٣٢٠٣) بِالْأَعْمَالِ عُمُرًا نَاصِيًا^(٣٢٠٤) ،
 أَوْ مَرَضًا حَاسِبًا^(٣٢٠٥) ، أَوْ مَوْتًا خَالِسًا^(٣٢٠٦) . فَإِنَّ الْمَوْتَ هَادِمٌ لَذَاتِكُمْ ،
 وَمُكَدِّرٌ شَهَوَاتِكُمْ ، وَمُبَاعِدٌ طِبَائِكُمْ^(٣٢٠٧) . زَائِرٌ غَيْرُ مَحْبُوبٍ ،
 وَقَرَنٌ^(٣٢٠٨) غَيْرُ مَغْلُوبٍ ، وَوَاتِرٌ^(٣٢٠٩) غَيْرُ مَطْلُوبٍ . قَدْ أَعْلَقْتَكُمْ
 حَبَائِلُهُ^(٣٢١٠) ، وَتَكْنَفْتَكُمْ^(٣٢١١) غَوَائِلُهُ^(٣٢١٢) ، وَأَقْصَدْتَكُمْ^(٣٢١٣)
 مَعَابِلُهُ^(٣٢١٤) وَعَظَمَتْ فِيكُمْ سَطَوْتُهُ ، وَتَتَابَعَتْ عَلَيْكُمْ عَنَوْتُهُ^(٣٢١٥) ،
 وَقَلَّتْ عَنْكُمْ نَبَوْتُهُ^(٣٢١٦) فَيُوشِكُ^(٣٢١٧) أَنْ تَغْشَاكُمْ^(٣٢١٨) دَوَاجِي^(٣٢١٩)
 ظُلُمِهِ^(٣٢٢٠) وَأَخْتِدَامُ^(٣٢٢١) عَلَيْهِ ، وَحَنَادِسُ^(٣٢٢٢) غَمَرَاتِهِ^(٣٢٢٣) ، وَغَوَاشِي
 سَكَرَاتِهِ ، وَالْأَيْمُ إِرْهَاقِهِ^(٣٢٢٤) ، وَدُجُو^(٣٢٢٥) أَطْبَاقِهِ^(٣٢٢٦) ، وَجُشُوبُهُ^(٣٢٢٧)
 مَذَاقِهِ . فَكَانَ قَدْ أَنَاكُمْ بَغْتَةً فَاسَكْتَ نَجِيَّتَكُمْ^(٣٢٢٨) ، وَفَرَّقَ نَدِيَّتَكُمْ^(٣٢٢٩) ،
 وَعَفَى^(٣٢٣٠) آثَارَكُمْ ، وَعَظَلَ دِيَارَكُمْ ، وَبَعَثَ وَرَائَكُمْ ، يَقْتَسِمُونَ
 تُرَائِكُمْ^(٣٢٣١) ، بَيْنَ حَمِيمٍ^(٣٢٣٢) خَاصٍّ لَمْ يَنْفَعْ ، وَقَرِيبٍ مَحْزُونٍ لَمْ
 يَمْنَعْ ، وَآخِرَ شَامِتٍ لَمْ يَجْزَعْ .

فضل الجدد

فَعَلَيْكُمْ بِالْجَدِّ وَالْاجْتِهَادِ ، وَالتَّاهِبِ وَالِاسْتِعْدَادِ ، وَالتَّزَوُّدِ فِي
 مَنْزِلِ الزَّادِ . وَلَا تَغْرُنَّكُمْ الْحَيَاةُ الدُّنْيَا كَمَا غَرَّتْ مَنْ كَانَ قَبْلَكُمْ مِنْ
 الْأُمَمِ الْمَاضِيَةِ ، وَالْقُرُونِ الْخَالِيَةِ ، الَّذِينَ اخْتَلَبُوا دَرَّتَهَا^(٣٢٣٣) ،
 وَأَصَابُوا غِرَّتَهَا^(٣٢٣٤) ، وَأَفْنَوْا عِدَّتَهَا ، وَأَخْلَقُوا جِدَّتَهَا^(٣٢٣٥) . وَأَصْبَحَتْ

Their abodes turned into graves and their wealth into inheritable estate. They do not know who came to them (at their graves); do not pay heed to those who weep over them, and do not respond to those who call them. Therefore, beware of this world as it is treacherous, deceitful and cheating, it gives and takes back, covers with clothes and uncovers. Its pleasure does not last, its hardship does not end and its calamity does not stop.

A part of the same sermon about ascetics

They are from among the people of this world but are not its people, because they remain in it as though they do not belong to it. They act herein on what they observe and hasten here in (to avoid) what they fear. Their bodies move among the people of the next world. They see that the people of this world attach importance to the death of their bodies but they themselves attach more importance to the death of the hearts of those who are living.

* * * * *

SERMON 231

Amir al-mu'minin delivered this sermon at Dhiqār on his way to Baṣrah, and the historian al-Wāqidi has mentioned it (in Kitāb al-Jamal).

About the Holy Prophet

The Prophet manifested whatever he was commanded and conveyed the messages of his Lord. Consequently, Allāh repaired through him the cracks, joined through him the slits and created (through him) affection among kin although they bore intense enmity in (their) chests and deep-seated rancour in (their) hearts.

* * * * *

مَسَاكِنُهُمْ أَجْدَاثًا^(٣٢٣٦) ، وَأَمْوَالُهُمْ مِيرَاثًا . لَا يَعْرِفُونَ مَنْ أَتَاهُمْ ، وَلَا يَحْفَلُونَ مَنْ بَكَاهُمْ^(٣٢٣٧) ، وَلَا يُجِيبُونَ مَنْ دَعَاهُمْ . فَاحْذَرُوا الدُّنْيَا فَإِنَّهَا غَدَارَةٌ غَرَارَةٌ خَدُوعٌ ، مُعْطِيَةٌ مَنُوعٌ ، مُلْبِسَةٌ نَزُوعٌ^(٣٢٣٨) ، لَا يَدُومُ رَخَاوُهَا ، وَلَا يَنْقُضِي عَنَاوُهَا ، وَلَا يَرْكُدُ^(٣٢٣٩) بَلَاوُهَا .

ومنها في صفة الزهاد : كَانُوا قَوْمًا مِنْ أَهْلِ الدُّنْيَا وَلَيْسُوا مِنْ أَهْلِهَا ، فَكَانُوا فِيهَا كَمَنْ لَيْسَ مِنْهَا ، عَمِلُوا فِيهَا بِمَا يُبْصِرُونَ ، وَبَادَرُوا^(٣٢٤٠) فِيهَا مَا يَحْذَرُونَ ، تَقَلَّبُ أَبْدَانُهُمْ بَيْنَ ظَهْرَانِي أَهْلِ الْآخِرَةِ^(٣٢٤١) ، وَيَرُونَ أَهْلَ الدُّنْيَا يُعْظَمُونَ مَوْتَ أَجْسَادِهِمْ وَهُمْ أَشَدُّ إِعْظَامًا لِمَوْتِ قُلُوبِ أَحْيَائِهِمْ .

٢٣١ - وَمِنْ خُطْبَةِ أَبِي عَلِيٍّ عَلَيْهِ السَّلَامُ

خطبها بذي قار ، وهو متوجه إلى البصرة ، ذكرها الواقدي في كتاب « الحمل » :

فَصَدَعَ^(٣٢٤٢) بِمَا أُمِرَ بِهِ ، وَبَلَغَ رِسَالَاتِ رَبِّهِ ، فَلَمَّ اللَّهُ بِهِ الصَّدْعَ^(٣٢٤٣) ، وَرَتَقَ بِهِ الْفَتْقَ^(٣٢٤٤) ، وَأَلَّفَ بِهِ الشَّمْلَ بَيْنَ ذَوِي الْأَرْحَامِ ، بَعَدَ الْعَدَاوَةَ الْوَاعِرَةَ^(٣٢٤٥) فِي الصُّدُورِ ، وَالضَّغَائِنِ الْقَادِحَةَ^(٣٢٤٦) فِي الْقُلُوبِ .

SERMON 232

'Abdullāh ibn Zama'ah who was one of the followers of Amir al-mu'minin came to him during his Caliphate to ask for some money when Amir al-mu'minin said:

This money is not for me nor for you, but it is the collective property of the Muslims and the acquisition of their swords. If you had taken part with them in their fighting you would have a share equal to theirs, otherwise the earning of their hands cannot be for other than their mouths.

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SERMON 233

On Ja'dah ibn Hubayrah al-Makhzūmī's¹
inability to deliver a sermon.

About speaking the truth

Know that the tongue is a part of a man's body. If the man desists, speech will not cooperate with him and when he dilates, speech will not give him time to stop. Certainly, we are the masters of speaking. Its veins are fixed in us and its branches are hanging over us.

1. Once Amir al-mu'minin asked his nephew (sister's son) Ja'dah ibn Hubayrah al-Makhzūmī to deliver a sermon, but when he rose for speaking his tongue faltered and he could utter nothing, whereupon Amir al-mu'minin ascended the pulpit to speak and delivered a long sermon out of which a few sentences have been recorded here by as-Sayyid ar-Raḍī.

٢٣٢ - وَمَنْ يَتَّبِعْ أَهْلَ الْبَيْتِ

كلم به عبدالله بن زمعة ، وهو من شيعته ، وذلك أنه قدم عليه في خلافته يطلب منه مالا ، فقال عليه السلام :

إِنَّ هَذَا أَلْمَالَ لَيْسَ لِي وَلَا لَكَ ، وَإِنَّمَا هُوَ فِيَّ لِلْمُسْلِمِينَ^(٣٢٤٧) ،
وَجَلْبُ أَسْيَافِهِمْ^(٣٢٤٨) ، فَإِنْ شَرِكْتَهُمْ^(٣٢٤٩) فِي حَرْبِهِمْ ، كَانَ لَكَ
مِثْلُ حَظِّهِمْ ، وَإِلَّا فَجَنَازَةٌ^(٣٢٥٠) أَيْدِيهِمْ لَا تَكُونُ لِغَيْرِ أَفْوَاهِهِمْ .

٢٣٣ - وَمَنْ يَتَّبِعْ أَهْلَ الْبَيْتِ

بعد أن أقدم أحدهم على الكلام فحصر ، وهو في فضل أهل البيت ، ووصف فساد الزمان

أَلَا وَإِنَّ اللِّسَانَ بَضْعَةٌ^(٣٢٥١) مِنَ الْإِنْسَانِ ، فَلَا يُسْعِدُهُ الْقَوْلُ إِذَا أَمْتَنَعَ ،
وَلَا يُنْهِلُهُ النُّطْقُ إِذَا اتَّسَعَ . وَإِنَّا لَأُمَرَاءُ الْكَلَامِ ، وَفِينَا تَنْشَبَتْ^(٣٢٥٢)
عُرُوقُهُ ، وَعَلَيْنَا تَهَدَّلَتْ^(٣٢٥٣) غُصُونُهُ .

Know that — may Allāh have mercy on you — you are living at a time when those who speak about right are few, when tongues are loath to utter the truth and those who stick to the right are humiliated. The people of this time are engaged in disobedience. Their youths are wicked, their old men are sinful, their learned men are hypocrites, and their speakers are sycophants. Their youngs do not respect their elders, and their rich men do not support the destitute.

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SERMON 234

Causes for difference in the features and traits of people.

Dhi'lib al-Yamāmi has related from Aḥmad ibn Qutaybah, and he from 'Abdullāh ibn Yazid and he from Mālik ibn Diḥyah who said, "We were with Amir al-mu'minin when discussion arose about the differences of men (in features and conduct) and then Amir al-mu'minin said":

They differ among themselves because of the sources¹ of their clay (from which they have been created). This is because they are either from saltish soil or sweet soil or from rugged earth or soft earth. They resemble each other on the basis of the affinity of their soil and differ according to its difference. Therefore, sometimes a person of handsome features is weak in intelligence, a tall statured person is of low courage, a virtuous person is ugly in appearance, a short statured person is far-sighted, a good-natured person has an evil trait, a person of perplexed heart has bewildering mind and a sharp-tongued person has a wakeful heart.

1. Amir al-mu'minin has ascribed the differences in features and characters of people to the differences in the clay from which they are created and according to which their features are shaped and the skeletons

فساد الزمان

وَأَعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّكُمْ فِي زَمَانٍ الْقَائِلُ فِيهِ بِالْحَقِّ قَلِيلٌ ،
وَاللِّسَانُ عَنِ الصِّدْقِ كَلِيلٌ^(٣٢٥٤) ، وَاللَّازِمُ لِلْحَقِّ ذَلِيلٌ . أَهْلُهُ مُغْتَكِفُونَ
عَلَى الْعِضْيَانِ ، مُصْطَلِحُونَ عَلَى الْأَذْهَانِ ، فَتَاهُمْ عَارِمٌ^(٣٢٥٥) ، وَشَائِبُهُمْ آثِمٌ ،
وَعَالِمُهُمْ مُنَافِقٌ ، وَقَارِنُهُمْ مُمَازِقٌ^(٣٢٥٦) . لَا يُعْظَمُ صَغِيرُهُمْ كَبِيرُهُمْ ،
وَلَا يَعُولُ غَنِيُّهُمْ فَقِيرُهُمْ .

٢٣٤ — وَمِنْ عِلَلِ الْفَسَادِ

روى ذعلب الياشي عن أحمد بن قتيبة ، عن عبد الله بن يزيد ، عن مالك بن دحية ، قال :
كنا عند أمير المؤمنين عليه السلام ، وقد ذكر عنده اختلاف الناس فقال :

إِنَّمَا فَرَّقَ بَيْنَهُمْ مَبَادِيءُ طِينِهِمْ^(٣٢٥٧) ، وَذَلِكَ أَنَّهُمْ كَانُوا فِلَقَةً^(٣٢٥٨)
مِنْ سَبَخٍ^(٣٢٥٩) أَرْضٍ وَعَذْبِهَا ، وَحَزْنٍ تُرْبَةٍ وَسَهْلِهَا ، فَهُمْ عَلَى حَسَبِ
قُرْبِ أَرْضِهِمْ يَتَقَارَبُونَ ، وَعَلَى قَدْرِ اخْتِلَافِهَا يَتَفَاوَتُونَ ، فَتَأْمُ الرُّوَاءُ^(٣٢٦٠)
نَاقِصُ الْعَقْلِ ، وَمَادُّ الْقَامَةِ^(٣٢٦١) قَصِيرُ الْهِمَّةِ ، وَزَاكِي الْعَمَلِ قَبِيحُ
الْمَنْظَرِ ، وَقَرِيبُ الْقَعْرِ^(٣٢٦٢) بَعِيدُ السَّبْرِ ، وَمَعْرُوفُ الضَّرِبَةِ^(٣٢٦٣)
مُنْكَرُ الْجَلْبِيَةِ^(٣٢٦٤) ، وَتَائِهُ الْقَلْبِ مُتَفَرِّقُ اللَّبِّ ، وَطَلِيقُ اللِّسَانِ
حَدِيدُ الْجَنَانِ .

of their characters are formed. Therefore, to the extent that their clay of origin is akin, their mental and imaginative tendencies too will be similar and to the extent by which they differ, there will be a difference in their inclinations and tendencies. By origins of a thing are meant those things on which its coming into existence depends, but they should not be its cause. The word “*ṭin*” is the plural of “*ṭinah*” which means origin or basis. Here “*ṭinah*” means semen which after passing through various stages of development emerges in the human shape. Its origin means those constituents from which those items are created which help in the formation of semen. Thus, by saltish, sweet, soft or hard soil the reference is to these elementary constituents. Since those elementary constituents carry different properties the semen growing out of them will also bear different characteristics and propensities which will (eventually) show forth in the differences in features and conduct of those borne in it.

Ibn Abi'l-Hadid has written (in *Sharḥ Nahj al-balāghah*, vol.13, p.19) that “origins of *ṭinah*” implies those preservative factors which are different in their properties as Plato and other philosophers have held. The reason for calling them “origins of *ṭinah*” is that they serve as an asylum for the human body and prevent the elements from diffusion. Just as the existence of a thing hinges on its basis, in the same way the existence of this body which is made up of elements depends on preservative factors. So long as the preservative factor exists the body is also safe from disruption and disintegration and the elements too are immune to diffusion and dispersal. When it leaves the body the elements also get dispersed.

According to this explanation Amir al-mu'minin's words would mean that Allāh has created different original factors among whom some are vicious and some are virtuous, some are weak and some are strong, and every person will act according to his original factor. If there is similarity in the inclinations of two persons it is because their original factors are similar, and if their tendencies differ it is because their original factors do not have any similarity. But this conclusion is not correct because Amir al-mu'minin's words do not only refer to differences in conduct and behaviour but also of features and shape and the differences of features and shape cannot be the result of differences in original factors.

In any case, whether the original factors are the cause of differences in features and conduct or the elementary constituents are the cause, these

words appear to lead to the negation of volition and to prove the compulsion (of destiny) in human actions, because if man's capacity for thinking and acting is dependent on "*ḥināh*" then he would be compelled to behave himself in a fixed way on account of which he would neither deserve praise for good acts nor be held blame worthy for bad habits. But this hypothesis is incorrect because it is well established that just as Allāh knows everything in creation after its coming into being, in the same way He knew it before its creation. Thus, He knew what actions man would perform of his free will and what he would leave. Therefore, Allāh gave him capacity to act according to his free will, and created him from a suitable "*ḥināh*". This *ḥināh* is not the cause of his actions so as to snatch away from him his free will but the meaning of creating from suitable *ḥināh* is that Allāh does not by force stand in man's way but allows him to tread the path he wants to tread of his own free will.



SERMON 235

**Spoken when Amir al-mu'minin was busy in the funeral
ablution (ghusl) of the Holy Prophet and shrouding him**

May my father and my mother shed their lives for you. O' Messenger of Allāh! With your death the process of prophet-hood, revelation and heavenly messages has stopped, which had not stopped at the death of others (prophets). Your position with us (members of your family) is so special that your grief has become a source of consolation (to us) as against the grief of all others; your grief is also common so that all Muslims share it equally. If you had not ordered endurance and prevented us from bewailing, we would have produced a store of tears and even then the pain would not have subsided, and this grief would not have ended, and they would have been too little of our grief for you. But this (death) is a matter that cannot be reversed nor is it possible to repulse it. May my father and my mother die for you; do remember us with Allāh and take care of us.

* * * * *

SERMON 236

**In¹ this sermon Amir al-mu'minin has related his own condition
after the Prophet's immigration till his meeting with him.**

I began following the path adopted by the Prophet and treading on the lines of his remembrance till I reached al-'Arj.

as-Sayyid ar-Raḍi says: Amir al-mu'minin's words "*fa aṭa'u dhikrahu*" constitute the highest forms of brevity and eloquence. He means to say that he was being given news about the Prophet from the commencement of his setting out till he reached this place, and he has expressed this sense in this wonderful expression.

٢٣٥ - وَمِنْ عِلَلِ الْمَلِكِ الْإِسْلَامِ

قاله وهو يلي غسل رسول الله ، صلى الله عليه وآله ، وتجهيزه :

بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! لَقَدْ أَنْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ
غَيْرِكَ مِنَ النُّبُوَّةِ وَالْإِنْبَاءِ وَأَخْبَارِ السَّمَاءِ . خَصَّصْتَ حَتَّى صِرْتَ مُسْلِيًّا
عَمَّنْ سِوَاكَ ، وَعَمَّمْتَ حَتَّى صَارَ النَّاسُ فِيكَ سَوَاءً . وَلَوْلَا أَنَّكَ أَمَرْتَ
بِالصَّبْرِ ، وَنَهَيْتَ عَنِ الْجَزَعِ ، لَأَنْفَدْنَا^(٣٢٦٥) عَلَيْكَ مَاءَ الشُّوْنِ^(٣٢٦٦) ،
وَلَكَانَ الدَّاءُ مُمَاطِلًا^(٣٢٦٧) ، وَالْكَمَدُ مُحَالِفًا^(٣٢٦٨) ، وَقَلَّا لَكَ^(٣٢٦٩) !
وَلَكِنَّهُ مَا لَا يُمْلِكُ رَدُّهُ ، وَلَا يُسْتَطَاعُ دَفْعُهُ ! بِأَبِي أَنْتَ وَأُمِّي ! أَذْكُرُنَا
عِنْدَ رَبِّكَ ، وَاجْعَلْنَا مِنْ بَالِكَ !

٢٣٦ - وَمِنْ عِلَلِ الْمَلِكِ الْإِسْلَامِ

اقتصر فيه ذكر ما كان منه بعد هجرة النبي - صلى الله عليه وآله - ثم لحاقه به :

فَجَعَلْتُ أَتْبَعَ مَاخَذَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَاطِمًا
ذِكْرَهُ ، حَتَّى أَنْتَهَيْتُ إِلَى الْعَرَجِ^(٣٢٧٠) .

قال السيد الشريف رضي الله عنه في كلام طويل :

قوله عليه السلام: « فَاطِمًا ذِكْرَهُ » ، من الكلام الذي رمى به إلى غايته الإيجاز والفصاحة ،
أراد أني كنت أعطى خبره - صلى الله عليه وآله - من بدء خروجه إلى أن انتهيت إلى هذا
الموضع ، فكفى عن ذلك بهذه الكناية العجيبة .

1. Since the commencement of prophethood, the Prophet remained in Mecca for thirteen years. For him, this period was of the severest oppression and destitution. The unbelievers of the Quraysh had closed all the doors of livelihood upon him, and had left no deficiency in inflicting hardships upon him, so much so that in order to take his life they began contriving how to do away with him. Forty of their nobles assembled in the hall of audience (*Dār an-Nadwah*) for consultation, and decided that one individual should be picked out from every tribe and they should jointly attack him. In this way, Banū Hāshim would not dare to face all the tribes, and the matter would quieten down on the payment of blood price. To give a practical shape to this scheme, these people sat in ambush near the house of the Prophet on the night of the first of *Rabī‘ al-awwal*, so that when the Prophet slept in his bed he would be attacked. On this side the preparation for killing him was complete, and on the other side Allāh informed him of all the intrigues of the Quraysh unbelievers and commanded him to make ‘Ali (p.b.u.h.) sleep on his bed and himself to immigrate to Medina. The Prophet sent for ‘Ali (p.b.u.h.), and disclosing to him his plan, said: “‘Ali, you lie on my bed.” Amīr al-mu‘minin enquired: “O’ Messenger of Allāh, will your life be saved by my sleeping here?” The Prophet said: “Yes.” Hearing this Amīr al-mu‘minin performed a prostration in thanks-giving and, exposing himself fully to the danger, lay on the Prophet’s bed while the Prophet left from the rear door. The Quraysh unbelievers were peeping and getting ready for the attack but Abū Lahab said: “It is not proper to attack in the night because there are women and children also in the house. When morning dawns you attack him, but keep watch during night that he should not move anywhere.” Consequently, they kept their eyes on the bed throughout the night and soon, on the appearance of the dawn, proceeded forward stealthily. Hearing the sound of their footsteps, Amīr al-mu‘minin removed the covering from his face and stood up. The Quraysh gazed at him with stretched eyes as to whether it was an illusion or fact. After making sure that it was ‘Ali they enquired, “Where is Muḥammad?” and ‘Ali replied, “Did you entrust him to me, that now you are asking me?” They had no reply to this. Men ran to chase him but found footprints only up to the cave of Thawr. Beyond that there were neither footprints nor any sign of hiding in the cave. They came back bewildered while the Prophet after staying in the cave for three days left for Medina. Amīr al-mu‘minin passed these three days in Mecca, returned to the people their properties lying in trust with the Prophet and set off towards Medina to join the Prophet. Up to al-‘Arj which is a place between Mecca and Medina, he kept getting news

about the Prophet and he continued his anxious march in his search till he met the Prophet at Qubâ on the twelfth of *Rabî‘ al-awwal*, and entered Medina with him. (aṭ-Ṭabarî, *at-Tafsîr*, vol.9, pp.148–151; *at-Târikh*, vol.1, pp.1232–1234; Ibn Sa‘d, *aṭ-Ṭabaqât*, vol.1, Part 1, pp.153–154; Ibn Hishâm, *as-Sirah*, vol.2, pp.124–128; Ibn al-Athîr, *Uṣd al-ghâbah*, vol.4, p.25; al-Kâmil, vol.2, pp.101–104; Ibn Kathîr, *at-Tafsîr*, vol.2, pp.302–303; *at-Târikh*, vol.3, pp.180–181; Ibn Abî'l-Ḥadîd, vol.13, pp.303–306; as-Suyûṭî, *ad-Durr al-manthûr*, vol.3, pp.179–180; al-‘Allâmah al-Majlisî, *Biḥâr al-anwâr*, vol.19, pp.28–103).



SERMON 237

About collecting provision for the next world while in this world
and performing good acts before death

Perform (good) acts while you are still in the vastness of life, the books are open (for recording of actions), repentance is allowed, the runner away (from Allāh) is being called and the sinner is being given hope (of forgiveness) before the (light of) action is put off, time expires, life ends, the door for repentance is closed and angels ascend to the sky.

Therefore, a man should derive benefit from himself for himself, from the living for the dead, from the mortal for the lasting and from the departer for the stayer. A man should fear Allāh while he is given age to live upto his death, and is allowed time to act. A man should control his self by the rein and hold it with its bridle, thus by the rein he should prevent it from disobedience towards Allāh, and by the bridle he should lead it towards obedience to Allāh.

* * * * *

SERMON 238

About the two arbitrators (Abū Mūsā al-Ash'ari and 'Amr ibn al-Āṣ) and disparagement of the people of Syria (ash-Shām).

Rude, low people and mean slaves. They have been collected from all sides and picked up from every pack. They need to be taught the tenets (of Islam), disciplined, instructed, trained, supervised and led by the hand. They are neither *muḥājirūn* (immigrants from Mecca), nor *anṣār* (helpers of Medina) nor those who made their dwellings in the abode (in Medina) and in belief.

٢٣٧ - وَمِنْ حُكْمِ اللَّهِ عَلَيْهِ السَّلَامُ

في المسارعة إلى العمل

فَاعْمَلُوا وَأَنْتُمْ فِي نَفْسِ الْبَقَاءِ^(٣٢٧١) ، وَالصُّحُفُ مَنْشُورَةٌ^(٣٢٧٢) ،
وَالْتَّوْبَةُ مَبْسُوطَةٌ^(٣٢٧٣) ، وَالْمَذْبِرُ^(٣٢٧٤) يُدْعَى ، وَالْمُسِيءُ يُرَجَى ، قَبْلَ
أَنْ يَخْمَدَ الْعَمَلُ^(٣٢٧٥) ، وَيَنْقُطَعَ الْمَهْلُ ، وَيَنْقُضِيَ الْأَجَلُ ، وَيُسَدَّ
بَابُ التَّوْبَةِ ، وَتَصْعَدَ الْمَلَائِكَةُ^(٣٢٧٦) .

فَأَخَذَ أَمْرُؤُ مِنْ نَفْسِهِ لِنَفْسِهِ ، وَأَخَذَ مِنْ حَيٍّ لِمَيِّتٍ ، وَمِنْ فَنٍ لِبَاقٍ ،
وَمِنْ ذَاهِبٍ لِدَائِمٍ . أَمْرُؤُ خَافَ اللَّهَ وَهُوَ مُعَمَّرٌ إِلَى أَجَلِهِ ، وَمَنْظُورٌ^(٣٢٧٧)
إِلَى عَمَلِهِ . أَمْرُؤُ أَلْجَمَ نَفْسَهُ بِلِجَامِهَا ، وَزَمَّهَا بِزِمَامِهَا^(٣٢٧٨) ، فَأَمْسَكَهَا
بِلِجَامِهَا عَنْ مَعَاصِي اللَّهِ ، وَقَادَهَا بِزِمَامِهَا إِلَى طَاعَةِ اللَّهِ .

٢٣٨ - وَمِنْ حُكْمِ اللَّهِ عَلَيْهِ السَّلَامُ

في شأن الحكيم وذم أهل الشام

جُفَاءً^(٣٢٧٩) طَغَامٌ^(٣٢٨٠) ، وَعَبِيدٌ أَقْزَامٌ^(٣٢٨١) ، جُمِعُوا مِنْ كُلِّ أَوْبٍ ،
وَتُلْقَطُوا مِنْ كُلِّ شَوْبٍ^(٣٢٨٢) ، مِمَّنْ يَنْبَغِي أَنْ يُفَقَّهَ وَيُودَّبَ ، وَيُعَلَّمَ
وَيُدَرَّبَ ، وَيُوَلَّى عَلَيْهِ ، وَيُؤْخَذَ عَلَى يَدَيْهِ . لَيْسُوا مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ ، وَلَا مِنَ الَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ .

Look! They have chosen for themselves one who is nearest of all of them to what they desire, while you have chosen one who is nearest to what you dislike. You may certainly recall that the other day ‘Abdullāh ibn Qays (Abū Mūsā) was saying: “It is a mischief, therefore, cut away your bow-string and sheathe your swords.” If he was right (in what he said) then he was wrong in marching (with us) without being forced, but if he was lying then he should be viewed with suspicion. Therefore, send ‘Abdullāh ibn al-‘Abbās to face ‘Amr ibn al-‘Āṣ. Make use of these days and surround the borders of Islam. Do you not see that your cities are being attacked and your prowess is being aimed at?

* * * * *

SERMON 239

**Amir al-mu'minin describes herein the members
of the Prophet's family**

They are life for knowledge and death for ignorance. Their forbearance tells you of their knowledge, and their silence of the wisdom of their speaking. They do not go against right nor do they differ (among themselves) about it. They are the pillars of Islam and the asylums of (its) protection. With them right has returned to its position and wrong has left its place and its tongue is severed from its root. They have understood the religion attentively and carefully, not by mere heresy or from relaters, because the relaters of knowledge are many but its understanders are few.

* * * * *

أَلَا وَإِنَّ الْقَوْمَ اخْتَارُوا لِأَنْفُسِهِمْ أَقْرَبَ الْقَوْمِ مِمَّا تُحِبُّونَ ، وَإِنَّكُمْ
اخْتَرْتُمْ لِأَنْفُسِكُمْ أَقْرَبَ الْقَوْمِ مِمَّا تَكْرَهُونَ . وَإِنَّمَا عَهْدُكُمْ بِعَبْدِ اللَّهِ
ابْنِ قَيْسٍ بِالْأَمْسِ يَقُولُ : « إِنَّهَا فِتْنَةٌ ، فَقَطِّعُوا أَوْتَارَكُمْ » (٣٢٨٣) ،
وَشِيمُوا (٣٢٨٤) سَيُوفَكُمْ » . فَإِنْ كَانَ صَادِقًا فَقَدْ أَخْطَأَ بِمَسِيرِهِ غَيْرَ مُسْتَكْرِهٍ ،
وَإِنْ كَانَ كَاذِبًا فَقَدْ لَزِمَتْهُ التَّهْمَةُ . فَادْفَعُوا فِي صَدْرِ عَمْرٍو بِنِ الْعَاصِ
بِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ ، وَخُذُوا مَهْلَ الْأَيَّامِ ، وَحُوطُوا قَوَاصِيَ الْإِسْلَامِ .
أَلَا تَرَوْنَ إِلَى بِلَادِكُمْ تُغْزَى ، وَإِلَى صَفَاتِكُمْ تُرْمَى ؟

٢٣٩ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

يذكر فيها آل محمد - صلى الله عليه وآله -

هُمْ عَيْشُ الْعِلْمِ ، وَمَوْتُ الْجَهْلِ . يُخْبِرُكُمْ حِلْمُهُمْ عَنْ عِلْمِهِمْ ،
وظَاهِرُهُمْ عَنْ بَاطِنِهِمْ ، وَصَمْتُهُمْ عَنْ حِكْمِ مَنْطِقِهِمْ . لَا يُخَالِفُونَ
الْحَقَّ وَلَا يَخْتَلِفُونَ فِيهِ . وَهُمْ دَعَائِمُ الْإِسْلَامِ ، وَوَلَايُج (٣٢٨٥)
الْأَعْتَصَامِ . بِهِمْ عَادَ الْحَقُّ إِلَى نِصَابِهِ (٣٢٨٦) ، وَأَنْزَا حَ الْبَاطِلِ (٣٢٨٧)
عَنْ مُقَامِهِ ، وَأَنْقَطَعَ لِسَانُهُ عَنْ مَنَبَتِهِ (٣٢٨٨) . عَقَلُوا الدِّينَ عَقْلَ وَعَايَةٍ
وَرِعَايَةٍ (٣٢٨٩) ، لَا عَقْلَ سَمَاعٍ وَرَوَايَةٍ . فَإِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ ،
وَرُعَاتِهِ قَلِيلٌ .

SERMON 240

When 'Uthmān ibn 'Affān was surrounded, 'Abdullāh ibn al-'Abbās brought a letter to Amīr al-mu'minīn from 'Uthmān in which he expressed the desire that Amīr al-mu'minīn should leave for his estate Yanbu' so that the proposal that was being mooted out for him to become caliph should subside. 'Uthmān had this request earlier also. Upon this Amīr al-mu'minīn said to Ibn al-'Abbās:

O' Ibn al-'Abbās! 'Uthmān just wants to treat me like the water-drawing camel so that I may go forward and backward with the basket. Once he sent me word that I should go out then sent me word that I should come back. Now, again he sends me word that I should go out. By Allāh, I continued protecting him till I feared lest I become a sinner.

* * * * *

SERMON 241

Exhorting his men to jihād and asking
them to refrain from seeking ease

Allāh seeks you to thank Him and assigns to you His affairs. He has allowed you time in the limited field (of life) so that you may vie with each other in seeking the reward (of Paradise). Therefore, tight up your girdles and wrap up the skirts. High courage and dinners do not go together. Sleep causes weakness in the big affairs of the day and (its) darkness obliterates the memories of courage.

*Allāh may bless our master Muḥammad, the Prophet,
and his descendants who are lamps of darkness
and trustworthy support, and may bestow
peace (upon them) abundantly
and profusely.*

٢٤٠ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

قاله لعبد الله بن العباس ؛ وقد جاءه برسالة من عثمان ، وهو محصور يسأله فيها الخروج إلى ماله بينبع ، ليقبل هتف (٣٢٩٠) الناس باسمه للخلافة ، بعد أن كان سأله مثل ذلك من قبل ، فقال عليه السلام :

يَا بَنَ عَبَّاسٍ ، مَا يُرِيدُ عُثْمَانُ إِلَّا أَنْ يَجْعَلَنِي جَمَلًا نَاضِحًا بِالْغَرْبِ (٣٢٩١) : أَقْبِلْ وَأَذْبِرْ ! بَعَثَ إِلَيَّ أَنْ أَخْرُجَ ، ثُمَّ بَعَثَ إِلَيَّ أَنْ أَقْدُمَ ، ثُمَّ هُوَ الْآنَ يَبْعَثُ إِلَيَّ أَنْ أَخْرُجَ ! وَاللَّهِ لَقَدْ دَفَعْتُ عَنْهُ حَتَّى خَشِيتُ أَنْ أَكُونَ آثِمًا .

٢٤١ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

يحث به أصحابه على الجهاد

وَاللَّهُ مُسْتَادِيكُمْ (٣٢٩٢) شُكْرُهُ وَمُورِثُكُمْ أَمْرُهُ ، وَمُمْهِلُكُمْ (٣٢٩٣) فِي مِضْمَارٍ (٣٢٩٤) مَحْدُودٍ ، لِيَتَنَازَعُوا سَبْقَهُ (٣٢٩٥) ، فَشُدُّوا عُقْدَ الْمَازِرِ (٣٢٩٦) ، وَأَطَوْوا فُضُولَ الْخَوَاصِرِ (٣٢٩٧) ، وَلَا تَجْتَمِعْ عَزِيمَةٌ وَوَلِيْمَةٌ (٣٢٩٨) . مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ ، وَأَمَحَى الظُّلَمَ (٣٢٩٩) لِتَذَاكِيرِ الْهِمَمِ !

وصلى الله على سيدنا محمد النبي الأمي ،

وعلى آله مصاييح الدجى والعروة الوثقى ،

وسلم نسليماً كثيراً .

PART

**SELECTIONS FROM THE WRITINGS OF OUR MASTER
AMĪR AL-MU'MINĪN, 'ALĪ IBN ABĪ ṬĀLIB AND HIS
LETTERS TO HIS ENEMIES, AND THE GOVERNORS
OF HIS PROVINCES, INCLUDING SELECTIONS OF HIS
LETTERS OF APPOINTMENT TO HIS ADMINISTRATIVE
OFFICERS, AND HIS INJUNCTIONS TO MEMBERS OF
HIS FAMILY AND HIS COMPANIONS**

رسالة امير المؤمنين عليه السلام

باب المختار من كتب مولانا امير المؤمنين علي عليه السلام ،
ورسائله إلى أعدائه وأمراء بلاده ، ويدخل في ذلك ما اختير من
عهوده إلى عماله ، ووصاياه لأهله وأصحابه .

LETTER 1

Addressed to the people of Kūfah at the
time of his march from Medina to Baṣrah.¹

From the servant of Allāh, 'Alī, the Commander of the faithful, to the people of Kūfah who are foremost among the supporters and chiefs of the Arabs.

Now, I am apprising you of what befell 'Uthmān so (correctly) that its hearing may be like its seeing. People criticised him, and I was the only man from among the *muhājirūn* (immigrants) who asked him to seek to satisfy (the Muslims) most and to offend them the least. As for Ṭalḥah and az-Zubayr, their lightest step about him was hard and their softest voice was strong. 'Ā'ishah too was in a rage with him. Consequently, a group overpowered him and killed him. Then, people swore allegiance to me, not by force or compulsion, but obediently and out of free will.

You should know that Medina has been vacated by its residents and they have abandoned it. It is boiling like a huge cooking pot and rebellion is fixed on its axis moving with full force. So, hasten towards your *amir* (commander) and proceed forward to fight your enemy, if so wills Allāh to Whom belongs Might and Majesty.

1. Ibn Maythman writes (in *Sharḥ Nahj al-balāghah*, vol.4, p.338) that when on hearing about the mischief-mongering of Ṭalḥah and az-Zubayr, Amīr al-mu'minin set off for Baṣrah, he sent this letter to the people of Kūfah through Imām al-Ḥasan and 'Ammār ibn Yāsir from al-Mā' al-'Adhb, while Ibn Abi'l-Ḥadīd has written (in *Sharḥ Nahj al-balāghah*, vol.14, pp.8, 16; at-Ṭabarī, vol.1, p.3139; and Ibn al-Athīr, vol.3, p.223) that when Amīr al-mu'minin camped at ar-Rabadhah, he sent this letter through Muḥammad ibn Ja'far ibn Abi Ṭālib and Muḥammad ibn Abi Bakr. In this

١ - وَمِنْ كِتَابِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

إلى أهل الكوفة ، عند مسيره من المدينة إلى البصرة

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ ، جَبْهَةً^(٣٣٠٠) الْأَنْصَارِ
وَسَنَامِ^(٣٣٠١) الْعَرَبِ .

أَمَّا بَعْدُ ، فَإِنِّي أُخْبِرُكُمْ عَنْ أَمْرِ عُثْمَانَ حَتَّىٰ يَكُونَ سَمْعُهُ كَعِيَانِهِ^(٣٣٠٢) .
إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ ، فَكُنْتُ رَجُلًا مِنَ الْمُهَاجِرِينَ أَكْثَرُ اسْتِعْتَابِهِ^(٣٣٠٣) ،
وَأَقْلُ عِتَابِهِ ، وَكَانَ طَلْحَةُ وَالزُّبَيْرُ أَهْوَنُ سَيْرِهِمَا فِيهِ الْوَجِيفُ^(٣٣٠٤) ،
وَأَرْفَقُ حَدَاثِهِمَا^(٣٣٠٥) الْغَنِيفُ . وَكَانَ مِنْ عَائِشَةَ فِيهِ فَلْتَةٌ غَضَبٍ ،
فَأُتِيحَ لَهُ قَوْمٌ فَقَتَلُوهُ ، وَبَايَعَنِي النَّاسُ غَيْرَ مُسْتَكْرَهِينَ وَلَا مُجْبَرِينَ ،
بَلْ طَائِعِينَ مُخِيرِينَ .

وَأَعْلَمُوا أَنَّ دَارَ الْهَجْرَةِ^(٣٣٠٦) قَدْ قَلَعَتْ بِأَهْلِهَا وَقَلَعُوا بِهَا^(٣٣٠٧) ،
وَجَاشَتْ^(٣٣٠٨) جَيْشَ الْمِرْجَلِ^(٣٣٠٩) ، وَقَامَتِ الْفِتْنَةُ عَلَى الْقُطْبِ ، فَاسْرِعُوا
إِلَى أَمِيرِكُمْ ، وَبَادِرُوا جِهَادَ عَدُوِّكُمْ ، إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ .

letter Amīr al-mu'minīn has clearly thrown light on the point that the assassination of 'Uthmān was the result of the efforts of 'Ā'ishah, Ṭalhah and az-Zubayr, and that it was they who took a prominent part in it. In fact, 'Ā'ishah went beyond her bounds and exposed his shortcomings in public meetings and ordered that he should be killed. Thus, ash-Shaykh Muḥammad 'Abduh has written :

Once 'Uthmān was on the pulpit when Umm al-mu'minīn 'Ā'ishah took out the shoes and the shirt of the Prophet (may Allāh bless him and his descendants) from under her veil and said: "These are the shoes of the Messenger of Allāh and his shirt, not yet decayed, while you have altered his religion and changed his *sunnah*." Upon this, hot words followed between them when she said, "Kill this Na'thal," symbolising him as a long bearded Jew (of that name). (*Nahj al-balāghah*, printed in Egypt, vol.2, p.3; also see *Ansāb al-ashraf*, vol.5, p.88; Abu'l-Fidā', vol.1, p.172).

People were already displeased with 'Uthmān, so this event increased their boldness and they surrounded him so that he might mend his ways or abdicate from the caliphate. In these circumstances, there was serious apprehension that if he did not accept either of the two alternatives he would be killed. All this was observed by 'Ā'ishah, but she paid no heed to it and, leaving him in the siege, decided to leave for Mecca, although on this occasion Marwān ibn al-Ḥakam and 'Attāb ibn Asīd did say to her, "If you postpone your departure it is possible his life may be saved and this crowd may disperse" whereupon she said that she had decided to go for ḥajj (pilgrimage) and that that could not be changed. Then Marwān recited this couplet by way of a proverb :

Qays set fire to my cities, and when they came into flames he slipped away saving himself clear of it.

Similarly, Ṭalhah and az-Zubayr were (also) in rage against him and they were ever forward in fanning this fire and intensifying the opposition. From this angle they were, to a great extent, taking part in his assassination and responsible for his blood. Other people also knew them in this perspective and regarded them as his murderers, while their supporters too were not able to offer any explanation (for absolving them). Thus, Ibn Qutaybah writes that when al-Mughirah ibn Shu'bah met 'Ā'ishah at Awṭās he asked her :

“O’ Umm al-mu’minin, where are you bound for.” She replied, “I am going to Baṣrah.” He inquired for what purpose and she replied, “To avenge ‘Uthmān’s blood.” He said, “But his assassins are with you.” Then he turned to Marwān and enquired where he was going. He replied that he too was going to Baṣrah. He enquired the purpose and the reply was “to avenge ‘Uthmān’s blood.” Then he said, “‘Uthmān’s assassins are with you. These Ṭālah and az-Zubayr have killed him.” (*al-Imāmah was’siyasāh*, vol.1, p.60)

In any case, when, after laying the blame on Amīr al-mu’minin, this group who had killed ‘Uthmān reached Baṣrah, Amīr al-mu’minin also rose to quell this mischief and wrote this letter to the people of Kūfah to seek their support. Upon this their combatants and warriors rose in large numbers and enlisted in his army. They faced the enemy with full courage which Amīr al-mu’minin also acknowledged. Thus, the letter hereafter is in acknowledgement of this very fact.



LETTER 2

Written to the people of Kūfah
after the victory of Baṣrah

May Allāh reward you, townsmen (of Kūfah), on behalf of a member of your Prophet's family, with the best reward that He bestows on those who act in obedience to Him, and on those who thank Him for His bounties. Surely, you heard (me) and obeyed, and when you were called you promptly responded.

DOCUMENT 3

Written for Shurayḥ ibn al-Ḥārith (al-Kindī)
Qāḍī (judge) (at Kūfah).

It is related that Shurayḥ ibn al-Ḥārith (al-Kindī) who was Amīr al-mu'minīn's Qāḍī (judge) at Kūfah during his tenure, purchased a house for eighty Dinars. When it became known to Amīr al-mu'minīn he sent for him and said to him: I have come to know that you have purchased a house for eighty Dinars, and that you have written a document for it and put witnessing on it. Shurayḥ replied: Yes, Amīr al-mu'minīn, it is so. Amīr al-mu'minīn cast an angry look at him and said to him:

O' Shurayḥ, beware, shortly one body (the angel of death) will come to you who will not look at the document, nor question you about your evidence but take you out of it far away and deposit you in your grave quite alone. Look! O' Shurayḥ, if you have purchased this house from money other than yours or paid the price from unlawful source, you have incurred loss of this

٢ - وَمِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ

إليهم ، بعد فتح البصرة

وَجَزَاكُمُ اللَّهُ مِنْ أَهْلِ مِصْرٍ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ أَحْسَنَ مَا يَجْزِي
الْعَامِلِينَ بِطَاعَتِهِ ، وَالشَّاكِرِينَ لِنِعْمَتِهِ ، فَقَدْ سَمِعْتُمْ وَأَطَعْتُمْ ، وَدُعِيتُمْ
فَأَجَبْتُمْ .

٣ - وَمِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ

لشريح بن الحارث قاضيه

وروي أن شريح بن الحارث قاضي أمير المؤمنين عليه السلام ، اشترى على عهده داراً
بثمانين ديناراً ، فبلغه ذلك ، فاستدعى شريحاً ، وقال له :

بَلَّغْنِي أَنَّكَ ابْتَعْتَ دَاراً بِثَمَانِينَ دِينَاراً ، وَكَتَبْتَ لَهَا كِتَاباً ،
وَأَشْهَدْتَ فِيهِ شُهُوداً .

فقال له شريح : قد كان ذلك يا أمير المؤمنين . قال : فنظر إليه نظر المغضب ثم قال له :

يَا شُرَيْحُ ، أَمَا إِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ ، وَلَا يَسْأَلُكَ
عَنْ بَيْتِكَ ، حَتَّى يُخْرِجَكَ مِنْهَا شَاخِصاً^(٣٣١) ، وَيُسْلِمَكَ إِلَى قَبْرِكَ
خَالِصاً . فَاَنْظُرْ يَا شُرَيْحُ لَا تَكُونُ ابْتَعْتَ هَذِهِ الدَّارَ مِنْ غَيْرِ مَالِكَ ،
أَوْ نَقَدْتَ الثَّمَنَ مِنْ غَيْرِ حَلَالِكَ ! فَإِذَا أَنْتَ قَدْ خَسِرْتَ دَارَ الدُّنْيَا

world as well as of the next. If you had come to me at the time of purchase I would have written for you a document on this paper and then you would not have liked to purchase the house even for one Dirham, not to speak of more. That document is this:—

This is about a purchase made by a humble slave (of Allāh) from another slave ready to depart (for the next world). He has purchased a house out of houses of deceit in the area of mortals and the place of those liable to perish. This house has four boundaries as follows: The first boundary is contiguous to sources of calamities; the second boundary adjoins the sources of distress; the third boundary adjoins devastating desire; and the fourth boundary adjoins deceitful Satan and towards this opens the door of this house.

This house has been purchased by one who has been waylaid by desires from one who is being driven by death at the price of leaving the honour of contentment and entering into the humility of want and submissiveness. If the purchaser encounters some (evil) consequences of this transaction then it is for him who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaoh like Kistrās,¹ Caesars,² Tubba's³ and Ĥimyars⁴ and all those who amass wealth upon wealth and go on increasing it, build high houses and decorate them and collect treasures and preserve them, as they claimed according to their own thinking, for children to take them to the place of accounting and judgement and the position of reward and punishment. When the verdict will be passed *those who stood on falsehood would then be the losers.* (Qur'ān, 40: 78)

This document is witnessed by intelligence when it is free from the shackles of desires and away from the adornments of this world.

1. Kistrā, is the Arabicised form of "Khusraw" which means a

وَدَارَ الْآخِرَةِ ! أَمَا إِنَّكَ لَوْ كُنْتَ أَتَيْتَنِي عِنْدَ شِرَائِكَ مَا اشْتَرَيْتَ لَكَتَبْتُ
لَكَ كِتَابًا عَلَى هَذِهِ النُّسخَةِ ، فَلَمْ تَرْغَبْ فِي شِرَاءِ هَذِهِ الدَّارِ بِدِرْهِمٍ
فَمَا فَوْقُ .

والنسخة هذه : « هَذَا مَا اشْتَرَى عَبْدٌ ذَلِيلٌ ، مِنْ مَيْتٍ قَدْ أُرْعَجَ
لِلرَّحِيلِ ، اشْتَرَى مِنْهُ دَارًا مِنْ دَارِ الْغُرُورِ ، مِنْ جَانِبِ الْفَانِينَ ،
وَخِطَّةٌ ^(٣٣١١) الْهَالِكِينَ . وَتَجْمَعُ هَذِهِ الدَّارَ حُدُودُ أَرْبَعَةٍ : الْحَدُّ الْأَوَّلُ
يَنْتَهِي إِلَى دَوَاعِي الْآفَاتِ ، وَالْحَدُّ الثَّانِي يَنْتَهِي إِلَى دَوَاعِي الْمُصِيبَاتِ ،
وَالْحَدُّ الثَّلَاثُ يَنْتَهِي إِلَى الْهَوَى الْمُرْدِي ، وَالْحَدُّ الرَّابِعُ يَنْتَهِي إِلَى
الشَّيْطَانِ الْمُغْوِي ، وَفِيهِ يُشْرَعُ ^(٣٣١٢) بَابُ هَذِهِ الدَّارِ . اشْتَرَى هَذَا
الْمُعْتَرِثُ بِالْأَمَلِ ، مِنْ هَذَا الْمُرْعَجِ بِالْأَجَلِ ، هَذِهِ الدَّارُ بِالْخُرُوجِ مِنْ
عِزِّ الْقِنَاعَةِ ، وَالِدُخُولِ فِي ذُلِّ الطَّلَبِ وَالضَّرَاعَةِ ^(٣٣١٣) ، فَمَا أَدْرَكَ هَذَا
الْمُشْتَرِي فِيمَا اشْتَرَى مِنْهُ مِنْ دَرَكٍ ، فَعَلَى مُبْلِلِ أَجْسَامِ ^(٣٣١٤) الْمُلُوكِ ،
وَسَالِبِ نَفُوسِ الْجَبَابِرَةِ ، وَمُزِيلِ مُلْكِ الْفَرَاغَةِ ، مِثْلِ كِسْرَى وَقَيْصَرَ ،
وَتَبَعِ وَحَمِيرَ ، وَمَنْ جَمَعَ الْمَالَ عَلَى الْمَالِ فَأَكْثَرَ ، وَمَنْ بَنَى وَشَيْدَ ^(٣٣١٥) ،
وَزَخْرَفَ وَنَجَّدَ ^(٣٣١٦) ، وَأَدْخَرَ وَاعْتَقَدَ ^(٣٣١٧) ، وَنَظَرَ بِرِغْمِهِ لِلْوَلَدِ ،
إِشْخَاصَهُمْ ^(٣٣١٨) جَمِيعًا إِلَى مَوْقِفِ الْعَرَضِ وَالْحِسَابِ ، وَمَوْضِعِ الثَّوَابِ
وَالْعِقَابِ : إِذَا وَقَعَ الْأَمْرُ بِفَضْلِ الْقَضَاءِ « وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ »
شَهِدَ عَلَى ذَلِكَ الْعَقْلُ إِذَا خَرَجَ مِنْ أَسْرِ الْهَوَى ، وَسَلِمَ مِنْ عِلَاقَةِ الدُّنْيَا .

King whose domain of rule extends to a vast area. This was the title of the rulers of Iran.

2. *Cesar*, was the title of the rulers of Rome, which in Latin means that child whose mother dies before delivery and who is extracted by cutting open her body. Since among the Kings of Rome, Augustus was born like this he was known by this name and after that this word was adopted as the title of every ruler.

3. *Tubba'*, is an appellation of each of the Kings of Yemen who possessed *Ḥimyar* and *Ḥaḍramawt*. Their names have been mentioned in the holy *Qur'ān* in chaps. 44:37 and 50:14.

4. *Ḥimyar*, originally, an important tribe in the ancient Sabaeen kingdom of south-western Arabia; later the powerful rulers of much of southern Arabia from c. 115 BC to c. AD 525. The *Ḥimyarites* were concentrated in the area known as *Dhū Raydan* (later called *Qatabān*) on the coast of present-day Yemen; thus they were probably aided in the overthrow of their Sabaeen kinsmen by the discovery of a sea route from Egypt to India, which deprived the inland Sabaeen kingdom of its former importance as a centre for overland trade. The *Ḥimyarites* (classical *Homeritae*) inherited the Sabaeen language and culture, and from their capital at *Zafār* their power at times extended eastward as far as the Persian Gulf and northward into the Arabian Desert. At the beginning of the 4th century AD the *Ḥimyar* capital was moved northward to *San'a*, and later in that century both Christianity and Judaism gained firm footholds in the area. Internal disorders and changing trade routes caused the kingdom to decline, and in 525, after several unsuccessful attempts, Abyssinian invaders finally crushed the *Ḥimyarites*. A *Ḥimyar* appeal to Persia for aid led to Persian control in 575. (*The New Encyclopaedia Britannica* [Micropaedia], vol.5, p.49, ed. 1973–1974).



LETTER 4

To one of the officer of his army

If they¹ return to the umbrella of obedience then this is all that we want. But if the condition of these people points out towards disruption and disobedience then, taking with you those who obey you, rush upon those who disobey you, and while you have those with you who follow you do not worry about those who hold back from you, because the absence of a half-hearted man is better than his presence, and his sitting down is better than his rising up.

* * * * *

1. When 'Uthmān ibn Ḥunayf, the Governor of Baṣrah informed Amīr al-mu'minīn of the arrival of Ṭalḥah and az-Zubayr in Baṣrah and of their intentions, Amīr al-mu'minīn wrote this letter to him, wherein he has instructed him that in case the enemy was bent on fighting, when facing him he should not enlist on his side those who on the one hand showed consideration for the personalities of 'Ā'ishah, Ṭalḥah and az-Zubayr and who on the other hand had agreed to fight against them merely by persuasion, because such people could not be expected to fight steadfastly nor could they be depended upon. Rather, such people would try to dishearten others too. Therefore, it was only good to leave aside such people.

٤ - وَمِنْ كِتَابِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

إلى بعض أمراء جيشه

فَإِنْ عَادُوا إِلَى ظِلِّ الطَّاعَةِ فَذَاكَ الَّذِي نُحِبُّ ، وَإِنْ تَوَافَتْ^(٣٣١٩)
الْأُمُورُ بِالْقَوْمِ إِلَى الشَّقَاقِ وَالْعِصْيَانِ فَآنْهَدْ بِمَنْ أَطَاعَكَ إِلَى مَنْ عَصَاكَ ،
وَأَسْتَغْنِ بِمَنْ أَنْقَادَ مَعَكَ عَمَّنْ تَقَاعَسَ عَنْكَ ، فَإِنَّ الْمُتَكَارِهَ^(٣٣٢٠) مَغِيبُهُ
خَيْرٌ مِنْ مَشْهَدِهِ ، وَقُعُودُهُ أَغْنَى مِنْ نُهُوضِهِ .

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LETTER 5

To al-Ash'ath ibn Qays (al-Kindī),
the Governor of Āzarbāyjān

Certainly, your assignment¹ is not a morsel for you, but it is a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to be oppressive towards the ruled, nor to risk yourself save on strong grounds. You have in your hands the funds which is the property of Allāh, to Whom belongs Might and Majesty, and you hold its charge till you pass it on to me. Probably, I will not be one of the bad rulers for you, and that is an end to the matter.

* * * * *

1. When Amīr al-mu'minīn was free from the battle of Jamal he wrote to al-Ash'ath ibn Qays (al-Kindī) who had been the Governor of Āzarbāyjān from the days of 'Uthmān, to send the revenue and levies of his province. But since he had fears about the future of his position and assignment, he intended to swallow all this money like other officers of 'Uthmān. Therefore, when this letter reached him he sent for his chief associates and after mentioning this letter to them said: "I fear that this money will be taken away from me; I therefore intend to join Mu'āwiyah." Whereupon those people said that it was a matter of shame to leave kith and kin and seek refuge with Mu'āwiyah. Consequently, on the advice of these people he postponed his idea to run away but did not agree to part with the money. On getting this information Amīr al-mu'minīn sent Ḥujr ibn 'Adī al-Kindī to bring him to Kūfah. He persuaded him and brought him to Kūfah. On reaching there his kit was found to contain four hundred thousand Dirhams out of which Amīr al-mu'minīn left thirty thousand for him and deposited the rest in the public treasury.

• - وَمِنْ كِتَابِ الْإِسْلَامِ

إلى أشعث بن قيس عامل أذربيجان

وَإِنَّ عَمَلَكَ لَيْسَ لَكَ بِطُعْمَةٍ^(٣٣٢١) وَلَكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ ، وَأَنْتَ مُسْتَرْعَى لِمَنْ فَوْقَكَ . لَيْسَ لَكَ أَنْ تَفْتَاتَ^(٣٣٢٢) فِي رَعِيَّةٍ ، وَلَا تُخَاطِرَ إِلَّا بِوَثِيقَةٍ ، وَفِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ عَزَّ وَجَلَّ ، وَأَنْتَ مِنْ خَزَائِنِهِ^(٣٣٢٣) حَتَّى تُسَلِّمَهُ إِلَيَّ ، وَلَعَلِّي أَلَّا أَكُونَ شَرًّا وَلَاتِكَ^(٣٣٢٤) لَكَ ، وَالسَّلَامُ .

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LETTER 6

To Mu'āwiyah (ibn Abi Sufyān)

Verily, those who swore allegiance to Abū Bakr, 'Umar and 'Uthmān have sworn allegiance¹ to me on the same basis on which they swore allegiance to them. (On this basis) he who was present has no choice (to consider), and he who was absent has no right to reject; and consultation is confined to the *muhājirūn* and the *anṣār*. If they agree on an individual and take him to be Caliph it will be deemed to mean Allāh's pleasure. If any one keeps away by way of objection or innovation they will return him to the position from where he kept away. If he refuses they will fight him for following a course other than that of the believers and Allāh will put him back from where he had run away. By my life, O' Mu'āwiyah, if you see with your brain without any passion you will find me the most innocent of all in respect of 'Uthmān's blood and you will surely know that I was in seclusion from him, unless you conceal what is quite open to you. Then you may commit an outrage (on me) as you like and that is an end to the matter.

1. When all the people of Medina unanimously swore allegiance to Amir al-mu'minin, Mu'āwiyah refused to acquiesce apprehending danger for his own power, and in order to contest Amir al-mu'minin's caliphate he concocted the excuse that it had not been agreed to unanimously and that therefore after cancelling it there should be another general election, although the caliphate from which (the process of) election was started was the result of a timely situation. There was no question of the common vote therein so that it could be called the result of the people's election. However, it was imposed on the people and assumed to be their verdict. From then it became a principle that whomever the nobles of Medina elected would be deemed to represent the entire world of Islam and no person would be allowed to question it, whether he was present at the time of election or not. In any case, after the establishment of the principle, Mu'āwiyah had no right to propose a re-election nor to refuse allegiance when he had in practice recognized these caliphates which, it was alleged, had been settled by the =

٦ - ومن كتاب المعالي

إلى معاوية

إِنَّهُ بَايَعَنِي الْقَوْمُ الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ عَلَى مَا بَايَعُوهُمْ عَلَيْهِ ، فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ ، وَلَا لِلْغَائِبِ أَنْ يَرُدَّ ، وَإِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَالْأَنْصَارِ ، فَإِنْ اجْتَمَعُوا عَلَى رَجُلٍ وَسَمَّوْهُ إِمَامًا كَانَ ذَلِكَ لِلَّهِ رِضَى ، فَإِنْ خَرَجَ عَنْ أَمْرِهِمْ خَارِجٌ بَطْعِنِ أَوْ بِدْعَةٍ رَدُّوهُ إِلَى مَا خَرَجَ مِنْهُ ، فَإِنْ أَبَى قَاتِلُوهُ عَلَى اتِّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ، وَوَلَاهُ اللَّهُ مَا تَوَلَّى .

وَلَعَمْرِي ، يَا مُعَاوِيَةَ ، لَئِنْ نَظَرْتَ بِعَقْلِكَ دُونَ هَوَاكَ لَتَجِدَنِي أَبْرَأَ النَّاسِ مِنْ دَمِ عُثْمَانَ ، وَلَتَعْلَمَنَّ أَنِّي كُنْتُ فِي عُزْلَةٍ عَنْهُ إِلَّا أَنْ تَتَجَنَّى^(٣٣٢٥) ، فَتَجَنَّ مَا بَدَا لَكَ ! وَالسَّلَامُ .

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LETTER 7

To Mu'āwiyah

I have received from you the packet of unconnected advices and the embellished letter. You have written it because of your misguidance, and despatched it because of lack of wisdom. This is the letter of a man who has neither light to show him the way nor a leader to guide him on the right path. Passion prompted him and he responded to it. Misguidance led him and he followed it. Consequently, he began to speak nonsense and became recklessly astray.

A part of the same letter

Because allegiance is once and for all. It is not open to reconsidered nor is there any scope for fresh proceedings of election. He who remains out of it is deemed to be critical of Islam while he who prevaricates upon it is a hypocrite.

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- = important people of Medina. That is why when he held this election to be invalid and refused allegiance, Amīr al-mu'minīn pointed out to him the (recognized) way of election and demolished his argument. It was a method known as arguing with the adversary on the basis of his wrong premises so as to demolish his argument, since Amīr al-mu'minīn never at any state regarded consultation (with chiefs) or the common vote to be the criterion of validity of the caliphate. Otherwise, in connection with the caliphate about which it is alleged that they were based on the unanimity of the *ṭuhā-jirūn* and the *anṣār*, he would have regarded that unanimity of vote as a good authority and held them as valid; but his refusal for allegiance in the very first period, which cannot be denied by anyone, is a proof of the fact that he did not regard these self-concocted methods as the criterion of (validity of) the caliphate. That is why at all times he continued pressing his own case for the caliphate, which was also established on the basis of the Prophet's saying and deeds. However, to place it before Mu'āwiyah meant opening the door to questions and answers. He therefore attempted to convince him with his own premises and beliefs so that there could be no scope for interpretation or for confusing the matter, in fact Mu'āwiyah's real aim was to prolong the matter so that at some point his own authority might get support.

٧ - وَمِنْ كِتَابِ الْإِسْلَامِ

إليه أيضاً

أَمَّا بَعْدُ ، فَقَدْ أَتَنِي مِنْكَ مَوْعِظَةٌ مُوَصَّلَةٌ^(٣٣٢٦) ، وَرِسَالَةٌ مُجَبَّرَةٌ^(٣٣٢٧) ،
نَمَّقَتْهَا^(٣٣٢٨) بِضَلَالِكَ ، وَأَمْضَيْتَهَا بِسُوءِ رَأْيِكَ ، وَكِتَابٌ أَمْرِي لَيْسَ
لَهُ بَصَرٌ يَهْدِيهِ ، وَلَا قَائِدٌ يُرْشِدُهُ ، قَدْ دَعَاهُ الْهَوَىٰ فَاجَابَهُ ، وَقَادَهُ
الضَّلَالُ فَاتَّبَعَهُ ، فَهَجَرَ^(٣٣٢٩) لَأَغْطَا^(٣٣٣٠) ، وَضَلَّ خَابِطاً .

ومنه : لِأَنَّهَا بَيْعَةٌ وَاحِدَةٌ لَا يُشْنَىٰ فِيهَا النَّظَرُ^(٣٣٣١) ، وَلَا يُسْتَأْنَفُ
فِيهَا الْخِيَارُ . الْخَارِجُ مِنْهَا طَاعِنٌ ، وَالْمُرَوِّي^(٣٣٣٢) فِيهَا مُدَاهِنٌ^(٣٣٣٣) .

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LETTER 8

To Jarir ibn ‘Abdillāh al-Bajalī when Amir al-mu’minin sent him to Mu‘āwiyah (and there was delay in his return)

Now then, when you receive this letter of mine ask Mu‘āwiyah to take a final decision and to follow a determined course. Then ask him to choose either war that exiles him from home or ignoble peace. If he chooses war leave him alone, but if he chooses peace secure his allegiance; and that is an end to the matter.

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LETTER 9

To Mu‘āwiyah

Our people¹ (the Quraysh) decided to kill our Prophet and to annihilate our root. They created worries for us, behaved with us harshly, denied us ease of life, exposed us to fear, forced us to take refuge in a rugged mountain and ignited for us the flames of war.

Allāh then gave us determination to protect His religion and defend His honour. The believers among us expected (heavenly) reward from it, and the unbelievers among us gave their support because of kinship. Those who accepted Islam from among the Quraysh were away from the distresses in which we were involved either because of a pledge that protected them or because of the tribe that would rise to support them. They were therefore safe from killing. The way with the Prophet (may Allāh bless him and his descendants) was that when fighting became fierce and people

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٨ - وَمِنْ كِتَابِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

إلى جرير بن عبد الله البجلي لما أرسله إلى معاوية

أَمَّا بَعْدُ ، فَإِذَا أَتَاكَ كِتَابِي فَاحْمِلْ مُعَاوِيَةَ عَلَى الْفَضْلِ ^(٣٣٣٤) ، وَخُذْهُ
بِالْأَمْرِ الْجَزْمِ ، ثُمَّ خِيَرَهُ بَيْنَ حَرْبٍ مُجْلِيَةٍ ^(٣٣٣٥) ، أَوْ سِلْمٍ مُخْزِيَةٍ ^(٣٣٣٦)
فَإِنْ اخْتَارَ الْحَرْبَ فَانْبِذْ إِلَيْهِ ^(٣٣٣٧) ، وَإِنْ اخْتَارَ السِّلْمَ فَخُذْ بَيْعَتَهُ ،
وَالسَّلَامَ .

٩ - وَمِنْ كِتَابِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

إلى معاوية

فَارَادَ قَوْمُنَا قَتْلَ نَبِيِّنَا ، وَاجْتِيَا حَ أَصْلِنَا ^(٣٣٣٨) ، وَهَمُّوا بِنَا
الْهُمُومَ ^(٣٣٣٩) وَفَعَلُوا بِنَا الْأَفَاعِيلَ ^(٣٣٤٠) ، وَمَنَعُونَا الْعَذْبَ ^(٣٣٤١) ،
وَأَحْلَسُونَا ^(٣٣٤٢) الْخَوْفَ ، وَأَضْطَرُّونَا ^(٣٣٤٣) إِلَى جَبَلٍ وَغَرٍ ^(٣٣٤٤) ، وَأَوْقَدُوا
لَنَا نَارَ الْحَرْبِ ، فَغَزَمَ اللَّهُ لَنَا ^(٣٣٤٥) عَلَى الذَّبِّ عَنْ حَوْزَتِهِ ^(٣٣٤٦) ،
وَالرَّمِي مِنْ وَرَاءِ حُرْمَتِهِ ^(٣٣٤٧) . مُؤْمِنُنَا يَبْغِي بِذَلِكَ الْأَجَرَ ، وَكَافِرُنَا
يُحَامِي عَنِ الْأَصْلِ . وَمَنْ أَسْلَمَ مِنْ قُرَيْشٍ خَلَوْ مَّا نَحْنُ فِيهِ بِحِلْفٍ
يَمْنَعُهُ ، أَوْ عَشِيرَةٍ تَقُومُ دُونَهُ ، فَهُوَ مِنَ الْقَتْلِ بِمَكَانٍ أَمْنٍ .
وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - إِذَا أَحْمَرَ الْبَأْسُ ^(٣٣٤٨) ،

began to loose ground he would send forward members of his family and through them protect his companions from the attacks of swords and spears. In this way ‘Ubaydah ibn al-Ḥārith was killed on the day of Badr, Ḥamzah (ibn ‘Abd al-Muṭṭalib) on the day of Uḥud and Ja‘far (ibn Abi Ṭālib) on the day of Mu’tah. One more person, whom I can name if I wish, desired to seek martyrdom as they did; but their deaths approached, while his death had not yet approached.

How strange it is that I am being grouped with him who never evinced briskness of pace like me nor had he to his credit any achievement like mine unless he claims something of which I do not know and which I think Allāh too does not know. In any case, all praise belongs to Allāh.

As regards your request to hand over to you the murderers of ‘Uthmān, I have thought over this matter and I do not find their handing over to you or to someone else possible for me. By my life, if you do not give up your wrong ways and disruptive acts you will surely know them. They will shortly be seeking you and will not give you the trouble of seeking them in land, sea, mountains or plain. But this search will be painful for you and their visit will not give you happiness. Peace be on those who deserve it.

1. When the Messenger of Allāh (may Allāh bless him and his descendants) was commanded (by Allāh) to call people to (believe in) the Unity of Allāh, the powers of unbelief and disobedience stood up to block the way of Truthfulness and the tribes of Quraysh decided to quell this voice through pressure and force. The love of their idols was so staunch in the hearts of these unbelievers that they were not prepared to hear a single word against them. The idea of one God was enough to rouse their passions. In addition, they were made to hear such epithets about their gods that gave them no better position than lifeless stones. When they saw their principles and beliefs in danger they prepared themselves to trouble the Prophet and got ready to try every means to that end. They adopted such pain-inflicting devices (against the Prophet) that it was impossible for him to step out of his house. Those who had accepted Islam in this

وَأَحْجَمَ النَّاسُ ، قَدَّمَ أَهْلَ بَيْتِهِ فَوْقَ بِهِمْ أَصْحَابَهُ حَرَّ السُّيُوفِ ^(٣٣٤٩) وَالْأَسِنَّةِ ،
فَقُتِلَ عُبَيْدَةُ بْنُ الْحَارِثِ يَوْمَ بَدْرٍ ، وَقُتِلَ حَمْزَةُ يَوْمَ أُحُدٍ ، وَقُتِلَ
جَعْفَرُ يَوْمَ مُوتَةَ ^(٣٣٥٠) . وَأَرَادَ مَنْ لَوْ شِئْتُ ذَكَرْتُ أَسْمَهُ مِثْلَ الَّذِي
أَرَادُوا مِنَ الشَّهَادَةِ ، وَلَكِنَّ آجَالَهُمْ عَجَلَتْ ، وَمَنِيَّتُهُ أُجِّلَتْ . فَيَا عَجَبًا
لِلدَّهْرِ ! إِذْ صِرْتُ يُقَرَّنُ بِي مَنْ لَمْ يَسْعَ بِقَدَمِي ^(٣٣٥١) ، وَلَمْ تَكُنْ لَهُ
كَسَابِقَتِي ^(٣٣٥٢) الَّتِي لَا يُدْرِي أَحَدٌ ^(٣٣٥٣) بِمِثْلِهَا ، إِلَّا أَنْ يَدْعِيَ مُدَّعٍ مَا
لَا أَعْرِفُهُ ، وَلَا أَظُنُّ اللَّهَ يَعْرِفُهُ . وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ .

وَأَمَّا مَا سَأَلْتَ مِنْ دَفْعِ قَتَلَةِ عُثْمَانَ إِلَيْكَ ، فَإِنِّي نَظَرْتُ فِي هَذَا
الْأَمْرِ ، فَلَمْ أَرَهُ يَسْعُنِي دَفْعُهُمْ إِلَيْكَ وَلَا إِلَى غَيْرِكَ ، وَلَعَمْرِي لَئِنْ لَمْ
تَنْزِعْ ^(٣٣٥٤) عَنْ غَيْبِكَ وَشِقَاقِكَ ^(٣٣٥٥) لَتَعْرِفَنَّهُمْ عَنْ قَلِيلٍ يَطْلُبُونَكَ ،
لَا يُكَلِّفُونَكَ طَلَبَهُمْ فِي بَرٍّ وَلَا بَحْرٍ ، وَلَا جَبَلٍ وَلَا سَهْلٍ ، إِلَّا أَنَّهُ
طَلَبُ يَسْوءِكَ وَجَدَانُهُ ، وَزَوْرٌ ^(٣٣٥٦) لَا يَسُرُّكَ لُقْيَانُهُ ، وَالسَّلَامُ لِأَهْلِهِ .

period too had to face continuous tribulations. For example, these adherents of belief were often laid prostrate on the ground under the sun and beaten with straps and stones till they lost their senses. When the atrocities of the Quraysh rose to this extent the Prophet permitted them to leave Mecca and immigrate towards Abyssinia, in the fifth year of his call to Prophethood. The Quraysh followed them there as well, but the ruler of Abyssinia refused to hand them over to them, and by his fairness and justice did not allow any trouble to befall them.

On the other side the Prophet's preaching was continuing and the magnetism and influence of Truth was producing its effect. People were impressed by his teachings and personality and coming into his fold as a result of which the Quraysh felt much perturbed and tried to stop this increasing influence and power. When they could not do anything they decided to sever all connections with Banū Hāshim and Banū 'Abd al-Muṭṭalib, to have no social contacts with them and to have no transactions with them, so that they might be forced to give up supporting the Prophet and then they would deal with him as they wished. Consequently, they concluded a mutual agreement about it and a document was written on the subject and kept in deposit. After this agreement, although the locality was the same and the inhabitants too were the same yet for Banū Hāshim every nook and corner became strange and well-known faces turned as if they had never known each other. All of them turned their faces and stopped mutual meeting and contacts. In these circumstances, there was also apprehension that the Prophet might be attacked suddenly in a valley outside the city. For this reason, they were forced to take refuge in a place called "*shi'b* (quarter) of Abī Ṭālib." At this stage those Banū Hāshim who had not yet accepted Islam shared these privations on account of lineal unity and offered defence at the hour of need, while those who had accepted Islam like Ḥamzah and Abū Ṭālib, were active in protecting the Prophet by way of a religious obligation. In particular, Abū Ṭālib had given up all his personal ease and comfort. He spent his days in consoling the Prophet and his nights in changing his bed, in this way, that if the Prophet used a bed one night the next night 'Alī was made to sleep in it, so that in case someone attacked, then 'Alī should suffer the brunt.

This was a period of great privation and trouble for Banū Hāshim. If they could get leaves of trees to eat that was enough, otherwise they had to starve. After the lapse of three years in these hardships Zuhayr ibn

Abi Umayyah (whose mother was 'Ātikah bint 'Abd al-Muṭṭalib), Hishām ibn 'Amr ibn Rabi'ah (who had family relationship with Banū Hāshim through his mother), al-Muṭ'im ibn 'Adi ibn Nawfal ibn 'Abd Manāf, Abu'l-Bakhtari al-Āṣ ibn Hishām ibn al-Mughīrah and Zama'ah ibn al-Aswad ibn al-Muṭṭalib proposed that this agreement should be abrogated. For a discussion of this issue, the Chiefs among the Quraysh assembled in the Ka'bah. No decision has yet been taken when Abū Ṭālib also came out of the Valley and joined them. He said to them, "My nephew Muḥammad has told me that the paper on which this agreement was written has been eaten by white-ants and nothing in it has remained save the name of Allāh. So, you should send for the document and see it. If he is correct then you should give up animosity to him; and if he is wrong I am ready to hand him over to you." Consequently, the document was sent for and seen. It was a fact that except the words "with Your name, O' my Allāh" which was written on the top of all documents in those days the rest of it had been eaten away by white-ants. Seeing this al-Muṭ'im ibn 'Adi tore off the writing and thus this agreement was abrogated. At last Banū Hāshim got rid of the life of oppression and helplessness; but even after this there was no change in the unbelievers' behaviour towards the Prophet; rather they were so keen in their enmity and malice against him that they started thinking of taking his life, as a consequence of which the great event of *hijrah* (immigration of the Holy Prophet from Mecca to Medina) took place. Although on this occasion Abū Ṭālib was no longer alive, 'Alī represented him by lying down on the Prophet's bed, because it was the lesson taught by Abū Ṭālib through which he managed to protect the Holy Prophet's life.

Although these events were not unknown to Mu'āwiyah yet by recounting to him the deeds of his predecessors, the intention was to awaken his malicious spirit. Therefore, his attention has been drawn to the hardships inflicted (on the Holy Prophet and his adherents) by the Quraysh and especially Banū 'Abd Shams so that he might see the conduct of each of the followers of truth and the followers of wrong and realize whether he himself was treading on the right path or just following his forefathers.



LETTER 10

To Mu'āwiyah

What will you do when the coverings of this world in which you are wrapped are removed from you. The world attracted you with its embellishment and deceived you with its pleasure. It called you and you responded to it. It led you and you followed it. It commanded you and you obeyed it. Shortly an informer will inform you of things against which there will be no shield (to protect you). Therefore, keep off from this affair, take heed of the accounting (on the Day of Judgement), get ready for death that will soon overtake you and do not give your ears to those who have gone astray. If you do not do so I shall recall to you whatever you have forgotten, because you are a man living in ease and luxury.¹ Satan has taken you in his clutches, has secured his wishes in you and has taken complete control of you like your soul and blood.

O' Mu'āwiyah, when were you all protectors of the ruled and guardians of the affairs of the people? Without any forward step or conspicuous distinction? We seek Allāh's protection against the befalling of previous misfortunes, and I warn you lest you continue being deceived by desires and your appearance becomes different from your innerself.

You have called me to war. Better to leave the people on one side, come out to me and spare both the parties from fighting so that it may be known who of us has a rusted heart, and covered

١٠ - وَمِنْ كِتَابِ عَلِيِّهِ السَّلَامُ

إليه أيضاً

وَكَيْفَ أَنْتَ صَانِعٌ إِذَا تَكَشَّفَتْ عَنْكَ جَلَابِيبُ^(٣٣٥٧) مَا أَنْتَ فِيهِ
مِنْ دُنْيَا قَدْ تَبَهَّجَتْ بِزِينَتِهَا^(٣٣٥٨) ، وَخَدَعَتْ بِلَذْنِهَا . دَعَتْكَ فَأَجَبْتَهَا ،
وَقَادَتْكَ فَاتَّبَعْتَهَا ، وَأَمَرْتِكَ فَأَطَعْتَهَا . وَإِنَّهُ يُوشِكُ أَنْ يَقِفَكَ وَاقِفٌ^١
عَلَى مَا لَا يُنْجِيكَ مِنْهُ مَجْنٌ^(٣٣٥٩) ، فَأَقْعَسَ^(٣٣٦٠) عَنْ هَذَا الْأَمْرِ ، وَخَذَ أَهْبَةً^(٣٣٦١)
الْحِسَابِ ، وَشَمَّرَ لِمَا قَدْ نَزَلَ بِكَ ، وَلَا تَمَكِّنِ الْغَوَاةَ^(٣٣٦٢) مِنْ سَمْعِكَ ،
وَلَا تَفْعَلْ أُعْلِمَكَ مَا أَغْفَلْتَ مِنْ نَفْسِكَ ، فَإِنَّكَ مُتَرَفٌ^(٣٣٦٣) قَدْ أَخَذَ
الشَّيْطَانُ مِنْكَ مَاخِذَهُ ، وَبَلَغَ فِيكَ أَمَلُهُ ، وَجَرَى مِنْكَ مَجْرَى الرُّوحِ
وَالدَّمِ .

وَمَتَى كُنْتُمْ يَا مُعَاوِيَةَ سَاسَةَ الرَّعِيَّةِ^(٣٣٦٤) ، وَوَلَاةَ أَمْرِ الْأُمَّةِ ؟ بِغَيْرِ
قَدَمٍ سَابِقٍ ، وَلَا شَرَفٍ بَاسِقٍ^(٣٣٦٥) ، وَنَعُوذُ بِاللَّهِ مِنْ لُزُومِ سَوَابِقِ
الشَّقَاءِ . وَأَحْذَرُكَ أَنْ تَكُونَ مُتَمَادِيًّا فِي غِرَّةِ^(٣٣٦٦) الْأُمْنِيَّةِ^(٣٣٦٧) ، مُخْتَلِفٍ
الْعَلَانِيَةِ وَالسَّرِيرَةِ .

وَقَدْ دَعَوْتَ إِلَى الْحَرْبِ ، فَدَعِ النَّاسَ جَانِباً وَآخِرُجْ إِلَيَّ ، وَأَعْفِ
الْفَرِيقَيْنِ مِنَ الْقِتَالِ ، لِتَعْلَمَ أَيُّنَا الْمَرِينُ^(٣٣٦٨) عَلَى قَلْبِهِ ،

eyes. I am Abu'l-Ḥasan who killed your grandfather² your brother³ and your uncle⁴ by cutting them to pieces on the day of Badr. The same sword is with me and I meet my adversary with the same heart. I have not altered the religion nor put up any new prophet. I am surely (treading) on that very highway which you had willingly foresaken (in the beginning) and then adopted per force. You think you have come out seeking to revenge 'Uthmān's blood. Certainly, you know how 'Uthmān's blood was shed. If you want to avenge it, avenge it there. It is as though I see that when war is cutting you with its teeth you cry like camels crying under a heavy load. And it is as though I see your party bewildered by the incessant striking of swords, occurrence of death and falling of bodies after bodies, calling me towards the Qur'ān⁵ although they would themselves be either unbelievers, deniers of truth or breakers of allegiance after swearing it.

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1. This is in reference to the verse:

We sent no warner into any city except its man who lived at ease said, "We disbelieve in the Message you have been sent with."
(Qur'ān, 34:34)

2. 'Utbah ibn Rabi'ah.
3. Ḥanzalah ibn Abi Sufyān.
4. al-Walid ibn 'Utbah.

5. This prophecy of Amīr al-mu'minīn is about the battle of Ṣiffin. Herein he has depicted the whole picture in very few words. Thus, on one side Mu'āwiyah was bewildered on account of the attacks of the Iraqis and was thinking to run away, and on the other, his army was crying under the constant onslaught of death, and, eventually, when there was no way of escape, they raised the Qur'ān on spears and shouted for peace. By this device, the remaining persons saved their lives.

"This prophecy" as Ibn Abi'l-Ḥadīd al-Mu'tazilī says, "is either true prophetic keen eye of Amīr al-mu'minīn which is really a significant power,

وَالْمُغْطَى عَلَى بَصَرِهِ ! فَأَنَا أَبُو حَسَنِ قَاتِلُ جَدِّكَ وَأَخِيكَ وَخَالِكَ
 شَدْخَا^(٣٣٦٩) يَوْمَ بَدْرٍ ، وَذَلِكَ السِّيفُ مَعِيَ ، وَبِذَلِكَ الْقَلْبِ الْقَيِّ
 عَدُوِّي ، مَا اسْتَبَدَلْتُ دِينًا ، وَلَا اسْتَحْدَثْتُ نَبِيًّا . وَإِنِّي لَعَلَى الْمِنْهَاجِ^(٣٣٧٠)
 الَّذِي تَرَكْتُمُوهُ طَائِعِينَ ، وَدَخَلْتُمْ فِيهِ مُكْرِهِينَ .

وَزَعَمْتَ أَنَّكَ جِئْتَ ثَائِرًا^(٣٣٧١) بِدَمِ عُثْمَانَ . وَلَقَدْ عَلِمْتَ حَيْثُ
 وَقَعَ دَمُ عُثْمَانَ فَأَطْلُبُهُ مِنْ هُنَاكَ إِنْ كُنْتَ طَالِبًا ، فَكَأَنِّي قَدْ رَأَيْتُكَ
 تَضِجُ مِنَ الْحَرْبِ إِذَا عَضَّتْكَ ضَجِيجَ الْجِمَالِ بِالْأَثْقَالِ ، وَكَأَنِّي
 بِجَمَاعَتِكَ تَدْعُونِي جَزَعًا مِنَ الضَّرْبِ الْمُتَتَابِعِ^(٣٣٧٢) ، وَالْقَضَاءِ الْوَاقِعِ ،
 وَمَصَارِعَ بَعْدَ مَصَارِعَ ، إِلَى كِتَابِ اللَّهِ ، وَهِيَ كَافِرَةٌ جَا حِدَّةٌ ، أَوْ
 مُبَايَعَةٌ حَائِدَةٌ^(٣٣٧٣) .

INSTRUCTION 11

Given to the contingent sent to
confront the enemy.¹

When you proceed towards the enemy or he proceeds towards you, the position of your force should be on the approaches high ground or on the edges of mountains or the bends of rivers, so that it may serve you as a help and a place to return to. Your encounter should be from one side or two sides. Place watchers on the peaks of mountains and the raised sides of the high ground so that the enemy may not approach you from any place, whether of danger or safety. And know that the vanguard of an army serves as their eyes, and the eyes of the vanguard are their informers. Beware of dispersal. When you halt do so together and when you move you should move together. When night comes fix your spears in a circle and do not sleep except for dosing or napping.

or it is an information through knowledge of the unknown (*'ilmu'l-ghayb*) which is too most significant and wonderful. However, both cases are in the state of extreme significance and wonderfulness."

Ibn Abi'l-Ḥadid has further quoted the same prophecy from other letters of Amīr al-mu'minīn to Mu'āwiyah. (*Sharḥ Nahj al-balāghah*, vol.15, pp.83–85)

This prophecy cannot be attributed to imagination, guessing or the drawing of inference from events, nor can these details be ascertained by wit or far-reaching intelligence. Only he can disclose them whose source of information is either the Prophet's own revelation-bearing tongue or Divine inspiration.

1. When Amīr al-mu'minīn put Ziyād ibn an-Naḍr al-Ḥārithī and Shurayḥ ibn Hānī al-Ḥārithī in command of contingents of eight thousand and four thousand strong at the camp of an-Nukhaylah and ordered them to advance towards Syria (ash-Shām), some dispute arose between them about their ranks, of which they apprised Amīr al-mu'minīn and wrote letters of complaints about each other. In reply, Amīr al-mu'minīn wrote

١١ - وَمَنْ وَكَّلَهُ اللَّهُ عَلَيْهِ السَّلَامُ

وصى بها جيشاً بعثه إلى العدو

فَإِذَا نَزَلْتُمْ بَعْدُ أَوْ نَزَلَ بِكُمْ ، فَلْيَكُنْ مُعَسِّكُكُمْ فِي قُبُلِ
 الْأَشْرَافِ^(٣٣٧٤) ، أَوْ سِفَاحِ^(٣٣٧٥) الْجِبَالِ ، أَوْ أَثْنَاءَ^(٣٣٧٦) الْأَنْهَارِ ،
 كَيْمَا يَكُونَ لَكُمْ رِذَاءٌ^(٣٣٧٧) ، وَدُونَكُمْ مَرَدًّا^(٣٣٧٨) . وَلْتَكُنْ مُقَاتِلَتُكُمْ
 مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ ، وَاجْعَلُوا لَكُمْ رُقَبَاءَ فِي صِيَاصِي الْجِبَالِ^(٣٣٧٩) ،
 وَمَنَاقِبِ^(٣٣٨٠) الْهَضَابِ^(٣٣٨١) ، لِئَلَّا يَأْتِيَكُمْ الْعَدُوُّ مِنْ مَكَانٍ مَخَافَةٍ أَوْ
 أَمْنٍ . وَاعْلَمُوا أَنَّ مُقَدِّمَةَ الْقَوْمِ عِيُونُهُمْ ، وَعِيُونَ الْمُقَدِّمَةِ طَلَاتِعُهُمْ .
 وَإِيَّاكُمْ وَالتَّفَرُّقَ : فَإِذَا نَزَلْتُمْ فَانْزِلُوا جَمِيعًا ، وَإِذَا أَرْتَحَلْتُمْ فَارْتَحِلُوا
 جَمِيعًا ، وَإِذَا غَشِيَكُمْ اللَّيْلُ فَاجْعَلُوا الرِّمَاحَ كِفَّةً^(٣٣٨٢) ، وَلَا تَذُوقُوا
 النَّوْمَ إِلَّا غِرَارًا^(٣٣٨٣) أَوْ مَضْمَضَةً^(٣٣٨٤) .

* * * * *

to them that when they marched jointly the command of the whole force would be with Ziyād ibn an-Naḍr al-Ḥārithī and when they marched separately each would be in command of the force over which he had been placed.

In this letter Amīr al-mu'minīn also wrote for them certain instructions. Here as-Sayyid ar-Raḍī has taken down only the portion containing the instructions. These instructions are not only useful as concerns the strategies of fighting of those days, but their utility and importance in bringing out the principles of fighting in these days also is undeniable. These instructions are that at the time of encounter with the enemy the forces should be encamped on the tops of mountains and turns of rivers, because in this way the low areas of the rivers would serve as trenches and the peaks of mountains as the walls of the fortress and thus it would be possible to feel secure and face the enemy from the other side. Secondly, that the attack should be from one side or at the most from two sides, because by distribution of the entire force on several fronts weakness would inevitably arise. Thirdly, that the watchers should be put in position on the tops of high ground and the peaks of mountains so that they may give warning before the attack. Sometimes it happens that instead of attacking from the expected side the enemy attacks from a different side. Therefore, if watchers are in position in high places they will detect the enemy from the cloud of dust seen from a distance.

To clarify the useful aspect of these instructions Ibn Abī'l-Ḥadīd has recorded (in vol.15, p.91) a historical incident that when Qaḥṭabah (ibn Shabīb aṭ-Ṭā'ī) encamped in a village after leaving Khurāsān, he and Khālīd ibn Barmak went and sat on the top of a nearby hill. No sooner had they sat down than Khālīd noticed flocks of deer coming running from the forest. On seeing this he said to Qaḥṭabah, "O' commander, get up and announce to the army that they should at once fall in line and take up arms." Hearing this, Qaḥṭabah was startled and stood up but looking hither and thither said, "I do not see the enemy's men anywhere." He replied, "O' Amīr, this is not the time that should be lost in conversation. You see these deer which are proceeding towards the people, leaving their abodes. This means that the army of the enemy is marching from their rear." Consequently, he ordered his army to get ready. As soon as the army got ready the noise of horses' hoofs was heard and within moments the enemy was on them. Since they had prepared themselves for defence in time, they defended themselves against the enemy thoroughly. Now, if

Khālid had not been at such a height and had not acted with such sagacity, the enemy would have attacked them unawares and annihilated them. Fourthly, that the reconnaissance should be spread here and there, so that they can be aware of the movements and intentions of the enemy, and thereby foil his plans. Fifthly, that when the army camps it should camp together and when it moves it should move together so that the enemy does not attack you in a state of dispersal and overpower you easily. Sixthly, that at night the guard should be formed by fixing spears in a circle in the ground so that if the enemy attacks in the night, it is possible to prepare for defence by taking up arms at once and if the enemy showers arrows that too can be defied. Seventhly, that deep sleep should be avoided lest you remain unaware of the enemy's approach and he succeed in attacking you before you get ready.

* * * * *

INSTRUCTION 12

Given to Ma'qil ibn Qays ar-Riyāhi when he was dispatched to Syria at the head of a vanguard contingent three thousand strong.

Fear Allāh before Whom attendance is inevitable, and with other than Whom there is no meeting. Do not fight except with those who fight you. Travel in the two cool periods (i.e., morning and evening). Let the men have a midday sleep. March easily and do not travel during the early night for Allāh has made it for resting and has ordained it for staying, nor for journeying. Therefore, give rest to your body in the night and let your carrier-beasts also rest. When you are sure that morning has appeared and when dawn has dawned, commence your journey with Allāh's blessings. If and when you face the enemy stand in the midst of your comrades. Do not get too near the foe like one who wants to commence the fighting, nor remain too distant like one who is afraid of action, till you receive my orders. Hatred for them should not lead you to fight before inviting them (to guidance) and exhausting your pleas before them.



١٢ - وَمِنْ وَحْيِهِ عَلَيْهِ السَّلَامُ

وصى بها معقل بن قيس الرياحي حين أنفذه إلى الشام في ثلاثة آلاف مقدمة له :

أَتَى اللَّهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ ، وَلَا مُنْتَهَى لَكَ دُونَهُ . وَلَا
تُقَاتِلَنَّ إِلَّا مَنْ قَاتَلَكَ . وَسِرِّ الْبَرْدَيْنِ ^(٣٣٨٥) ، وَغَوِّ ^(٣٣٨٦) بِالنَّاسِ ،
وَرَفِّهِ ^(٣٣٨٧) فِي السَّيْرِ ، وَلَا تَسِرْ أَوَّلَ اللَّيْلِ ، فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا ،
وَقَدَرَهُ مَقَامًا لَا ظِعْنًا ^(٣٣٨٨) ، فَأَرِخْ فِيهِ بَدَنَكَ ، وَرَوِّحْ ظَهْرَكَ . فَإِذَا
وَقَفْتَ حِينَ يَنْبَطِحُ السَّحَرُ ^(٣٣٨٩) ، أَوْ حِينَ يَنْفَجِرُ الْفَجْرُ ، فَسِرْ عَلَى
بَرَكََةِ اللَّهِ . فَإِذَا لَقِيتَ الْعَدُوَّ فَقِفْ مِنْ أَصْحَابِكَ وَسَطًا ، وَلَا تَدْنُ مِنْ
الْقَوْمِ دُنُوٍّ مَنْ يُرِيدُ أَنْ يُنْشِبَ الْحَرْبَ . وَلَا تَبَاعِذْ عَنْهُمْ تَبَاعُذَ مَنْ
يَهَابُ الْبَأْسَ ، حَتَّى يَأْتِيكَ أَمْرِي ، وَلَا يَحْمِلَنَّكُمْ شَتَائُهُمْ ^(٣٣٩٠) عَلَى
قِتَالِهِمْ ، قَبْلَ دُعَائِهِمْ وَالْإِعْذَارِ ^(٣٣٩١) إِلَيْهِمْ .

LETTER 13

To two of the officers in his army

I have placed Mālik¹ ibn al-Ḥārith al-Ashtar in command over you and over all those under you. Therefore, follow his commands and take him as the armour and shield for yourselves, because he is one of those from whom I have no fear of weakness nor any mistake, nor laziness where haste is more appropriate, nor haste where slackness is expected of him.

* * * * *

INSTRUCTION 14

Given to the army before the encounter
with the enemy at Şiffin.²

Do not fight them unless they initiate the fighting, because, by the grace of Allāh, you are in the right and to leave them till they begin fighting will be another point from your side against them. If, by the will of Allāh, the enemy is defeated then do not kill the runner away, do not strike a helpless person, do not finish off the wounded, and do not inflict pain on women even though they may attack your honour with filthy words and abuse your officers, because they are weak in character, mind and intelligence. We have been ordered to desist from them although they may be unbelievers. Even in pre-Islamic (*al-jāhiliyyah*) period if a man struck a woman with a stone or a stick he was rebuked along with his posteriors after him.

1. When Amīr al-mu'minin sent a vanguard contingent twelve thousand strong under Ziyād ibn an-Nadr al-Ḥārithi and Shurayḥ ibn Hām al-Ḥārithi to Syria, on the way, near Sūr ar-Rūm, they encountered with Abu'l-A'war ('Amr ibn Sulaymān) as-Sulami who was camping there with a contingent of the Syrians. Both of them informed Amīr al-mu'minin

١٣ - وَمِنْ كِتَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ

إلى أميرين من أمراء جيشه

وَقَدْ أَمَرْتُ عَلَيْكُمَا وَعَلَى مَنْ فِي حَيْزِكُمَا^(٣٣٩٢) مَالِكَ بْنِ الْحَارِثِ
الْأَشْتَرِ ، فَاسْمَعَا لَهُ وَأَطِيعَا ، وَأَجْعَلَاهُ دِرْعًا^(٣٣٩٣) وَمِجَنًّا^(٣٣٩٤) ، فَإِنَّهُ
مَنْ لَا يُخَافُ وَهْنَهُ^(٣٣٩٥) وَلَا سَقَطَتَهُ^(٣٣٩٦) وَلَا بَطُوهُ عَمَّا الْإِسْرَاعِ إِلَيْهِ
أَحْزَمُ^(٣٣٩٧) ، وَلَا إِسْرَاعُهُ إِلَى مَا الْبُطْءُ عَنْهُ أَمْثَلُ^(٣٣٩٨)

١٤ - وَمِنْ كِتَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ

لعسكره قبل لقاء العدو بصفين

لَا تُقَاتِلُوهُمْ حَتَّى يَبْدُؤُوكُمْ ، فَإِنَّكُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ ، وَتَرْكُكُمْ
إِيَّاهُمْ حَتَّى يَبْدُؤُوكُمْ حُجَّةٌ أُخْرَى لَكُمْ عَلَيْهِمْ . فَإِذَا كَانَتِ الْهَزِيمَةُ
بِإِذْنِ اللَّهِ فَلَا تَقْتُلُوا مُدْبِرًا ، وَلَا تُصِيبُوا مُعَوِّرًا^(٣٣٩٩) ، وَلَا تُجْهِزُوا^(٣٤٠٠)
عَلَى جَرِيحٍ ، وَلَا تَهَيِّجُوا النِّسَاءَ بِأَذَى ، وَإِنْ شَتَمْنَ أَعْرَاضَكُمْ ، وَسَبَبْنَ
أَمْرَاءَكُمْ ، فَإِنَّهُنَّ ضَعِيفَاتُ الْقُوَى وَالْأَنْفُسِ وَالْعُقُولِ ؛ إِنْ كُنَّا لَنُؤَمِّرُ
بِالْكَفِّ عَنْهُنَّ وَإِنَّهُنَّ لَمْشْرِكَاتٌ ؛ وَإِنْ كَانَ الرَّجُلُ لَيَتَنَاوَلُ الْمَرْأَةَ فِي
الْجَاهِلِيَّةِ بِالْفَهْرِ^(٣٤٠١) أَوْ الْهَرَاوَةِ^(٣٤٠٢) فَيَعِيرُ بِهَا وَعَقِبُهُ مِنْ بَعْدِهِ .

of this through al-Ḥārith ibn Jumhān al-Ju'fī, whereupon he sent Mālīk ibn al-Ḥārith al-Ashtar as the Officer-in-command and wrote this letter to inform them. The brief but comprehensive words in which Amīr al-mu'minīn has mentioned Mālīk al-Ashtar in this letter gives an indication of his intelligence, sagacity, courage, daring, expanse and versatility in the art of war and his personal greatness and importance.

2. The responsibility for the war and fighting that took place between Amīr al-mu'minīn and Mu'āwiyah lies solely on Mu'āwiyah because he brought about the war by laying the wrong blame for 'Uthmān's blood on Amīr al-mu'minīn, although the real facts about the causes of 'Uthmān's killing and by whom he was killed were not unknown to him. But since there was no way for him to achieve his end save by creating an occasion for war, he entered into war to retain his authority which was evidently offensive and which cannot by any means be considered as permissible, because revolt and rebellion against the rightful Imām is unlawful according to the general consensus of Muslims. Thus, Abū Zakariyyā Yaḥyā ibn Sharaf an-Nawāwī (631/1233 – 676/1277) writes:

Do not fight against those in authority in matters of governance, nor raise objections against them except when you observe them committing things which you know are definitely against Islam. If you see them doing such things regard it bad for them and speak the truth wherever you may be, but rising against them or fighting is prohibited by the consensus of Muslims. (*Sharḥ Ṣaḥīḥ Muslim*, vol. 2, p. 125. In agreement with this view, see also, 'al-Qāḍī Abū Bakr Muḥammad ibn aṭ-Ṭayyib al-Bāqillānī [338/950 – 403/1013], the Ash'arite great scholar, in *at-Tamhīd*, p. 186; and Sa'du 'd-Dīn Mas'ūd ibn 'Umar at-Taftāzānī [712/1312 – 793/1390] in *Sharḥ al-Maqāṣid*, vol. 2, p. 272)

Muhammad ibn 'Abd al-Karīm ash-Shahrastānī writes:

Whoever rises against the true Imām, by the unanimity of opinion of the (Muslim) community, is known as a Khārijite, the deviator. The same is the case of rising, during the days of the companions, against the rightful Imāms, or even after them against those who followed them in virtue. (*al-Mīlāl wa'n-niḥāl*, vol. 1, p. 114)

There is no doubt that Mu'āwiyah's action was the result of uprising and revolt, and to take up arms for the purpose of stopping the advance of the

one who revolts is not to be regarded as being against any code of peacefulness or peace-loving. Rather, it is a natural right of the oppressed; and if he is deprived of this right then there will remain no way of preventing oppression and tyranny or of safeguarding rights in the world. That is why Allāh has permitted taking up arms against rebels. Thus, Allāh says:

And if two parties of the believers fall into a quarrel (among themselves), restore ye peace between them two; but if one of the two transgresseth against the other, (then) fight ye (all against) that which transgresseth until it complieth with the command of Allāh; and if it complieth then restore ye peace between the two with justice, and act ye justly; Verily, Allāh loveth the just ones. (Qur'an, 49:9)

It was the first plea to which Amīr al-mu'minīn pointed out by saying, "By the Grace of Allāh you are in the right," but even after exhaustion of this plea he prevented his army from taking the initiative in fighting, because he wished that the initiative should not be from his side and that he should take up the sword only in defence. Consequently, when all his effort for peace and tranquility proved futile and the enemy took the step towards war, this was the second argument in their favour, after which Amīr al-mu'minīn could not be blamed for getting ready to fight, nor accused of aggressive action. It was rather an obligation to stop oppression and tyranny that he had to discharge and which Allāh has permitted in plain words. Thus, Allāh's command is that:

And fight in the cause of Allāh (against) those who fight you but be not aggressive; for verily Allāh loveth not the aggressors. (Qur'an, 2:190)

Besides, fighting against Amīr al-mu'minīn means fighting against the Prophet, as the Prophet's saying: "O' 'Alī, your peace is my peace and your war is my war" (Ibn al-Maghāzili, *al-Manāqib*, p.5; Ibn Abi'l-Ḥadid, vol.18, p.24). In this way whatever punishment should be for fighting against the Prophet should be for fighting against Amīr al-mu'minīn. For him who wages war against the Prophet, Allāh has laid down the following punishment.

To recompense of those who war against Allāh and His Apostle, and strive in the land, spreading mischief (therein), is only that they be slain or crucified or their hands and their feet should be cut off, from

the opposite sides, or be banished from the land; This for them shall be the disgrace in this world, and for them, in the hereafter, shall be a great torment. (Qur'an, 5:33)

Apart from this, the instructions that Amīr al-mu'minīn issued in connection with the war, namely that no runner away or wounded should be molested, are so high from the moral point of view that they can be regarded as a sublime specimen of moral values and the high standard of Islamic fighting. Then, these instructions were not confined to mere words but Amīr al-mu'minīn followed them to the letter, and ordered others also to follow them strictly. He did not, on any occasion, tolerate the chasing of a runner away, attack the helpless or molest women, in fact, on the battle-field of Jamal, where the command of the opposite force was with a woman, he did not change his principle. After the defeat and vanquishment of the foe he gave proof of his high character and sent 'Ā'ishah to Medina under guard. Had there been someone other than Amīr al-mu'minīn he would have proposed the same punishment as that which ought to be awarded for such a step! Thus, Ibn Abi'l-Ḥadīd has written :

What she did with Amīr al-mu'minīn, if she had done the same with (Caliph) 'Umar and had spread rebellion against him among the people, he would, after securing victory over her, have killed her and cut her into pieces, but Amīr al-mu'minīn was very fore-bearing and large-hearted. (*Sharḥ Nahj al-balāghah*, vol.17, p.254)

* * * * *

INVOCATION 15

**Made by Amir al-mu'minin when
he used to face the enemy.**

O' my Allāh! hearts are getting drawn to You, necks are stretching (towards You), eyes are fixed (on You), steps are in motion and bodies have turned lean. O' my Allāh! hidden animosity has become manifest and the pots of malice are boiling.

O' my Allāh! we complain to You of the absence of our Prophet, the numerousness of our enemy and the diffusion of our passions.

Our Lord! Decide between us and between our people with truth, and You are the Best of Deciders. (Qur'ān, 7:89)

* * * * *

INSTRUCTION 16

**He used to give to his followers
at the time of battle.**

The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy. Do justice with the swords (allow your swords to do their duties). Keep ready a place for the falling of bodies (of your foe); prepare yourselves for hurling strong spears and striking swords with full force, and keep your voices down as that keeps off cowardice.

By Him Who broke open the seed (for growing) and created living beings, they had not accepted Islam but they had secured safety (by verbally professing it) and had hidden their misbelief. Consequently, when they found helpers for their misbelief they disclosed it.

١٥ - وَمِنْ عَمَلِهِ عَلَيْهِ السَّلَامُ

كان عليه السلام يقول إذا لقي العدو محارباً :

اللَّهُمَّ إِلَيْكَ أَفْضَتِ^(٣٤٠٣) الْقُلُوبُ ، وَمُدَّتِ الْأَعْنَاقُ ، وَشَخَصَتِ
الْأَبْصَارُ ، وَنُقِلَتِ الْأَقْدَامُ ، وَأُنْضِيَتِ^(٣٤٠٤) الْأَبْدَانُ . اللَّهُمَّ قَدْ صَرَّحَ
مَكْنُونُ الشَّانِ^(٣٤٠٥) ، وَجَاشَتْ^(٣٤٠٦) مَرَاجِلُ^(٣٤٠٧) الْأَصْغَانِ^(٣٤٠٨) . اللَّهُمَّ
إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا ، وَكَثْرَةَ عَدُوِّنَا ، وَتَشْتَتِ أَهْوَاؤُنَا « رَبَّنَا
أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ ، وَأَنْتَ خَيْرُ الْفَاتِحِينَ » .

١٦ - وَكَانَ يَقُولُ عَلَيْهِ السَّلَامُ

لأصحابه عند الحرب :

لَا تَشْتَدَنَّ عَلَيْكُمْ فَرَّةٌ بَعْدَهَا كَرَّةٌ^(٣٤٠٩) ، وَلَا جَوْلَةٌ بَعْدَهَا حَمَلَةٌ ،
وَأَعْطُوا السُّيُوفَ حُقُوقَهَا ، وَوَطَّئُوا لِلْجُنُوبِ مَصَارِعَهَا^(٣٤١٠) ، وَأَذْمُرُوا^(٣٤١١)
أَنْفُسَكُمْ عَلَى الطَّغْنِ الدَّعْسِيِّ^(٣٤١٢) ، وَالضَّرْبِ الطَّلْحَفِيِّ^(٣٤١٣) ، وَأَمِيتُوا
الْأَصْوَاتَ^(٣٤١٤) ، فَإِنَّهُ أَطْرُدُ لِلْفَشْلِ . فَوَالَّذِي فَلَقَ الْحَبَّةَ ، وَبَرَأَ
النَّسَمَةَ ، مَا أَسْلَمُوا وَلَكِنْ أَسْتَسْلَمُوا ، وَأَسْرُوا الْكُفْرَ ، فَلَمَّا وَجَدُوا
أَعْوَانًا عَلَيْهِ أَظْهَرُوهُ .

LETTER 17

In reply to a letter from Mu'āwiyah.¹

As for your demand to me to (hand over) Syria, I cannot give you today what I denied you yesterday. As regards your saying that the war has eaten up Arabia save its last breath, you should know that he whom right has eaten up goes to Paradise and he whom wrong has eaten up goes to Hell. As for our equality in (the art of) war and in (numbers of) men, certainly you cannot be more penetrating in doubtfulness (of belief) than I am in certainty (of belief), and the people of Syria are not more greedy for this world than the people of Iraq are for the next world.

As for your saying that both of us are sons of 'Abd Manāf, it is no doubt so, but Umayyah cannot be like Hāshim, nor Ḥarb like 'Abd al-Muṭṭalib, nor can Abū Sufyān be like Abū Ṭālib. The *muhājir* (immigrant) cannot be a match for him who was set free (on the day of fall of Mecca), nor can one of pure descent be a match for him who has been adopted, nor the pursuer of truth be a match of the adherent to wrong, nor a believer be a match for a hypocrite. How bad are the successors who go on following their predecessors who have fallen in the fire of Hell!

Besides that, we also have the distinction of prophethood among us, by virtue of which we subdued the strong and raised up the down-trodden. When Allāh made Arabia enter (the fold of) His religion, and the people submitted to it willingly or unwillingly, you were among those who entered the religion either from greed or from fear, at a time when those who had gone first had preceded and the first *muhājirūn* had acquired their (peculiar) distinction.

١٧ - وَمِنْ كِتَابِ عَلِيِّهِ السَّلَامُ

إلى معاوية ، جواباً عن كتاب منه إليه

وَأَمَّا طَلَبُكَ إِلَيَّ الشَّامَ فَإِنِّي لَمْ أَكُنْ لِأَعْطِيكَ الْيَوْمَ مَا مَنَعْتُكَ أَمْسٍ .
وَأَمَّا قَوْلُكَ : إِنَّ الْحَرْبَ قَدْ أَكَلَتْ الْعَرَبَ إِلَّا حُشَاشَاتِ أَنْفُسٍ بَقِيَتْ ،
أَلَا وَمَنْ أَكَلَهُ الْحَقُّ فَإِلَى الْجَنَّةِ ، وَمَنْ أَكَلَهُ الْبَاطِلُ فَإِلَى النَّارِ . وَأَمَّا
أَسْتَوَاؤُنَا فِي الْحَرْبِ وَالرِّجَالِ فَلَسْتُ بِأَمْضَى عَلَى الشَّكِّ مِنِّي عَلَى الْيَقِينِ ،
وَلَيْسَ أَهْلُ الشَّامِ بِأَحْرَصَ عَلَى الدُّنْيَا مِنْ أَهْلِ الْعِرَاقِ عَلَى الْآخِرَةِ .
وَأَمَّا قَوْلُكَ : إِنَّا بَنُو عَبْدِ مَنَافٍ ، فَكَذَلِكَ نَحْنُ ، وَلَكِنْ لَيْسَ أُمِيَّةٌ
كَهَاشِمٍ ، وَلَا حَرْبٌ كَعَبْدِ الْمُطَّلِبِ ، وَلَا أَبُو سُفْيَانَ كَأَبِي طَالِبٍ ، وَلَا
الْمُهَاجِرُ^(٣٤١٥) كَالطَّلِيحِ^(٣٤١٦) ، وَلَا الصَّرِيحُ^(٣٤١٧) كَاللَّصِيقِ^(٣٤١٨) ، وَلَا
الْمُحِقُّ كَالْمُبْطِلِ ، وَلَا الْمُؤْمِنُ كَالْمُدْغِلِ^(٣٤١٩) . وَلَيْسَ الْخَلْفُ
خَلْفٌ يَتَّبِعُ سَلَفًا هَوَىٰ فِي نَارِ جَهَنَّمَ .

وَفِي أَيْدِينَا بَعْدُ فَضْلُ النُّبُوَّةِ الَّتِي أَذَلَّلْنَا بِهَا الْعَزِيزَ ، وَنَعَّشْنَا^(٣٤٢٠)
بِهَا الدَّلِيلَ . وَلَمَّا أَذْخَلَ اللَّهُ الْعَرَبَ فِي دِينِهِ أَفْوَاجًا ، وَأَسْلَمَتْ لَهُ
هَذِهِ الْأُمَّةُ طَوْعًا وَكَرْهًا ، كُنْتُمْ مِمَّنْ دَخَلَ فِي الدِّينِ : إِمَّا رَغْبَةً وَإِمَّا
رَهْبَةً ، عَلَى حِينٍ فَازَ أَهْلُ السَّبْقِ بِسَبْقِهِمْ ، وَذَهَبَ الْمُهَاجِرُونَ
أَوَّلُونَ بِفَضْلِهِمْ .

Now, do not allow Satan have a share with you nor let him have his sway over you; and that is an end to the matter.

1. During the battle of Şıffīn, Mu'āwiyah thought of again demanding the province of Syria from Amīr al-mu'minīn and to play such a trick as to succeed in his designs. In this connection, he consulted 'Amr ibn al-Āṣ. But the latter did not agree with this idea and said, "O' Mu'āwiyah, think a little, what effect will this writing of yours have on 'Alī? How can he fall in this trap by your persuasion." On this Mu'āwiyah said, "We are all descendants of 'Abd Manāf. What difference is there between 'Alī and me that he may score over me and I may not succeed in deceiving him?" 'Amr ibn al-Āṣ said, "If you think so, then write and see (the outcome)." Mu'āwiyah therefore wrote a letter to Amīr al-mu'minīn wherein he made a demand for Syria and also wrote: "We are descendants of 'Abd Manāf. There is no distinction of one over the other among us." Then, Amīr al-mu'minīn wrote this letter in reply and mentioning his own predecessors along with those of Mu'āwiyah disproved his contention of equality. Although the origin of both was the same and the paternal chain of both joined at 'Abd Manāf, the progeny of 'Abd Shams was the source of all evil in morality and character and was involved in heresy and vice whereas the house of Hāshim was the worshipper of one God and kept aloof from idolatory. If the branches growing out of the same root bear both flowers as well as thorns, then both cannot be deemed equal. Consequently, it does not need any detailed explanation to show that Umayyah and Hāshim, Harb and 'Abd al-Muṭṭalib and Abū Sufyān and Abū Tālib were not match of each other from any angle. This is not denied by any historian nor by any biographer. In fact, after this reply even Mu'āwiyah did not dare refute it, because the fact could be concealed that after 'Abd Manāf it was Hāshim alone who possessed conspicuous prestige among the Quraysh, and the most important positions with relation to the Ka'bah namely *siqāyah* (i.e., the superintendence of the water-supply, especially with a view to the needs of pilgrims) and *rifādah* (provisioning of pilgrims) was assigned to him. As such, at the time of *hajj*, caravan after caravan used to come and stay with him and he was such a generous host to them that those who partook of his generosity and benevolence would praise him for long thereafter.

The worthy son of this very large-hearted and courageous father was 'Abd al-Muṭṭalib whose name was Shaybah and surname was Sayyidu'l-Baṭḥā' (the Chief of the Valley of Mecca). He was the successor to the distinction of Abraham's line and owner of the greatness and chiefdom

فَلَا تَجْعَلَنَّ لِلشَّيْطَانِ فِيكَ نَصِيبًا ، وَلَا عَلَى نَفْسِكَ سَبِيلًا ، وَالسَّلَامُ .

* * * * *

of Quraysh. The high courage and far-sightedness showed by him before Abraham is a shining star of the family of 'Abd Manāf. 'Abd Manāf was a pearl and 'Abd al-Muṭṭalib was the lustre of the pearl.

'Abd al-Muṭṭalib's son was Abū Ṭālib whose lap served as the cradle for 'Abdullāh's orphan child and the training place of the Prophet. He brought up the Prophet in his care, and shielded him against his enemies. To compare Abū Sufyān, Ḥarb and Umayyah with them or to regard them as their matches is the same as to close one's eyes to the lustre of light and to regard it as darkness.

After recounting this geneological difference the next point of distinction that Amīr al-mu'minīn has described is that he himself is a *muhājir* (immigrant from Mecca) while Mu'āwiyah is a *ṭaliq* (i.e., one of those whom the Prophet had spared on the day of fall of Mecca). Therefore, when the Prophet entered Mecca victorious he enquired from the Quraysh how they thought he would deal with them, and all said that being a generous son of a generous father they expected only good from him, whereupon the Prophet said, "Go away, you have all been spared." That is, "you did deserve to be detained as slaves but as a mark of obligation you have been left free." These spared ones included Mu'āwiyah and Abū Sufyān also. Thus, Ibn Abi'l-Ḥadīd and ash-Shaykh Muḥammad 'Abduh have recorded the following note in their annotations to this letter "Abū Sufyān and Mu'āwiyah both were among the spared ones." (Ibn Abi'l-Ḥadīd, vol.17, p.119; 'Abduh, vol.3, p.17)

The third point of distinction is that Amīr al-mu'minīn's lineage is pure and clear and there is no doubtful point anywhere. As against this, for Mu'āwiyah he has used to the word "*lasīq*". Men of letters have given *lasīq* to mean "One who is attributed to other than his father." In this connection, the first doubt that is entertained about Umayyah is whether he was the son of 'Abd Shams or only his slave who began to be known as his son because of having been brought up by him. Thus, al-'Allāmah al-Majlisī has related from Kāmil al-Bahā'ī that:

Umayyah was a Byzantine slave of 'Abd Shams. When he found him intelligent and sagacious he freed him and adopted him as his son, as a result of which he began to be called Umayyah son of 'Abd Shams, as Zayd (ibn al-Ḥārithah) was called Zayd ibn Muḥammad

before the verse was revealed (to prohibit it). (*Bihār al-anwār*, 1st ed., vol.8, p.383)

The second doubt in the Umayyad lineage is whether Ḥarb who is known as the son of Umayyah was really his son or a slave brought up by him. In this connection, Ibn Abi'l-Ḥadid has quoted from Abu'l-Faraj al-Isbahānī's book that:

Mu'āwiyah enquired from the lineage expert Daghfal (Ibn Ḥanzalah) whether he had seen 'Abd al-Muṭṭalib and he replied in the affirmative. He further enquired how he found him and Daghfal replied, "He was prestigious, handsome and a man of open forehead, while his face bore the brightness of Prophethood." Then, Mu'āwiyah enquired whether he had seen Umayyah ibn 'Abd Shams also, and he replied that he had seen him too. He enquired how he found him and he replied, "Weak bodied, bent stature and blind in the eyes. In front of him was his slave Dhakwān who led here and there." Mu'āwiyah said it was his son Abū 'Amr (Ḥarb) whereupon he said, "You say so but the Quraysh only know that he was his slave." (*al-Aghānī*, vol.1, p.12; *Sharḥ Nahj al-balāghah*, vol.17, pp.231–232)

In this connection, the third doubt is about Mu'āwiyah himself. Thus Ibn Abi'l-Ḥadid has written that:

Mu'āwiyah's mother Hind led a life of vileness and immorality. az-Zamakhshari (Abu'l-Qāsim Maḥmūd ibn 'Umar [467/1075 – 538/1144]) has written in his book *Rabī'u 'l-abrār* that Mu'āwiyah's parentage was traced back to four persons who were: Musāfir ibn Abī 'Amr, 'Umārah ibn al-Ḥalid ibn al-Mughirah, al-'Abbās ibn 'Abd al-Muṭṭalib and aṣ-Ṣabbāḥ (a singer for 'Umārah). (*Sharḥ Nahj al-balāghah*, vol.1, p.336)

The fourth point of distinction that Amīr al-mu'minīn has stated is that he himself was the devotee of right while Mu'āwiyah was the devotee of wrong and this fact needs no proof, for the whole life of Mu'āwiyah was spent in suppressing right and hankering after wrong. No where is his step seen advancing towards right.

The fifth distinction that Amīr al-mu'minīn has mentioned is that he himself was a believer whereas Mu'āwiyah was a mischief-monger and a hyp- =

LETTER 18

To 'Abdullāh ibn al-'Abbās, his Governor of Baṣrah

You should know that Baṣrah is the place where Satan descends and mischiefs happen. Keep the people of this place pleased with good treatment and remove the knots of fear from their hearts.

I have come to know of your strictness with Banū Tamīm¹ and your harshness over them. Banū Tamīm are those that if one star sets another one rises for them. They were never exceeded in (the art of) war in pre-Islamic times or after Islam. They have a special kinship with us and a particular relationship. We shall be rewarded if we pay heed to the kinship and be deemed sinful if we disregard it. O' Abu'l-'Abbās, may Allāh have mercy on you, keep yourself restrained in whatever you say or do, good or bad about your people, as we are both partners in this (responsibility). Prove yourself according to my good impressions about you, and do not prove my opinion (about you) wrong; and that is an end to the matter.

= ocrite. Just as there can be no doubt about Amīr al-mu'minīn's belief, there can be no doubt about Mu'āwiyah's mischief-mongering and hypocrisy. Thus, Amīr al-mu'minīn has exposed his hypocrisy in the earlier writing in these words.

These people had not accepted Islam but they had secured safety by verbally professing it and had hidden their misbelief. Consequently, when they found helpers for their mischief they disclosed it.

1. When Ṭalḥah and az-Zubayr reached Baṣrah it was Banū Tamīm who took active part in the movement to avenge 'Uthmān's blood and were foremost in fanning this mischief. Therefore, when 'Abdullāh ibn al-'Abbās took over as the Governor of Baṣrah, in view of their breach of faith and animosity, he thought they deserved harsh treatment and was to some extent severe with them. But in this tribe there were also a few =

١٨ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى عبد الله بن عباس وهو عامله على البصرة

وَأَعْلَمَ أَنَّ الْبُصْرَةَ مَهْبِطُ إِبْلِيسَ ، وَمَغْرَسُ الْفِتَنِ ، فَحَادِثُ أَهْلِهَا
بِالْإِحْسَانِ إِلَيْهِمْ ، وَآخِضٌ عُقْدَةُ الْخَوْفِ عَنْ قُلُوبِهِمْ .

وَقَدْ بَلَغَنِي تَنَمُّرُكَ^(٣٤٢١) لِبَنِي تَمِيمٍ ، وَغِلْظَتُكَ عَلَيْهِمْ ، وَإِنَّ بَنِي
تَمِيمٍ لَمْ يَغِبْ لَهُمْ نَجْمٌ^(٣٤٢٢) إِلَّا طَلَعَ لَهُمْ آخِرٌ^(٣٤٢٣) ، وَإِنَّهُمْ لَمْ
يُسَبِّقُوا بَوْغَمٍ^(٣٤٢٤) فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ ، وَإِنَّ لَهُمْ بِنَا رَحِمًا مَاسَّةً ،
وَقَرَابَةً خَاصَّةً ، نَحْنُ مَأْجُورُونَ عَلَى صَلَاتِهَا ، وَمَأْزُورُونَ عَلَى قَطِيعَتِهَا .
فَارْبَعٌ^(٣٤٢٥) أَبَا الْعَبَّاسِ ، رَحِمَكَ اللَّهُ ، فِيمَا جَرَى عَلَى لِسَانِكَ وَيَدِكَ
مِنْ خَيْرٍ وَشَرٍّ ! فَإِنَّا شَرِيكَانِ فِي ذَلِكَ ، وَكُنْ عِنْدَ صَالِحِ ظَنِّي بِكَ ،
وَلَا يَفِيلَنَّ^(٣٤٢٦) رَأْيِي فِيكَ ، وَالسَّلَامُ .

LETTER 19

To one of his officers

Now, the cultivators¹ (*dahāqīn*, plural of *dihqān*) of your city have complained of your strictness, hard heartedness, humiliating treatment and harshness. I thought over it and found that since they are unbelievers they cannot be brought near nor kept away or treated severely because of the pledge with them. Behave with them in between strictness and softness and adopt for them a mingling or remoteness and aloofness with nearness and closeness if Allāh so wills.

* * * * *

= sincere followers of Amīr al-mu'minīn. When they saw this behaviour of Ibn 'Abbās with their tribe they sent a letter to Amīr al-mu'minīn through Jāriyah ibn Qadāmah wherein they complained of Ibn 'Abbās's harsh treatment. Thereupon, Amīr al-mu'minīn wrote this letter to Ibn 'Abbās in which he instructed him to change his ways and to behave well with them, and has drawn his attention to the kinship existing between Banū Hāshim and Banū Tamīm. That kinship was this that Banū Hāshim and Banū Tamīm join the lineal line at Ilyās ibn Muḍar because Hāshim is the descendant of Mudrikah, ibn Ilyās, while Tamīm is the descendant of Tābikhah ibn Ilyās.

1. These people were Magians (*majūs*). That is why the treatment of Amīr al-mu'minīn's officer with them was not the same as with Muslims. Disgusted with this they wrote a letter of complaint to Amīr al-mu'minīn and spoke of the Officer's harshness. In reply, Amīr al-mu'minīn wrote to his officer that he should meet out treatment to them in which there should be neither harshness nor such leniency which they may exploit to create mischief because if they are let loose they get involved in machinations against the government and disturb the country's administration by creating one mischief or the other, while a wholly repressive policy cannot be justified because they are counted among the subjects and their rights as such cannot be ignored.

١٩ - وَمِنْ كِتَابِ الْعَمَلِ السَّامِ

إلى بعض عماله

أَمَّا بَعْدُ ، فَإِنَّ دَهَاقِينَ^(٣٤٢٧) أَهْلَ بَلَدِكَ شَكُّوا مِنْكَ غِلْظَةً وَقَسْوَةً ،
وَأَحْتِقَارًا وَجَفْوَةً ، وَنَظَرْتُ فَلَمْ أَرَهُمْ أَهْلًا لِأَنْ يُدْنَوْا^(٣٤٢٨) لِشَرِكِهِمْ ،
وَلَا أَنْ يُقْصَوْا^(٣٤٢٩) وَيُجَفَّوْا^(٣٤٣٠) لِعَهْدِهِمْ ، فَالْبَسَ لَهُمْ جِلْبَابًا مِنْ
اللِّينِ تَشُوبُهُ^(٣٤٣١) بِطَرَفٍ مِنَ الشَّدَّةِ ، وَدَاوِلَ^(٣٤٣٢) لَهُمْ بَيْنَ الْقَسْوَةِ
وَالرَّأْفَةِ ، وَآمَزَجَ لَهُمْ بَيْنَ التَّقْرِيبِ وَالْإِدْنَاءِ ، وَالْإِبْعَادِ وَالْإِقْصَاءِ .
إِنْ شَاءَ اللَّهُ .

LETTER 20

To Ziyād ibn Abīh (son of his [unknown] father),
when 'Abdullāh ibn al-'Abbās was the Governor of
Baṣrah, the suburbs of Ahwāz, Fārs and Kirmān
while Ziyād was his deputy in Baṣrah.

I truthfully swear by Allāh that if I come to know that you have misappropriated the funds of the Muslims, small or big, I shall inflict upon you such punishment which will leave you empty handed, heavy backed and humiliated; and that is an end to the matter.

* * * * *

LETTER 21

Also to Ziyād

Give up lavishness and be moderate. Every day remember the coming day. Hold back from the funds what you need and send forward the balance for the day of your need.

Do you expect that Allāh may give you the reward of the humble while you yourself remain vain in His view? And do you covet that He may give you the reward of those practising charity while you enjoy comforts and deny them to the weak and the widows? Certainly, a man is awarded according as he acts and meets what he has sent forward; and that is an end to the matter.

* * * * *

٢٠ - ومن كتاب له عليه السلام

إلى زياد بن أبيه وهو خليفة عامله عبد الله بن عباس على البصرة ،
وعبد الله عامل أمير المؤمنين يومئذ عليها وعلى كور الأهواز (٣٤٣٣)
وفارس وكرمان وغيرها :

وَإِنِّي أَقْسِمُ بِاللَّهِ قَسَمًا صَادِقًا ، لَئِنْ بَلَغَنِي أَنَّكَ خُنْتَ مِنْ فِيءِ (٣٤٣٤)
الْمُسْلِمِينَ شَيْئًا صَغِيرًا أَوْ كَبِيرًا ، لَأَشُدَّنَّ عَلَيْكَ شِدَّةً تَدْعُكَ قَلِيلَ
الْوَفْرِ (٣٤٣٥) ، ثَقِيلَ الظَّهْرِ (٣٤٣٦) ، ضَشِيلَ الْأَمْرِ (٣٤٣٧) ، وَالسَّلَامُ .

٢١ - ومن كتاب له عليه السلام

إلى زياد أيضاً

فَدَعَ الْإِسْرَافَ مُقْتَصِدًا ، وَأَذْكَرَ فِي الْيَوْمِ غَدًا ، وَأَمْسِكَ مِنْ
الْمَالِ بِقَدْرِ ضَرُورَتِكَ ، وَقَدَّمَ الْفَضْلَ (٣٤٣٨) لِيَوْمِ حَاجَتِكَ .

أَتَرْجُو أَنَّ يُعْطِيكَ اللَّهُ أَجْرَ الْمُتَوَاضِعِينَ وَأَنْتَ عِنْدَهُ مِنَ الْمُتَكَبِّرِينَ !
وَتَطْمَعُ - وَأَنْتَ مُتَمَرِّغٌ فِي النَّعِيمِ (٣٤٣٩) ، تَمْنَعُهُ الضَّعِيفَ وَالْأَرْمَلَةَ -
أَنْ يُوجِبَ لَكَ ثَوَابَ الْمُتَصَدِّقِينَ ؟ وَإِنَّمَا الْمَرْءُ مَجْزِيٌّ بِمَا أَسْلَفَ (٣٤٤٠)
وَقَادِمٌ عَلَى مَا قَدَّمَ ، وَالسَّلَامُ .

LETTER 22

To 'Abdullāh ibn al-'Abbās. 'Abdullāh ibn al-'Abbās used to say, "Apart from the Prophet's sayings I did not derive greater benefit from any saying than this one."

Let it be known to you that sometimes a man gets pleased at securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what you miss in respect thereof. Do not be much pleased on what you secure from this world, nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death.

* * * * *

WILL 23

Made shortly before his martyrdom when he had been fatally wounded by a blow from the sword of ('Abd ar-Rahmān) Ibn Muljain (the curse of Allāh be upon him).

I enjoin upon you as my dying wish not to regard anything by way of partner with Allāh, not to disregard the *sunnah* of Muḥammad (may Allāh bless him and his descendants), establish these two pillars and light these two lamps. You will then be free from evil. Yesterday I was your companion and today I am (just) a lesson for you, while tomorrow I shall be leaving you. If I survive I shall be the master of my blood (to avenge or not to avenge it), and if I die then death is a promised event. If I forgive, it is for me a means of nearness (to Allāh) and for you a good act. Therefore, do forgive. *What! Love you not that Allāh should forgive you?* (Qur'ān, 24:22)

* * * * *

٢٢ - وَمِنْ كِتَابِ عَلِيِّهِ السَّلَامُ

إلى عبد الله بن العباس رحمه الله تعالى ، وكان عبد الله يقول : « ما انتشعت بكلام بعد كلام رسول الله صلى الله عليه وآله ، كانتفاعي بهذا الكلام ! »
 أَمَّا بَعْدُ ، فَإِنَّ أَلَمْرَةَ قَدْ يَسَّرُهُ دَرْكُ مَا لَمْ يَكُنْ لِيَفُوتَهُ^(٣٤٤١) ، وَيَسُوُّهُ^١ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ^(٣٤٤٢) ، فَلْيَكُنْ سُرُورُكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ ، وَلْيَكُنْ أَسْفُكَ عَلَى مَا فَاتَكَ مِنْهَا ، وَمَا نِلْتَ مِنْ دُنْيَاكَ فَلَا تُكْثِرْ بِهِ فَرَحًا ، وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ جَزَعًا ، وَلْيَكُنْ هَمُّكَ فِيمَا بَعْدَ أَلْمَوْتِ .

٢٣ - وَمِنْ كِتَابِ عَلِيِّهِ السَّلَامُ

قاله قبل شهادته على سبيل الوصية لما ضربه ابن ملجم لعنه الله :

وَصِيَّتِي لَكُمْ : أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا ؛ وَمُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَلَا تُضَيِّعُوا سُنَّتَهُ . أَقِيمُوا هَذَيْنِ الْعُمُودَيْنِ ، وَأَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ ، وَخَلَاكُمْ ذَمٌّ^(٣٣٤٣) !

أَنَا بِالْأَمْسِ صَاحِبُكُمْ ، وَالْيَوْمَ عِبْرَةٌ لَكُمْ ، وَغَدًا مُفَارِقُكُمْ . إِنْ أَبَقَ فَنَا وَلِيٌّ دَمِي ، وَإِنْ أَفْنَى فَاَلْفَنَاءُ مِيعَادِي ، وَإِنْ أَعْفُ فَاَلْعَفْوُ لِي قُرْبَةٌ ، وَهُوَ لَكُمْ حَسَنَةٌ ، فَاعْفُوا : « أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ » .

By Allāh, this sudden death is not an event that I dislike, nor is it an accident that I hate. I am just like a night traveller who reaches the spring (in the morning) or like a seeker who secures (his aim): *And whatever is with Allāh is the best for the righteous ones.* (Qur'ān, 3:198)

as-Sayyid ar-Raḍi says: A part of this utterance has already appeared in the sermons but it was found necessary to record it again because of some additional matter.

* * * * *

WILL 24

Amir al-mu'minin's will as to how his property should be dealt with. He wrote it on return from Şiffin.

This is what 'Ali ibn Abi Ṭālib, the slave of Allāh has laid down about his property, in pursuance of seeking Allāh's pleasure so that He may by virtue of it give him entry into Paradise and accord him peace.

A part of the same

It will be administered by Ḥasan ibn 'Ali. He will take from it a suitable portion for his livelihood and spend it on charity. If something happens to Ḥasan, and Ḥusayn survives he will administer it after Ḥasan, and deal with it accordingly. In the charitable estate of the two sons of Fāṭimah they have the same rights as the all (other) sons of 'Ali. I have laid down the (functions of) administration of the two sons of Fāṭimah in order to seek the pleasure of Allāh and nearness to the Messenger of Allāh (may Allāh bless him and his descendants) with due regard for his honour and consideration of his kinship.

* * * * *

وَاللَّهُ مَا فَجَأَنِي مِنَ الْمَوْتِ وَارِدُ كَرِهَتُهُ ، وَلَا طَالِعُ أَنْكَرَتُهُ ؛ وَمَا كُنْتُ إِلَّا كَقَارِبٍ^(٣٤٤٤) وَرَدَ ، وَطَالِبٍ وَجَدَ ؛ « وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ » .

قال السيد الشريف رضي الله عنه : أقولُ : « وقد مضى بعض هذا الكلام فيما تقدم من الخطب ، إلا أن فيه ها هنا زيادة أوجبت تكريره » .

٢٤ — وَمَنْ وَكَّلَهُ لَهُ عَلَيْهِ السَّلَامُ

بما يعمل في أمواله ، كتبها بعد منصرفه من صفين :

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فِي مَالِهِ ، ابْتِغَاءَ وَجْهِ اللَّهِ ، لِيُؤَلِّجَهُ^(٣٤٤٥) بِهِ الْجَنَّةَ ، وَيُعْطِيَهُ بِهِ الْأَمَنَةَ^(٣٤٤٦) .

منها : فَإِنَّهُ يَقُومُ بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ يَأْكُلُ مِنْهُ بِالْمَعْرُوفِ ، وَيُنْفِقُ مِنْهُ بِالْمَعْرُوفِ ، فَإِنْ حَدَثَ بِحَسَنِ حَدَثٌ^(٣٤٤٧) وَحُسَيْنٌ حَيٌّ ، قَامَ بِالْأَمْرِ بَعْدَهُ ، وَأَصْدَرَهُ^(٣٤٤٨) مَصْدَرَهُ .

وَإِنَّ لِأَبْنَيْ فَاطِمَةَ مِنْ صَدَقَةِ عَلِيٍّ مِثْلَ الَّذِي لِبَنِي عَلِيٍّ ، وَإِنِّي إِنَّمَا جَعَلْتُ الْقِيَامَ بِذَلِكَ إِلَى أَبْنَيْ فَاطِمَةَ ابْتِغَاءَ وَجْهِ اللَّهِ ، وَقُرْبَةً إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَتَكْرِيماً لِحُرْمَتِهِ ، وَتَشْرِيفاً لِرُصْلَتِهِ^(٣٤٤٩) .

It is obligatory on him who administers it that he retains the estate as it is, and spends the usufruct as he has been ordered and instructed. He should not sell the seedlings in the plantations of these villages till the land changes its face by turning them into plants. As for those of my slave girls who were under me, if any one of them has a child or is pregnant, she will be retained for the sake of the child and will form part of his share. If the child dies and she survives, then she is free, bondage is removed from her and liberty is given to her.¹

as-Sayyid ar-Raḍī says: In this will in Amīr al-mu'minīn's phrase "*allā yabī'a min nakhlihā wadiyyatan*", the word "*wadiyyah*" means seedling of date-palm and its plural is "*wadiyy*". And his words "*ḥattā tushkila arḍuhā ghirāsan*", is one of the most eloquent form of expression and it means that when a number of date plants grow on the land then he who had seen it before the growth would regard it as a different land.



1. The life of Amīr al-mu'minīn was that of a labourer or a cultivator. He worked in fields of other persons, cultivated barren and untilled lands, providing means of irrigating them, made them cultivable and planted orchards therein. Since these lands were cultivated by him they were his property but he never paid heed to property, and, declaring them a trust, gave up his proprietorship; but in consideration of the Prophet's kinship he assigned the management rights of this trust to Imām Ḥasan and Imām Ḥusayn one after the other. Yet he did not tolerate any additional rights for them but like other children gave them merely the right to take from it only for their livelihood, while the balance he ordered to be spent for the common good of the Muslims and for charitable purposes. Thus, Ibn Abī'l-Ḥadīd writes:

Everyone knows that in Medina, Yanbu' and Suwayqah, Amīr al-mu'minīn had dug several springs from under the land and brought under cultivation many barren and uncultivable lands. Thereafter, he gave up rights over them and declared them as trusts for the Muslims. When he left the world, nothing was owned by him. (*Sharḥ Nahj al-balāghah*, vol.15, p.146)

وَيَشْتَرِطُ عَلَى الَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أَصُولِهِ^(٣٤٠٠) ،
وَيُنْفِقَ مِنْ ثَمَرِهِ حَيْثُ أَمَرَ بِهِ وَهُدًى لَهُ ، وَالْأَيُّبِيُّونَ مِنْ أَوْلَادِ نَخِيلِ
هَذِهِ الْقُرَى وَدِيَّةً^(٣٤٠١) حَتَّى تُشْكِلَ أَرْضُهَا غِرَاسًا .

وَمَنْ كَانَ مِنْ إِمَائِي - اللَّاتِي أَطُوفُ عَلَيْهِنَّ^(٣٤٠٢) - لَهَا وَلَدٌ ، أَوْ
هِيَ حَامِلٌ ، فْتُمْسِكُ عَلَى وَلَدِهَا وَهِيَ مِنْ حَظِّهِ ، فَإِنْ مَاتَ وَلَدُهَا وَهِيَ
حَيَّةٌ فَهِيَ عَتِيقَةٌ ، قَدْ أَفْرَجَ عَنْهَا الرِّقُّ ، وَحَرَّرَهَا أَلْعَتَقُ .

قال الشريف : قوله عليه السلام في هذه الوصية : « وَالْأَيُّبِيُّونَ مِنْ نَخِيلِهَا وَدِيَّةً » ،
الودِيَّةُ : الفَسِيلَةُ ، وَجَمْعُهَا وَدِيٌّ . وقوله عليه السلام : « حَتَّى تُشْكِلَ أَرْضُهَا
غِرَاسًا » هو من أَفْصَحِ الْكَلَامِ ، والمراد به أن الأرض يكثر فيها غراس النخل حتى يراها
الناظر على غير تلك الصفة التي عرفها بها فيشكل عليه أمرها ويحسبها غيرها .

INSTRUCTION 25

Amir al-mu'minin used to write to whoever he appointed for the the collection of zakāt and charities.

ash-Sharīf says: We have recorded a few portions of it here to show that he always erected the pillars of right and created examples of justice in all matters, small or big, delicate or serious.

Move on with the fear of Allāh Who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands so as to make him feel unhappy. Do not take from him more than Allāh's share in his property. When you go to a tribe, you should get down at their watering place instead of entering their houses. Then proceed towards them with peace and dignity till you stand among them. Then salute them and do not be remiss in greeting them, then say to them, "O' servants of Allāh, the vicegerent of Allāh and His caliph has sent me to you to collect from you Allāh's share in your properties. Is there anything of His share in your properties? If so, give it to His vicegerent."

If someone among them says "No", then do not repeat the demand. If someone speaks to you in the affirmative, then go with him without frightening him, threatening him, pressuring him or oppressing him. Take what he gives you such as gold or silver (coins). If he has cattle or camels do not enter upon them save with his permission, because their major part is his. Therefore, when you get there do not enter upon them like one who has full control over them or in a violent manner. Do not scare any animal, do not tease anyone and do not let the owner feel grieved about anyone.

Divide the property into two parts and let the owner choose one. When he has chosen do not object to it. Then divide the remaining into two parts and let him choose one and when he has chosen do not raise any objection. Continue like this till only

٢٥ - وَمَنْ وَكَّلَهُ عَلَيْهِ السَّلَامُ

كان يكتبها لمن يستعمله على الصدقات

قال الشريف : وإنما ذكرنا هنا جملا ليعلم بها أنه عليه السلام كان يقيم عماد الحق ، ويشرع امثلة العدل ، في صغير الأمور وكبيرها ودقيقها وجليلها .

أَنْطَلِقَ عَلَى تَقْوَى اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَلَا تُرَوِّعَنَّ^(٣٤٥٣) مُسْلِمًا وَلَا تَجْتَازَنَّ^(٣٤٥٤) عَلَيْهِ كَارِهًا ، وَلَا تَأْخُذَنَّ مِنْهُ أَكْثَرَ مِنْ حَقِّ اللَّهِ فِي مَالِهِ ، فَإِذَا قَدِمْتَ عَلَى الْحَيِّ فَانْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَبْيَاتَهُمْ ، ثُمَّ أَمْضِ إِلَيْهِمْ بِالسَّكِينَةِ وَالْوَقَارِ ؛ حَتَّى تَقُومَ بَيْنَهُمْ فَتُسَلِّمْ عَلَيْهِمْ ، وَلَا تُخْدِجَ بِالتَّحِيَّةِ لَهُمْ^(٣٤٥٥) ، ثُمَّ تَقُولُ : عِبَادَ اللَّهِ ، أَرْسَلَنِي إِلَيْكُمْ وَلِيُّ اللَّهِ وَخَلِيفَتُهُ ، لَأَخْذُ مِنْكُمْ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ ، فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فَتُؤَدُّهُ إِلَى وَلِيِّهِ . فَإِنْ قَالَ قَائِلٌ : لَا ، فَلَا تُرَاجِعْهُ ، وَإِنْ أَنْعَمَ^(٣٤٥٦) لَكَ مُنْعِمٌ فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تُوعِدَهُ أَوْ

تَعْسِفَهُ^(٣٤٥٧) أَوْ تُرْهِقَهُ^(٣٤٥٨) فَخُذْ مَا أَعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ ، فَإِنْ كَانَ لَهُ مَاشِيَةٌ أَوْ إِبِلٌ فَلَا تَدْخُلْهَا إِلَّا بِإِذْنِهِ ، فَإِنْ أَكْثَرَهَا لَهُ ، فَإِذَا أَتَيْتَهَا فَلَا تَدْخُلْ عَلَيْهَا دُخُولَ مُتَسَلِّطٍ عَلَيْهِ وَلَا عَنِيفٍ بِهِ . وَلَا تُنْفِرَنَّ بِهِيْمَةً وَلَا تُفْرَعَنَّهَا ، وَلَا تَسُوءَنَّ صَاحِبَهَا فِيهَا ، وَأَصْدَعْ^(٣٤٥٩) أَلْمَالَ صَدْعَيْنِ ثُمَّ خَيْرَهُ^(٣٤٦٠) ، فَإِذَا اخْتَارَ فَلَا تَعْرِضَنَّ لِمَا اخْتَارَهُ . ثُمَّ أَصْدَعْ أَلْبَاقِي صَدْعَيْنِ ، ثُمَّ خَيْرَهُ ، فَإِذَا اخْتَارَ فَلَا تَعْرِضَنَّ لِمَا اخْتَارَهُ . فَلَا

that much remains which is enough to satisfy Allāh's dues. Then take Allāh's due from it. If he disputes your action allow his views, then mix the two (separated) parts and repeat what you had done before till you take Allāh's due from his property. Do not take an old, decrepit, broken-limbed, sick or unsound animal. Do not entrust the animals (for custody) except to one whom you trust to take care of Muslims' property till he hands it over to their chief who will distribute it. Do not entrust it to anyone except he who is a well wisher, God-fearing, trustworthy and watchful, and who is not harsh on Muslims' property, nor makes them run too much, nor tires them, nor labours them. Then send to us all that you have collected and we shall deal with it as Allāh has ordered.

When your trustee takes over (the animal) tell him that he should not separate the she-camel from its young and should not milk all its milk because that would affect its young, and also that he should not exert it in riding. In this matter, he should behave justly between it and all its companions. He should allow rest to camels (who are tired), and drive with ease those whose hoofs have been rubbed off. When you pass a water spring stay the camels there for drinking and do not take them away from vegetated land to barren paths. He should allow them rest now and then, and give them time near water and grass. In this way, when they reach us by leave of Allāh, they will be fat with plenty of marrow and would not be fatigued or distressed. We will then distribute them according to the (commands of) the Book of Allāh and the *sunnah* of His Prophet (peace be upon him and his progeny). Certainly, this will be a great source of reward for you and a means to secure guidance, if Allāh so wills.

* * * * *

تَزَالُ كَذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَفَاءٌ لِحَقِّ اللَّهِ فِي مَالِهِ ؛ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ . فَإِنْ اسْتَقَالَكَ فَأَقِلَّهُ ^(٣٤٦١) ، ثُمَّ أَخْلِطْهُمَا ثُمَّ أَصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ . وَلَا تَأْخُذَنَّ عَوْدًا ^(٣٤٦٢) وَلَا هَرَمَةً ^(٣٤٦٣) وَلَا مَكْسُورَةً وَلَا مَهْلُوسَةً ^(٣٤٦٤) ، وَلَا ذَاتَ عَوَارٍ ^(٣٤٦٥) ، وَلَا تَأْمَنْنَ عَلَيْهَا إِلَّا مَنْ تَثِقُ بِدِينِهِ ، رَافِقًا بِمَالِ الْمُسْلِمِينَ حَتَّى يُوصِّلَهُ إِلَى وَلِيِّهِمْ فَيَقْسِمَهُ بَيْنَهُمْ ، وَلَا تُوَكِّلْ بِهَا إِلَّا نَاصِحًا شَفِيقًا وَأَمِينًا حَفِيزًا ، غَيْرَ مُغْنٍ وَلَا مُجْهِفٍ ^(٣٤٦٦) ، وَلَا مُلْغِبٍ ^(٣٤٦٧) وَلَا مُتَعِبٍ . ثُمَّ أَخَذَرُ ^(٣٤٦٨) إِلَيْنَا مَا اجْتَمَعَ عِنْدَكَ نُصِيرُهُ حَيْثُ أَمَرَ اللَّهُ بِهِ ، فَإِذَا أَخَذَهَا أَمِينُكَ فَأَوْعِزْ إِلَيْهِ إِلَّا يَحُولَ بَيْنَ نَاقَةٍ وَبَيْنَ فَصِيلِهَا ^(٣٤٦٩) ، وَلَا يَمْصُرْ ^(٣٤٧٠) لَبَنَهَا فَيَضُرَّ ذَلِكَ بَوْلِدَهَا ؛ وَلَا يَجْهَدَنَّهَا رُكُوبًا ، وَلْيُعْدِلْ بَيْنَ صَوَاحِبَاتِهَا فِي ذَلِكَ وَبَيْنَهَا ، وَلْيُرْفَهُ عَلَى اللَّاغِبِ ^(٣٤٧١) ، وَلْيَسْتَأْنِ ^(٣٤٧٢) بِالنَّقَبِ ^(٣٤٧٣) وَالظَّالِعِ ^(٣٤٧٤) ، وَلْيُورِدْهَا مَا تَمُرُّ بِهِ مِنَ الْغَدْرِ ^(٣٤٧٥) ، وَلَا يَعْدِلْ بِهَا عَنْ نَبْتِ الْأَرْضِ إِلَى جَوَادِّ الطَّرْقِ ^(٣٤٧٦) ، وَلْيُرَوِّحْهَا فِي السَّاعَاتِ ، وَلْيُمَهِّلْهَا عِنْدَ النَّطَافِ ^(٣٤٧٧) وَالْأَعْشَابِ ، حَتَّى تَأْتِيَنَا بِإِذْنِ اللَّهِ بُدْنًا ^(٣٤٧٨) مُنْقِيَاتٍ ^(٣٤٧٩) ، غَيْرَ مُتْعَبَاتٍ وَلَا مَجْهُودَاتٍ ^(٣٤٨٠) ، لِنَقْسِمَهَا عَلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَإِنْ ذَلِكَ أَعْظَمُ لِأَجْرِكَ ، وَأَقْرَبُ لِرُشْدِكَ ، إِنْ شَاءَ اللَّهُ .

INSTRUCTION 26

**Given to one of his officers whom he sent for the
collection of zakāt and charities.**

He (Amīr al-mu'minīn) ordered him to fear Allāh in his secret matters and hidden actions, where there is no witness except He and no one watches save He. He also orders him that whatever he does in obedience to Allāh openly should not be different from what he does secretly. He whose hidden position is not different from his open position, and whose action is not different from his words, has discharged his obligation and his worship is pure.

He also ordered him that he should not harass them, should not be harsh on them and should not turn away from them because of superiority of official position over them, because they are brethren in faith and help in the recovery of levies.

Certainly, you have a fixed share and a known right in this levy, and there are other sharers who are poor, weak and starving. We shall discharge your rights. So, you should discharge their rights. If you do not do so you will have the largest number of enemies on the Day of Judgement. How wretched is the man whose enemies in the view of Allāh are the needy, the destitute, the beggars, the turned away, the indebted and (penniless) travellers. He who treats the trust lightly and indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world, and his humiliation and disgrace in the next world will be greater. Surely, the greatest treachery is the treachery against the Muslim community, and the most ugly deceit is the deceit towards the Muslim leaders; and that is an end to the matter.

٢٦ - وَمِنْ عَمَلِهِ عَلَيْهِ السَّلَامُ

إلى بعض عماله وقد بعثه على الصدقة

أَمْرُهُ بِتَقْوَى اللَّهِ فِي سَرَائِرِ أَمْرِهِ وَخَفِيَّاتِ عَمَلِهِ ، حَيْثُ لَا شَهِيدَ غَيْرُهُ ، وَلَا وَكِيلَ دُونَهُ . وَأَمْرُهُ أَلَّا يَعْمَلَ بِشَيْءٍ مِنْ طَاعَةِ اللَّهِ فِيمَا ظَهَرَ فَيُخَالِفَ إِلَى غَيْرِهِ فِيمَا أَسْرَ ، وَمَنْ لَمْ يَخْتَلِفْ سِرَّهُ وَعَلَانِيَتُهُ ، وَفِعْلُهُ وَمَقَالَتُهُ ، فَقَدْ آدَى الْأَمَانَةَ ، وَأَخْلَصَ الْعِبَادَةَ .

وَأَمْرُهُ أَلَّا يَجِبَهُمْ^(٣٤٨١) وَلَا يَعْضَهُمْ^(٣٤٨٢) ، وَلَا يَرْغَبَ عَنْهُمْ^(٣٤٨٣) تَفْضُّلاً بِالْإِمَارَةِ عَلَيْهِمْ ، فَإِنَّهُمْ الْإِخْوَانُ فِي الدِّينِ ، وَالْأَعْوَانُ عَلَى اسْتِخْرَاجِ الْحَقُوقِ .

وَإِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ نَصِيباً مَفْرُوضاً ، وَحَقّاً مَعْلُوماً . وَشُرَكَاءَ أَهْلِ مَسْكَنَةٍ ، وَضُعَفَاءَ ذَوِي فَاقَةٍ ، وَإِنَّا مُوفُونَكَ حَقَّكَ ، فَوْفَهُمْ حُقُوقَهُمْ ، وَإِلَّا تَفْعَلْ فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ خُصُوماً يَوْمَ الْقِيَامَةِ ، وَبُؤْسَى^(٣٤٨٤) لِمَنْ - خَضَمَهُ عِنْدَ اللَّهِ - الْفُقَرَاءُ وَالْمَسَاكِينُ وَالسَّائِلُونَ وَالْمَدْفُوعُونَ ، وَالْغَارِمُونَ وَابْنُ السَّبِيلِ ! وَمَنْ اسْتَهَانَ بِالْأَمَانَةِ ، وَرَتَعَ فِي الْخِيَانَةِ ، وَلَمْ يَنْزِهِ نَفْسَهُ وَدِينَهُ عَنْهَا ، فَقَدْ أَحَلَّ بِنَفْسِهِ الذَّلَّ وَالْخِزْيَ^(٣٤٨٥) فِي الدُّنْيَا ، وَهُوَ فِي الْآخِرَةِ أَذَلُّ وَأَخْزَى . وَإِنَّ أَعْظَمَ الْخِيَانَةِ خِيَانَةُ الْأُمَّةِ ، وَأَفْظَعَ الْغِشِّ غِشُّ الْأَئِمَّةِ ، وَالسَّلَامُ .

INSTRUCTION 27

**Given to Muḥammad ibn Abi Bakr (may Allāh be pleased with him),
when Amir al-mu'minin appointed him as the Governor of Egypt.**

Behave humbly with the people, keep yourself lenient, meet them large-heartedly, accord them equal treatment so that the big should not expect injustice from you in their favour and the low should not be despondent of your justice to them. Allāh, the Sublime, will certainly question you, O' community of His creatures, about your actions, small or big, open or concealed. If He punishes you it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous.

Know, O' creatures of Allāh, that the God-fearing have shared the joys of this transient world as well as the next coming world, for they shared with the people of this world in their worldly matters while their people did not share with them in the matters of the next world. They lived in this world in the best manner of living and ate the choicest food and consequently they enjoyed herein all that the people with ease of life enjoyed, and secured from it what the haughty and the vain secured. Then, they departed from it after taking provision enough to take them to the end of their journey and after doing a profitable transaction. They tasted the pleasure of renouncing the world in this world, and they firmly believed that on the coming day in their next life they would be neighbours of Allāh, where their call would not be repulsed nor would their share of pleasure be small.

Therefore, O' creatures of Allāh, be afraid of death and its measures and keep ready all that is needed for it. It will come as a big event and a great affair, either as a good in which there will never be any evil, or an evil in which there will never be any good. Who is nearer to Paradise than he who works towards it,

٢٧ - وَمِنْ عَهْدِهِ عَلَيْهِ السَّلَامُ

إلى محمد بن أبي بكر - رضي الله عنه -- حين قلده مصر :

فَأَخْفِضْ لَهُمْ جَنَاحَكَ ، وَأَلِنْ لَهُمْ جَانِبَكَ ، وَأَبْسُطْ لَهُمْ وَجْهَكَ ،
وَأَسِرْ^(٣٤٨٦) بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظَرَةِ ، حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي
حَيْفِكَ لَهُمْ^(٣٤٨٧) ، وَلَا يَيَأْسَ الضُّعَفَاءُ مِنْ عَذْلِكَ عَلَيْهِمْ ، فَإِنَّ اللَّهَ
تَعَالَى يُسَائِلُكُمْ مَعَشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ أَعْمَالِكُمْ وَالْكَبِيرَةِ ،
وَالظَّاهِرَةِ وَالْمُسْتُورَةِ ، فَإِنْ يُعَذِّبْ فَأَنْتُمْ أَظْلَمُ ، وَإِنْ يَغْفُ فَهُوَ أَكْرَمُ .
وَأَعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ ،
فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ ، وَلَمْ يُشَارِكُوا أَهْلَ الدُّنْيَا فِي
آخِرَتِهِمْ ؛ سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكِنَتْ ، وَأَكَلُوا بِأَفْضَلِ مَا
أَكَلَتْ ، فَحَظُّوا مِنَ الدُّنْيَا بِمَا حَظِيَ بِهِ الْمُتَرَفُّونَ^(٣٤٨٨) ، وَأَخَذُوا مِنْهَا
مَا أَخَذَهُ الْجَبَابِرَةُ الْمُتَكَبِّرُونَ ؛ ثُمَّ انْقَلَبُوا عَنْهَا بِالزَّادِ الْمُبْلَغِ ؛
وَالْمُنَجَّرِ الرَّابِحِ . أَصَابُوا لَذَّةَ زُهْدِ الدُّنْيَا فِي دُنْيَاهُمْ ، وَتَيَقَّنُوا أَنَّهُمْ
جِيرَانُ اللَّهِ غَدًا فِي آخِرَتِهِمْ . لَا تُرَدُّ لَهُمْ دَعْوَةٌ ، وَلَا يَنْقُصُ لَهُمْ
نَصِيبٌ مِنْ لَذَّةِ . فَاحْذَرُوا عِبَادَ اللَّهِ أَلَمُوتَ وَقُرْبَهُ ، وَأَعِدُّوا لَهُ عُدَّتَهُ ،
فَإِنَّهُ يَأْتِي بِأَمْرِ عَظِيمٍ ، وَخَطْبٍ جَلِيلٍ ، بِخَيْرٍ لَا يَكُونُ مَعَهُ شَرٌّ
أَبَدًا ، أَوْ شَرٌّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا . فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا !

and who is nearer to Hell than he who works for it? You are being chased by death. If you stop, it will catch you, and if you run away from it, it will grip you. It is more attached to you than your reflection. Death is tied to your fore-locks while the world is being wrapped up from behind you. Therefore, fear the Fire whose hollow is deep, whose flames are severe and whose punishment is novel. It is a place wherein there is no mercy. No call is heard in it. No pain is healed in it. If it is possible for you to have severe fear of Allāh and to rest hope in Him, then do both these things because every individual can have hope in His Lord to the extent of his fear of His Lord. Certainly, the most hopeful person with Allāh is he who fears Him most.

O' Muḥammad ibn Abi Bakr, know that I have given you charge of Egypt which is my biggest force. So you are duty-bound to oppose your passions and serve as a shield against your religion even though you may get only an hour in the world; and do not enrage Allāh for pleasing others because (Allāh) is such that He may take the place of others, but others cannot take the place of Allāh. Say prayers at the appointed time. Do not say it earlier for the sake of (available) leisure nor delay it on account of pre-occupation. Remember that every act of yours is dependent on your prayer.

A part of the same

The leader of guidance and the leader of destruction cannot be equal, nor the friend of the Prophet and the enemy of the Prophet. The Messenger of Allāh (p.b.u.h.a.h.p.) has told

وَمَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا ! وَأَنْتُمْ طُرَدَاءُ الْمَوْتِ ، إِنْ أَقَمْتُمْ لَهُ
 أَخَذَكُمْ ، وَإِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ ، وَهُوَ الْأَزْمُ لَكُمْ مِنْ ظِلِّكُمْ .
 الْمَوْتُ مَعْقُودٌ بِنَوَاصِبِكُمْ^(٣٤٨٩) ، وَالْدُّنْيَا تُطَوَّى مِنْ خَلْفِكُمْ . فَاحْذَرُوا
 نَارًا قَعْرُهَا بَعِيدٌ ، وَحَرُّهَا شَدِيدٌ ، وَعَذَابُهَا جَدِيدٌ . دَارٌ لَيْسَ فِيهَا
 رَحْمَةٌ ، وَلَا تَسْمَعُ فِيهَا دَعْوَةٌ ، وَلَا تُفَرِّجُ فِيهَا كُرْبَةٌ . وَإِنْ اسْتَطَعْتُمْ
 أَنْ يَشْتَدَّ خَوْفُكُمْ مِنَ اللَّهِ ، وَأَنْ يَحْسُنَ ظَنُّكُمْ بِهِ ، فَاجْمَعُوا بَيْنَهُمَا ،
 فَإِنَّ الْعَبْدَ إِنَّمَا يَكُونُ حَسَنُ ظَنِّهِ بِرَبِّهِ عَلَى قَدَرِ خَوْفِهِ مِنْ رَبِّهِ ، وَإِنْ
 أَحْسَنَ النَّاسِ ظَنًّا بِاللَّهِ أَشَدَّهُمْ خَوْفًا لِلَّهِ .

وَأَعْلَمَ - يَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ - أَنِّي قَدْ وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِي
 نَفْسِي أَهْلَ مِصْرَ ، فَأَنْتَ مَحْقُوقٌ أَنْ تُخَالِفَ عَلَى نَفْسِكَ^(٣٤٩٠) ، وَأَنْ
 تُنَافِحَ^(٣٤٩١) عَنْ دِينِكَ ، وَلَوْ لَمْ يَكُنْ لَكَ إِلَّا سَاعَةٌ مِنَ الدَّهْرِ ، وَلَا تُسَخِّطِ
 اللَّهَ بِرِضَى أَحَدٍ مِنْ خَلْقِهِ ، فَإِنَّ فِي اللَّهِ خَلْفًا مِنْ غَيْرِهِ^(٣٤٩٢) ، وَلَيْسَ مِنْ
 اللَّهِ خَلْفٌ فِي غَيْرِهِ .

صَلِّ الصَّلَاةَ لَوَقْتِهَا الْمُؤَقَّتَ لَهَا ، وَلَا تُعَجِّلْ وَقْتُهَا لِفَرَاغٍ ، وَلَا
 تُؤَخِّرْهَا عَنْ وَقْتِهَا لِإِشْتِغَالٍ . وَأَعْلَمَ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبَعٌ
 لِصَلَاتِكَ .

ومنه : فَإِنَّهُ لَا سَوَاءَ ، إِمَامُ الْهُدَى وَإِمَامُ الرَّدَى ، وَوَلِيُّ النَّبِيِّ ،
 وَعَدُوُّ النَّبِيِّ . وَلَقَدْ قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - : « إِنِّي

me that: "In respect of my people I am afraid neither of a believer nor of an unbeliever. As for the believer Allāh will afford him protection because of his belief and as for the unbeliever, Allāh will humiliate him because of his unbelief. But I am afraid about everyone of you who is a hypocrite in his heart and learned of speech. He speaks what you hold good but does what you dislike."

* * * * *

LETTER 28

In reply to Mu'āwiyah, and it is one of his most elegant writings

Now, your letter¹ has reached me wherein you recall that Allāh chose Muḥammad (p.b.u.h.a.h.p.) for His religion and helped him through those companions who helped him. Strange things about you have remained concealed (by the irony of fate) from us, since you have started telling us of Allāh's trials for us and His bounties to us through our Prophet. In this matter, you are like the person who carries dates to Hajar, or who challenges his own master to a duel in archery.

You think that so-and-so are the most distinguished persons in Islam. You have said such a thing which if it be true, you have nothing to do with it, but if it be not so, then its defect will not affect you. And what are you to do with the question of who is better and who is worse, or who is the ruler and who is the ruled. What have the freed ones and their sons to do with distinguishing between the first *muhājirūn* and determining their position or defining their ranks. What a pity! the sound of an arrow is being produced by what is not a real arrow, and he against whom the judgement is to be passed is sitting in judgement. O' man, why do you not see your own lameness and remain within bounds, and

لَا أَخَافُ عَلَى أُمَّتِي مُؤْمِنًا وَلَا مُشْرِكًا ؛ أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ ،
وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ^(٣٤٩٣) اللَّهُ بِشُرْكِهِ . وَلَكِنِّي أَخَافُ عَلَيْكُمْ كُلَّ
مُنافِقِ الْجَنَانِ^(٣٤٩٤) ، عَالِمِ اللِّسَانِ^(٣٤٩٥) ، يَقُولُ مَا تَعْرِفُونَ ، وَيَفْعَلُ
مَا تُنْكِرُونَ .

٢٨ — وَمِنْ كِتَابِ ابْنِ أَبِي شَلَالَةَ

إلى معاوية جواباً ، قال الشريف : وهو من محاسن الكتب

أَمَّا بَعْدُ ، فَقَدْ أَتَانِي كِتَابُكَ تَذَكُّرٌ فِيهِ أَصْطِفَاءُ اللَّهِ مُحَمَّدًا صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ لِدِينِهِ ، وَتَأْيِيدُهُ إِيَّاهُ بِمَنْ أَيْدُهُ مِنْ أَصْحَابِهِ ؛ فَلَقَدْ خَبَأَ
لَنَا الدَّهْرُ مِنْكَ عَجَبًا^(٣٤٩٦) ؛ إِذْ طَفِيفٌ^(٣٤٩٧) تُخْبِرُنَا بِبَلَاءِ اللَّهِ^(٣٤٩٨)
تَعَالَى عِنْدَنَا ، وَنِعْمَتِهِ عَلَيْنَا فِي نَبِيِّنَا ، فَكُنْتَ فِي ذَلِكَ كَنَاقِلِ التَّمْرِ
إِلَى هَجَرَ^(٣٤٩٩) ، أَوْ دَاعِي مُسَدِّدِهِ^(٣٥٠٠) إِلَى النُّضَالِ^(٣٥٠١) . وَزَعَمْتَ أَنَّ
أَفْضَلَ النَّاسِ فِي الْإِسْلَامِ فُلَانٌ وَفُلَانٌ ؛ فَذَكَرْتَ أَمْرًا إِنْ تَمَّ اعْتَزَلَكَ^(٣٥٠٢)
كُلُّهُ ، وَإِنْ نَقَصَ لَمْ يَلْحَقْكَ ثَلْمُهُ^(٣٥٠٣) . وَمَا أَنْتَ وَالْفَاضِلَ
وَالْمَفْضُولَ ، وَالسَّائِسَ وَالْمُسُوسَ ! وَمَا لِلطُّلُقَاءِ^(٣٥٠٤) وَأَبْنَاءِ الطُّلُقَاءِ ،
وَالْتَّمِيزَ بَيْنَ الْمُهَاجِرِينَ الْأَوَّلِينَ ، وَتَرْتِيبَ دَرَجَاتِهِمْ ، وَتَعْرِيفَ طَبَقَاتِهِمْ !
هِيَئَاتَ لَقَدْ حَنَّ^(٣٥٠٥) قِدْحُ لَيْسَ مِنْهَا ، وَطَفِقَ يَحْكُمُ فِيهَا مَنْ عَلَيْهِ
الْحُكْمُ لَهَا ! أَلَا تَرَبُّعُ أَيُّهَا الْإِنْسَانُ عَلَى ظُلْعِكَ^(٣٥٠٦) ، وَتَعْرِفُ قُصُورَ

why do not you realize the shortness of your measure and stay back where destiny has placed you. You have no concern with the defeat of the defeated or the victory of the victor.

You are wandering in bewilderment and straying from the right path. Do you not realize it? I am not giving you any news: I am just recounting Allāh's bounty, namely that a number of people from among the *muhājirūn* (immigrants from Mecca) and *anṣār* (helpers) fell as martyrs in the way of Allāh the Sublime, and that each of them is distinguished (on that account), but when one of us secured martyrdom he was named the Chief of all martyrs, and the Messenger of Allāh (p.b.u.h.a.h.p.) gave him the peculiar honour of saying seventy *takbīr* (*Allāhu akbar*) during his funeral prayer. Do you not know that a number of people lost their hands in the way of Allāh, and that everyone is distinguished (on that account), but when the same thing occurred to one of us he was given the name "the flier in Paradise"; and "the two winged". If Allāh had not forbidden self-praise, the writer would have mentioned numerous distinctions which the believer knows full well and which the ears of hearers do not wish to forget.

Better leave those whose arrows miss the mark. We are the direct recipients of our Lord's favours while others receive favours from us after that. In spite of our old established honour and our well-known superiority over your people, we did not stay away from mixing with you and married and got married (among you) like equals although you were not so. And how could you be so when (the position is that) among us is the Prophet while among you is the opposer, among us is the lion of Allāh while among you is the lion of the opposing groups, among us are the two masters of the youth of Paradise² while among you are the children of Hell, among us is the choicest of all the women of the worlds³ while among you is the bearer of firewood, and many more distinctions on our side and shortcomings on your side.

ذَرِعْكَ^(٣٥٠٧) ، وَتَتَأَخَّرُ حَيْثُ أَخْرَكَ الْقَدَرُ ! فَمَا عَلَيْكَ غَلْبَةُ الْمَغْلُوبِ ،
وَلَا ظَفَرُ الظَّافِرِ !

وَأَنَّكَ لَذَهَابٌ^(٣٥٠٨) فِي التَّيِّهِ^(٣٥٠٩) ، رَوَّاعٌ^(٣٥١٠) عَنِ الْقَصْدِ^(٣٥١١) .
أَلَا تَرَى - غَيْرَ مُخْبِرٍ لَكَ ، وَلَكِنْ بِنِعْمَةِ اللَّهِ أُحْدِثُ - أَنَّ قَوْمًا اسْتَشْهِدُوا
فِي سَبِيلِ اللَّهِ تَعَالَى مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَلِكُلِّ فَضْلٍ ، حَتَّى
إِذَا اسْتَشْهِدَ شَهِيدُنَا^(٣٥١٢) قِيلَ : سَيِّدُ الشُّهَدَاءِ ، وَخَصَّهُ رَسُولُ اللَّهِ - صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ - بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ ! أَوْ لَا تَرَى أَنَّ
قَوْمًا قُطِّعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللَّهِ - وَلِكُلِّ فَضْلٍ - حَتَّى إِذَا فُعِلَ
بِوَاحِدِنَا^(٣٥١٣) مَا فُعِلَ بِوَاحِدِهِمْ ، قِيلَ : « الطَّيَّارُ فِي الْجَنَّةِ وَذُو الْجَنَاحَيْنِ ! »
وَلَوْلَا مَا نَهَى اللَّهُ عَنْهُ مِنْ تَرْكِيبَةِ الْمَرْءِ نَفْسَهُ ، لَذَكَرَ ذَاكِرٌ فَضَائِلَ
جَمَّةٍ^(٣٥١٤) ، تَعْرِفُهَا قُلُوبُ الْمُؤْمِنِينَ ، وَلَا تَمُجُّهَا^(٣٥١٥) آذَانُ السَّامِعِينَ .
فَدَغَ عَنْكَ مَنْ مَالَتْ بِهِ الرِّمِيَّةُ^(٣٥١٦) فَإِنَّا صَنَائِعُ رَبِّنَا^(٣٥١٧) ، وَالنَّاسُ بَعْدُ
صَنَائِعُ لَنَا . لَمْ يَمْنَعْنَا قَدِيمُ عِزِّنَا وَلَا عَادِي طَوْلِنَا^(٣٥١٨) عَلَى قَوْمِكَ
أَنْ خَلَطْنَاكُمْ بِأَنْفُسِنَا ، فَنَكَحْنَا وَأُنْكَحْنَا ، فِعْلَ الْأَكْفَاءِ^(٣٥١٩) ، وَلَسْتُمْ
هُنَاكَ ! وَأَنَّى يَكُونُ ذَلِكَ وَمِنَّا النَّبِيُّ وَمِنْكُمْ الْمَكْدُبُ^(٣٥٢٠) ، وَمِنَّا أَسَدُ
اللَّهِ^(٣٥٢١) وَمِنْكُمْ أَسَدُ الْأَخْلَافِ^(٣٥٢٢) ، وَمِنَّا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ^(٣٥٢٣)
وَمِنْكُمْ صَبِيَّةُ النَّارِ^(٣٥٢٤) ، وَمِنَّا خَيْرُ نِسَاءِ الْعَالَمِينَ^(٣٥٢٥) ، وَمِنْكُمْ
حَمَّالَةُ الْحَطَبِ^(٣٥٢٦) ، فِي كَثِيرٍ مِمَّا لَنَا وَعَلَيْكُمْ !

Our Islam is well-known and our (greatness in the) pre-Islamic period too cannot be denied. Whatever remains has been mentioned in the words of Allāh the Glorified, the Sublime:

. . . And blood relations have the better claim in respect of one to the other, according to the Book of Allāh . . .
(Qur'ān, 33:6)

He (Allāh) the Sublime, also says:

Verily, of men the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muḥammad) and those who believe; and verily, Allāh, is the Guardian of the faithful. (Qur'ān, 3:68)

Thus, we are superior firstly because of kinship and secondly because of obedience. When at Saqīfah (of Banū Sā'idah) the *muhājirūn* contended kinship with the Messenger of Allāh (p.b. u.h.a.h.p.) against the *anṣār*, they scored over them. If that success was based on kinship then the right would be ours better than yours. Otherwise, the *anṣār*'s contention stands.

You think that I have been jealous of every caliph and have revolted against them. Even if this be so, it is not an offence against you and therefore no explanation is due to you.

This is a matter for which no blame comes to you.

You have said that I was dragged like a camel with a nose string to swear allegiance (to Abū Bakr at Saqīfah). By the Eternal Allāh, you had intended to revile me but you have praised me, and to humiliate me but have yourself been humiliated. What humiliation does it mean for a Muslim to be the victim of oppression so long as he does not entertain any doubt in his religion, nor any misgiving in his firm belief! This argument of mine is intended for others, but I have stated it to you only in so far as it was appropriate.

فَإِسْلَامُنَا قَدْ سُمِعَ ، وَجَاهِلِيَّتُنَا لَا تَذْفَعُ^(٣٠٢٧) ، وَكِتَابُ اللَّهِ يَجْمَعُ
لَنَا مَا شَدَّ عَنَا ، وَهُوَ قَوْلُهُ سُبْحَانَهُ وَتَعَالَى « وَأُولُو الْأَرْحَامِ بَعْضُهُمْ
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ » وَقَوْلُهُ تَعَالَى : إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ
لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ » ، فَنَحْنُ
مَرَّةً أَوْلَىٰ بِالْقَرَابَةِ ، وَتَارَةً أَوْلَىٰ بِالطَّاعَةِ . وَلَمَّا اخْتَجَّ الْمُهَاجِرُونَ عَلَى
الْأَنْصَارِ يَوْمَ السَّقِيفَةِ^(٣٠٢٨) بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَجُوا^(٣٠٢٩)
عَلَيْهِمْ ، فَإِنْ يَكُنِ الْفَلَجُ بِهِ فَالْحَقُّ لَنَا دُونَكُمْ ، وَإِنْ يَكُنْ بِغَيْرِهِ
فَالْأَنْصَارُ عَلَىٰ دَعْوَاهُمْ .

وَزَعَمْتَ أَنِّي لِكُلِّ الْخُلَفَاءِ حَسَدْتُ ، وَعَلَىٰ كُلِّهِمْ بَغَيْتٌ ، فَإِنْ يَكُنْ
ذَلِكَ كَذَلِكَ فَلَيْسَتْ الْجِنَايَةُ عَلَيْكَ ، فَيَكُونُ الْعُذْرُ إِلَيْكَ .

* وَتِلْكَ شَكَاةُ^(٣٠٣٠) ظَاهِرُ عَنْكَ عَارُهَا^(٣٠٣١) .

وَقُلْتَ : إِنِّي كُنْتُ أَقَادُ كَمَا يُقَادُ الْجَمَلُ الْمَخْشُوشُ^(٣٠٣٢) حَتَّىٰ أَبَايَعُ ،
وَلَعَمْرُ اللَّهِ لَقَدْ أَرَدْتُ أَنْ تَذُمَّ فَمَدَحْتَ ، وَأَنْ تَفْضَحَ فَأَفْتَضَحْتَ ! وَمَا
عَلَىٰ الْمُسْلِمِ مِنْ غَضَاضَةٍ^(٣٠٣٣) فِي أَنْ يَكُونَ مَظْلُومًا مَا لَمْ يَكُنْ شَاكًا
فِي دِينِهِ ، وَلَا مُرْتَابًا بِبَيْعِيهِ ! وَهَذِهِ حُجَّتِي إِلَىٰ غَيْرِكَ قَصْدُهَا ، وَلَكِنِّي
أَطْلَقْتُ لَكَ مِنْهَا بِقَدْرِ مَا سَنَحَ^(٣٠٣٤) مِنْ ذِكْرِهَا .

Then you have recalled my position vis-a-vis 'Uthmān, and in this matter an answer is due to you because of your kinship with him. So (now tell me), which of us was more inimical towards 'Uthmān and who did more to bring about his killing; or who offered him his support but he made him sit down and stopped him; or who was he whom he called for help but who turned his face from him and drew his death near him till his fate overtook him? No, no; by Allāh:

Indeed knoweth Allāh those who hinder others among you and those who say unto their brethren "Come hither unto us", and they come not to fight but a little. (Qur'ān, 33;18)

I am not going to offer my excuse for reproving him for (some of) his innovations, for if my good counsel and guidance to him was a sin then very often a person who is blamed has no sin and sometimes the only reward a counsellor⁴ reaps is suspicion (of evil). *I desired naught but reform what I am able to (do); and my guidance is not but with Allāh; On Him (alone) do I rely, and unto Him (alone) do I turn. (Qur'ān, 11:88)*

You have mentioned that for me and for my followers you have only the sword. This makes even a weeping person laugh. Did you ever see the descendants of 'Abd al-Muṭṭalib running away from battle, or being frightened by swords, "*Wait a little till Ḥamal⁵ joins the battle*" shortly, then he whom you are seeking will seek you and he whom you think to be far away will approach near you. I am (shortly) speeding towards you with

ثُمَّ ذَكَرْتَ مَا كَانَ مِنْ أَمْرِي وَأَمْرِ عُثْمَانَ ، فَلَكَ أَنْ تُجَابَ عَنْ
هَذِهِ لِرَحِمِكَ مِنْهُ ^(٣٥٣٥) ، فَإِنَّا كَانَ أَعْدَى لَهُ ^(٣٥٣٦) ، وَأَهْدَى إِلَى
مَقَاتِلِهِ ^(٣٥٣٧) ! أَمِنْ بَدَلٍ لَهُ نُصْرَتُهُ فَاسْتَقْعَدَهُ ^(٣٥٣٨) وَاسْتَكَفَّهُ ^(٣٥٣٩) ، أَمْ
مِنْ اسْتَنْصَرَهُ فَتَرَاحَى عَنْهُ وَبَثَّ الْمُنُونَ إِلَيْهِ ^(٣٥٤٠) ، حَتَّى أَتَى قَدْرُهُ
عَلَيْهِ . كَلَّا وَاللَّهِ لَـ « قَدْ يَعْلَمُ اللَّهُ الْمَعُوقِينَ ^(٣٥٤١) مِنْكُمْ وَالْقَائِلِينَ
لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا » .

وَمَا كُنْتُ لِأَعْتَذِرَ مِنْ أَنِّي كُنْتُ أَنْقِمَ ^(٣٥٤٢) عَلَيْهِ أَحْدًا ^(٣٥٤٣) ؛ فَإِنْ
كَانَ الذَّنْبُ إِلَيْهِ إِرْشَادِي وَهِدَايَتِي لَهُ ؛ فَرُبَّ مَلُومٍ لَا ذَنْبَ لَهُ .

* وَقَدْ يَسْتَفِيدُ الظَّنَّةَ ^(٣٥٤٤) الْمُنْتَصِحُ ^(٣٥٤٥) *

وَمَا أَرَدْتُ « إِلَّا الْإِضْلَاحَ مَا اسْتَطَعْتُ ، وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ » .

وَذَكَرْتَ أَنَّهُ لَيْسَ لِي وَلِأَصْحَابِي عِنْدَكَ إِلَّا السَّيْفُ ، فَلَقَدْ أَضْحَكَتَ
بَعْدَ اسْتِعْبَارٍ ^(٣٥٤٦) ! مَتَى الْفَيْتَ ^(٣٥٤٧) بَنِي عَبْدِ الْمُطَّلِبِ عَنِ الْأَعْدَاءِ
نَاكِلِينَ ^(٣٥٤٨) ، وَبِالسَّيْفِ مُخَوِّفِينَ ؟

فَ * لَبِثَ ^(٣٥٤٩) قَلِيلًا يَلْحَقُ الْهَيْجَا ^(٣٥٥٠) حَمَلٍ ^(٣٥٥١) *

فَسَيَطْلُبُكَ مَنْ تَطْلُبُ ، وَيَقْرُبُ مِنْكَ مَا تَسْتَبْعِدُ ، وَأَنَا مُرْقِلٌ ^(٣٥٥٢)

a force of *muhājirūn* and *anṣār* and those who follow them in virtue. Their number will be great and their dust will spread all round. They will be wearing their shrouds and their most coveted desire is to meet Allāh. They will be accompanied by the descendants of those who took part in the battle of Badr, and they will have Hāshimite swords whose cut you have already seen in the case of your brother, maternal uncle, your grandfather and your kinsmen. *Nor are they far distant from the unjust ones.* (Qur'ān, 11:83)

1. This letter of Amīr al-mu'minīn's is in reply to Mu'āwiyah's letter which he sent to Kūfah through Abū Umāmah al-Bāhili, and it also contains replies to some points which Mu'āwiyah had written in the letter sent through Abū Muslim al-Khawlanī.

In Abū Umāmah's letter, Mu'āwiyah had mentioned the deputation of the Prophet and his ascension to the position of revelation and wrote in such a manner as though it was a matter not known to or not understood by Amīr al-mu'minīn and that he was in need of being informed and told of it. This is just like a stranger who may draw the map of a house for the guidance of those who dwell in it and apprise them of things already known to them. That is why Amīr al-mu'minīn has compared him to the man who carried dates to Hajar which was itself noted for abundant growth of dates.

This is a proverb employed when someone beings to tell a person matters which he already knows better. The basis of this proverb is that a man of Hajar, which is a town near Bahrain (Persian Gulf), went to Baṣrah to sell goods and make purchases. After finishing the sale, he looked about the market to make his purchases and found nothing cheaper than dates. He therefore decided to purchase dates, and when he reached Hajar with his load of dates their plenty and cheapness there did not leave him any alternative but to store them so as to sell them later when their price had risen. The price however continued to fall day by day till all of them became rotten leaving to him nothing except their stones. In short, after referring to the Prophet's ascension to prophethood Mu'āwiyah recounted the distinction and merits of the three Caliphs according to his view and wrote:

The most distinguished among the companions and the most high ranking in the view of the Muslims was the first Caliph who collected

نَحْوَكَ فِي جَحْفَلٍ^(٣٠٠٣) مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَالتَّابِعِينَ لَهُمْ
بِإِحْسَانٍ ، شَدِيدٍ زِحَامُهُمْ ، سَاطِعٍ^(٣٠٠٤) قَتَامُهُمْ^(٣٠٠٥) ، مُتَسَرِّبِلِينَ^(٣٠٠٦)
سَرَابِيلَ الْمَوْتِ ؛ أَحَبُّ اللَّقَاءِ إِلَيْهِمْ لِقَاءُ رَبِّهِمْ ، وَقَدْ صَحِبَتْهُمْ ذُرِّيَّةٌ
بَذْرِيَّةٌ^(٣٠٠٧) ، وَسُيُوفٌ هَاشِمِيَّةٌ ، قَدْ عَرَفَتْ مَوَاقِعَ نِصَالِهَا فِي أَخِيكَ
وَخَالِكَ وَجَدِّكَ وَأَهْلِكَ^(٣٠٠٨) « وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ » .

* * * * *

all the Muslims under one voice, removed their disunity and fought those who were forsaking Islam. After him is the second Caliph who won victories, founded cities and humiliated the unbelievers. Then comes the third Caliph who was the victim of oppression. He propagated religion and spread the word of Allāh far and wide. (*Ṣiffīn*, al-Minqarī, pp.86–87; *al-‘Iqd al-farid*, vol:4, pp.334–335; *Sharḥ Nahj al-balāghah*, vol.15, p.186)

Mu‘āwiyah’s purpose behind in bringing up these pointless warblings was to injur Amir al-mu‘minīn’s feelings and to rouse his temper so as to make him produce such words through his tongue or pen which would so disparage the caliphs that he would instigate the people of Syria and Iraq against him by exploiting them. In fact, he had already set it in the minds of these people that Amir al-mu‘minīn had instigated the people against ‘Uthmān, had got Ṭalhah and az-Zubayr killed, had turned ‘Ā’ishah out from her house and had shed the blood of thousands of Muslims. Being unaware of the real facts they were convinced of these baseless allegations, yet to strengthen the opposition, he thought it advisable to make them believe that Amir al-mu‘minīn did not recognize the achievements of the three caliphs and bore enmity and malice towards them, and to produce Amir al-mu‘minīn’s writing in evidence, and also to use it for rousing the people of Iraq, because their majority was much impressed with the environment created by the caliphs and with their greatness. But Amir al-mu‘minīn guessed his intention and gave him such a reply which put a knot in his tongue and which he could not dare show to anyone. So, Amir al-mu‘minīn exposed his lowness by referring to his enmity towards Islam and his accepting subjugation under force, and advised him to keep within his bounds, and warned him against fixing grades of distinction among those *muhājirūn* who were in any case superior to him in so far as they had been the preceders in *hijrah* (immigration from Mecca). Whereas since Mu‘āwiyah himself was only one of those whose life had been spared (on the day of fall of Mecca), he had not the remotest connection with the *muhājirūn*. Consequently, in the matter under discussion Amir al-mu‘minīn has put Mu‘āwiyah’s position as that of a false arrow among real arrows. This is a proverb which is employed when a man boasts over persons with whom he has no connection. As regards his statement that so-and-so is greater in distinction, Amir al-mu‘minīn has, by using the word “you think”, shown that it is his personal opinion which has not the remotest connection with fact, because this word is used when a false or unreal statement

is made.

After refuting this claim of being the most distinguished, Amir al-mu'minīn has referred to these qualities and distinctions of Banū Hāshim which show conspicuously the high degree of their attainments. Thus, the people who took part in *jihād* with the Prophet and secured martyrdom attained high positions but the distinction that fell to Ḥamzah by virtue of his high performance was not secured by anyone else. The Prophet gave him the title of Master of the Martyrs and said his funeral prayer fourteen times whereby the number of *takbīr* (*Allāhu akbar*) rose to seventy. Similarly, in various battles the hands of the fighters were cut off. For example, in the battle of Badr the hands of Khubayb ibn Isāf al-Anṣārī and Mu'adh ibn Jabal and in the battle of Uḥud those of 'Amr ibn al-Jamūh as-Salamī and 'Ubayd ('Atik) ibn at-Tayyihān (brother of Abu'l-Haytham at-Tayyihān) were cut off, but when in the battle of Mu'tah the hands of Ja'far ibn Abi Ṭālib were cut off, the Prophet singled him out by naming him "the flier in Paradise" and the "two-winged". After recounting the peculiar achievements of Banū Hāshim, Amir al-mu'minīn has referred to his own attainments with which the histories and traditions are replete and which could not be tarnished with doubts and misgivings. Thus, traditionists like Aḥmad ibn Ḥanbal (164/780 – 241/855), Aḥmad ibn 'Alī an-Nasā'ī (215/830 – 303/915) and others say that:

The number of traditions that have been related through reliable sources in regard to the distinctions of 'Alī ibn Abi Ṭālib have not been related about any other companion of the Prophet. (*al-Mustadrak*, vol.3, p.107; *al-Istī'āb*, vol.3, p.1115; *Tabaqāt al-ḥanābilah*, vol.1, p.319; *al-Kāmil*, vol.3, p.399; *Tahdhīb at-tahdhīb*, vol.7, p.339; *Fatḥ al-bārī*, vol.7, p.57)

An important distinction out of these particular distinctions of *Ahlu'l-bayt* (the Household of the Holy Prophet) is the one to which Amir al-mu'munīn has referred in these words that "We are the direct recipients of Allāh's favours while others receive favours from us." This is the height of distinction that even the highest personality cannot reach its sublimity and every other distinction looks small before it. Acknowledging the greatness and supremacy of this sentence, Ibn Abi'l-Hadīd writes:

Amir al-mu'minīn intends to convey that we are not under obligation

of any person since Allāh has bestowed all blessings on us directly, there being no intermediary between us and Allāh, while all other people are under our obligation and protection, being the intermediary between them and Allāh, the Glorified; this is a high position indeed. Its apparent meaning is what the words show but its real sense is that the *Ahlu'l-bayt* are the obedient servants of Allāh and the people must be their obedient followers. (*Sharḥ Nahj al-balāghah*, vol.15, p.194)

Now, since these people are the first recipients of the bounties of Allāh and the source of bounties for the rest of the people, no one from among the people can be compared with them, nor can anyone be regarded as their equal on the basis of social contacts with them, much less than those individuals who were in direct contrast to the attainments and characteristics of these people, and used to oppose truth and right on every occasion. Amīr al-mu'minīn places both the sides of the picture before Mu'āwiyah and says:

The Prophet was from us while your father Abū Sufyān was foremost in opposing him. Ḥamzah was from us and the Prophet gave him the title of "Lion of Allāh" while your maternal grandfather, 'Utbah ibn Rabi'ah was proud of being the "lion of swearers (against the Prophet)."

When in the battle of Badr, Ḥamzah and 'Utbah ibn Rabi'ah came face to face, Ḥamzah said, "I am Ḥamzah son of 'Abd al-Muṭṭalib; I am the lion of Allāh and the lion of His Prophet," whereupon 'Utbah said, "I am the lion of swearers (against the Prophet)." In another version, the word "*Asadu'l-aḥlāf*" has been recorded. The meaning is that he was the Chief of the allying parties. The story of swearing is that when Banū 'Abd Manāf acquired a distinct position among the Arab tribes they thought they should take over from Banū 'Abdi'd-Dār the offices relating to the Ka'bah and to depose them from these offices. In this connection, Banū 'Abd Manāf allied with themselves the tribes of Banū Asad ibn 'Abdi'l-'Uzzā, Banū Taym, Banū Zuhrah and Banū al-Hārith, and concluded an agreement with them. In order to solemnize this agreement they drenched their hands in *ṭīb* (perfume) and swore that they would help each other. For this reason, these tribes were called: "Tribes of sworn chaste parties". On the other side the tribes of Banū 'Abdi'd-Dār, Banū Makhzūm, Banū Sahm and Banū 'Adī also

swore that they would resist Banū ‘Abd Manāf and their allies. These tribes are called the “allies”. ‘Utbah has deemed himself the head of the allying parties. Some commentators have taken the word *Asadu’l-aḥlāf* to mean Abū Sufyān, because he made different tribes swear against the Prophet in the battle of the Trench, while some commentators take it to mean Asad ibn ‘Abdi’l-‘Uzzah, but this interpretation does not carry weight because here Amīr al-mu’minīn is addressing Mu‘āwiyah and this interpretation does not hit Mu‘āwiyah since Banū ‘Abd Manāf were a party to this alliance. Then Amīr al-mu’minīn says, “they have among themselves the masters of the youth of Paradise”. Referring to the Prophet’s saying, “al-Ḥasan and al-Ḥusayn are the masters of the youth of Paradise”, while the boys of the other side are in Hell. This reference is to the sons of ‘Uqbah ibn Abī Mu‘ayt, about whom the Prophet has said, “For you and your sons is Hell”. Then Amīr al-mu’minīn says that among them is the chief of all the women of the worlds, namely Fāṭimatu’z-Zahrā’ (p.b.u.h.), while in the other party is the bearer of the wood which refers to Umm Jamīl, the sister of Abū Sufyān. This woman used to spread thorns in the path of the Prophet. She has been mentioned in the Qur’ān along with Abū Lahab, in these words:

*In the Name of Allāh, the Beneficent, the Merciful
May perish both the hands of Abū Lahab, may perish (he himself);
Shall avail him not his wealth nor what he earneth; Soon shall he
burn in the flaming fire; And his wife, the bearer of the firewood;
Upon her neck shall be a halter of twisted rope. (Qur’ān, 111)*

2. It is narrated from Amīr al-mu’minīn, ‘Umar ibn al-Khaṭṭab, Hudhayfah ibn Yamān, Abū Sa‘īd al-Khudrī, Abū Hurayrah, etc., that the Holy Prophet (may Allāh bless him and his descendants) said:

Verily, Fāṭimah is the Supreme Lady of the women of Paradise, and al-Ḥasan and al-Ḥusayn are the two Supreme Youth of Paradise. But their father (‘Alī) is Superior to them. (*al-Jāmi‘aṣ-ṣaḥīḥ*, at-Tirmidhī, vol.5, pp.656, 661; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.3, pp.3, 62, 64, 82; vol.5, pp.391, 392; *as-Sunan*, Ibn Mājah, vol.1, p.56; *al-Mustadrak*, al-Ḥākim, vol.3, p.167; *Majma‘ az-zawā‘id*, vol.9, pp.183, 184, 201; *Kanz al-‘ummāl*, al-Muttaqī, vol.13, pp.127, 128; *al-Istī‘āb*, vol.4, p.1895; *Usd al-ghābah*, vol.5, p.574; *Tārīkh Baghdad*, vol.1, p.140; vol.6, p.372; vol.10, p.230; *at-Tārīkh*, Ibn ‘Asākir, vol.7, p.365).

3. It is narrated from ‘Imrān ibn al-Ḥuṣayn and Abū Tha‘labah al-Khushnī that the Holy Prophet (p.b.u.h.a.h.p.) said to Fāṭimah (p.b.u.h.):

“O’ my little daughter, are you not satisfied that you are verily the Supreme Lady of all women in the worlds?” She said, “O’ father, then what about Maryam (Mary) daughter of ‘Imrān?” He said, “She was the Supreme Lady of her age, and you are the Supreme Lady of your age. Truly, by Allāh, I married you to one who is the Master in this world and the hereafter. No one hates him save a hypocrite.” (*Ḥilyah al-awliyā’*, vol. 2, p. 92; *al-Istī‘āb*, vol. 4, p. 1895; *al-Iṣābah*, vol. 4, p. 275)

Also, ‘Ā’ishah narrated that the Holy Prophet (p.b.u.h.a.h.p.) said:

O’ Fāṭimah, will you not be satisfied to be the Supreme Lady of the women of the worlds (or) to be the Supreme Lady of all women of this *ummah* (community) or of the women believers? (*aṣ-Ṣaḥīḥ*, al-Bukhārī, vol. 8, p. 79; *aṣ-Ṣaḥīḥ*, Muslim, vol. 7, pp. 142–144; *as-Sunan*, Ibn Mājah, vol. 1, p. 518; *al-Musnad*, Aḥmad ibn Ḥanbal, vol. 6, p. 282; *al-Mustadrak ‘alā aṣ-ṣaḥīḥayn*, al-Ḥākim, vol. 3, p. 156)

4. The meaning is that the person who goes too far in counselling others will be thought to have his personal ends in so doing, even though his counsel may well be based on sincerity of intention and selflessness. This line is used as a proverb on such occasions. The whole couplet runs as follows:

How often, a good counsel I offered you, but sometimes the only reward a counsellor reaps is suspicion.

5. This line is of Ḥamal ibn Badr. The full couplet runs thus:

Wait a bit till Ḥamal reaches the battlefield; How pretty is death when it comes.

The story behind it is that Mālik ibn Zuhayr threatened Ḥamal ibn Badr with battle and in reply he recited this couplet and then attacked Mālik and killed him. When Mālik’s brother saw this, he killed Ḥamal and his brother Ḥudhayfah in revenge. Then, he described this in his following couplet:

I appeased my heart by killing Ḥamal ibn Badr and my sword appeased me by killing Ḥudhayfah.

LETTER 29

To the People of Baṣrah

Whatever disunity and schism you have is not hidden to you. I have forgiven your wrong-doers and held back my sword from those who ran away. I received everyone who came to me from among you. If devastating matters and wrong and silly views are prompting you to break the pledge with me and to oppose me then (listen) I have kept ready my horses and put saddles (on my riding camels), and if you force me to advance towards you I shall come down in such a manner that before it the battle of Jamal too would appear like the last licking of the tongue. At the same time I know the high position of the obedient among you and the right of the sincere without confusing the sinless with the offenders or the faithful with the pledge-breakers.

* * * * *

LETTER 30

To Mu'āwiyah

Fear Allāh regarding what you have amassed and find out your true right therein, and turn to understand for what you will not be excused on the grounds of ignorance. Certainly, for (following the path of) obedience there are clear signs, shining ways, straight highways and a fixed aim. The shrewd proceed

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٢٩ - وَمِنْ كِتَابِ الْمَعَاوِيَةِ

إلى أهل البصرة

وَقَدْ كَانَ مِنْ أَنْتِشَارِ حَبْلِكُمْ^(٣٥٥٩) وَشِقَاقِكُمْ مَا لَمْ تَغْبُوا عَنْهُ^(٣٥٦٠) ،
فَعَفَوْتُ عَنْ مُجْرِمِكُمْ ، وَرَفَعْتُ السَّيْفَ عَنْ مُدْبِرِكُمْ ، وَقَبِلْتُ مِنْ
مُقْبِلِكُمْ . فَإِنْ خَطْتُ^(٣٥٦١) بِكُمْ الْأُمُورَ الْمُرْدِيَةَ^(٣٥٦٢) ، وَسَفَهُ^(٣٥٦٣)
الْأَرَءِ الْجَائِرَةَ^(٣٥٦٤) ، إِلَى مُنَابَذَتِي^(٣٥٦٥) وَخِلَافِي ، فَهَانَذَا قَدْ قَرَّبْتُ
جِيَادِي^(٣٥٦٦) ، وَرَحَلْتُ^(٣٥٦٧) رِكَابِي^(٣٥٦٨) . وَلَيْتَنِ الْجَائِثُومِي إِلَى الْمَسِيرِ
إِلَيْكُمْ لَا وَقَعَنَّ بِكُمْ وَقْعَةً لَا يَكُونُ يَوْمُ الْجَمَلِ إِلَيْهَا إِلَّا كَلْعَقَةً^(٣٥٦٩)
لَاعِقِي ، مَعَ أَنِّي عَارِفٌ لِذِي الطَّاعَةِ مِنْكُمْ فَضْلُهُ ، وَلِذِي النَّصِيحَةِ حَقُّهُ ،
غَيْرُ مُتَجَاوِزٍ مَتَّهَمًا إِلَى بَرِيٍّ ، وَلَا نَاكِثًا^(٣٥٧٠) إِلَى وَفِيٍّ .

٣٠ - وَمِنْ كِتَابِ الْمَعَاوِيَةِ

إلى معاوية

فَاتَّقِ اللَّهَ فِيمَا لَدَيْكَ ، وَأَنْظِرْ فِي حَقِّهِ عَلَيْكَ ، وَارْجِعْ إِلَى مَعْرِفَةِ
مَا لَا تُعْذَرُ بِجَهَالَتِهِ ، فَإِنَّ لِلطَّاعَةِ أَعْلَامًا وَاضِحَةً ، وَسُبُلًا نِيرَةً ،
وَمَحَجَةً^(٣٥٧١) نَهْجَةً^(٣٥٧٢) ، وَغَايَةً مُطَلَبَةً^(٣٥٧٣) ، يَرُدُّهَا الْأَكْيَاسُ^(٣٥٧٤) ،

towards them while the mean turn away from them. Whoever turns his face from them deviates from the right and gropes in bewilderment. Allāh takes away His bounty from him and afflicts him with His chastisement. Therefore, beware of yourself. Allāh has already shown you your way and the end where your affairs will terminate. You are speeding towards the aim of loss and the position of unbelief. Your ego has pushed you towards evil, thrown you into misguidance conveyed you to destruction and created difficulties in your way.



COMMANDMENT 31

He wrote for al-Ḥasan ibn 'Alī¹ (his son — peace be upon them),
when Amir al-mu'minin encamped at al-Ḥādirin on his way back
from Ṣiffin.

From the father who is (shortly) to die, who acknowledges the hardships of the times, who has turned away from life, who has submitted himself to the (calamities of) time, who realizes the evils of the world, who is living in the abodes of the dead and is due to depart from them any day; to the son who yearns for what is not to be achieved, who is treading the path of those who have died, who is the victim of ailments, who is entangled in the (worries of the) days, who is a target of hardships, a slave of the world, a trader of its deception, a debtor of wishes, a prisoner of mortality, an ally of worries, a neighbour of griefs, a victim of distresses, who has been overpowered by desires, and who is a successor of the dead.



وَيُخَالِفُهَا الْأَنْكَاسُ^(٣٥٧٥) ، مَنْ نَكَبَ^(٣٥٧٦) عَنْهَا جَارَ^(٣٥٧٧) عَنِ الْحَقِّ ،
وَحَبَطَ^(٣٥٧٨) فِي التَّيْبِ^(٣٥٧٩) ، وَغَيَّرَ اللَّهُ نِعْمَتَهُ ، وَأَحَلَّ بِهِ نِقْمَتَهُ . فَنَفْسَكَ
نَفْسَكَ ! فَقَدْ بَيَّنَّ اللَّهُ لَكَ سَبِيلَكَ ، وَحَيْثُ تَنَاهَتْ بِكَ أُمُورُكَ ،
فَقَدْ أَجْرَيْتَ إِلَى غَايَةِ خُسْرٍ^(٣٥٨٠) ، وَمَحَلَّةٍ كُفْرٍ ، فَإِنَّ نَفْسَكَ قَدْ
أَوَّلَجَتْكَ^(٣٥٨١) شَرًّا ، وَأَقْحَمَتْكَ^(٣٥٨٢) غِيًّا^(٣٥٨٣) ، وَأَوْرَدَتْكَ أَلْمَهَالِكَ ،
وَأَوَعَرَتْ^(٣٥٨٤) عَلَيْكَ أَلْمَسَالِكَ .

٣١ - وَمِنْ وَحْيِهِ عَلَيْهِ السَّلَامُ

للحسن بن علي عليهما السلام ، كتبها إليه « بحاضرين »^(٣٥٨٥) عند انصرافه من صفين :

مِنْ أَلْوَالِدِ الْفَانِ ، أَلْمُقَرَّرِ لِلزَّمَانِ^(٣٥٨٦) ، أَلْمُدْبِرِ الْعُمُرِ ، أَلْمُسْتَسْلِمِ
لِلدُّنْيَا ، السَّاكِنِ مَسَاكِينَ الْمَوْتِ ، وَالظَّاعِنِ عَنْهَا غَدًا ؛ إِلَى الْمَوْلُودِ
الْمُؤَمَّلِ مَا لَا يُدْرَكَ ، السَّالِكِ سَبِيلَ مَنْ قَدْ هَلَكَ ، غَرَضِ^(٣٥٨٧) الْأَسْقَامِ ،
وَرَهِينَةِ^(٣٥٨٨) الْأَيَّامِ ، وَرَمِيَّةٍ^(٣٥٨٩) الْمَصَائِبِ ، وَعَبْدِ الدُّنْيَا ، وَتَاجِرِ
الْغُرُورِ ، وَغَرِيمِ الْمَنَايَا ، وَأَسِيرِ الْمَوْتِ ، وَحَلِيفِ الْهُمُومِ ، وَقَرِينِ
الْأَحْزَانِ ، وَنُصْبِ آلِفَاتٍ^(٣٥٩٠) ، وَصَرِيْعٍ^(٣٥٩١) الشَّهَوَاتِ ، وَخَلِيفَةِ
الْأَمْوَاتِ .

Now (you should know that) what I have learnt from the turning away of this world from me, the onslaught of time over me and the advancing of the next world towards me is enough to prevent me from remembering anyone except myself and from thinking beyond myself. But when I confined myself to my own worries leaving the worries of others, my intelligence saved me and protected me from my desires. It clarified to me my affairs and led me to seriousness wherein there was no trickery and truth which was not tarnished by falsehood. Here, I found you a part of myself, rather I found you my whole, so much so that if anything befell you, it was as though it befell me and if death came to you it was as though it came to me. Consequently, your affairs meant to me what my own matters meant to me. So, I have written this piece of advice (to you) as an instrument of seeking help through it, whether I remain alive for you or cease to exist.

I advise you to fear Allāh, O' my child, to abide by His commands, to fill your heart with remembrance of Him and to cling to hope from Him. No connection is more reliable than the connection between you and Allāh provided you take hold of it. Enliven your heart with preaching, kill it by renunciation, energise it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunates of this world, make it fear the authority of the time and the severity of some changes during the nights and the days, place before it the events of past people, recall to it what befell those who were before you and walk among their cities and ruins, then see what they did and from what

أَمَّا بَعْدُ ، فَإِنَّ فِيمَا تَبَيَّنْتُ مِنْ إِذْبَارِ الدُّنْيَا عَنِّي ، وَجُمُوحِ
الدَّهْرِ^(٣٥٩٢) عَلَيَّ ، وَإِقْبَالِ الْآخِرَةِ إِلَيَّ ، مَا يَزْعُمُنِي^(٣٥٩٣) عَنْ ذِكْرِ مَنْ
سِوَايَ ، وَالْأَهْتِمَامِ بِمَا وَرَائِي^(٣٥٩٤) ، غَيْرَ أَنِّي حَيْثُ تَفَرَّدَ بِي دُونَ
هُمُومِ النَّاسِ هُمْ نَفْسِي ، فَصَدَفَنِي^(٣٥٩٥) رَأْيِي ، وَصَرَفَنِي عَنْ هَوَايَ ،
وَصَرَّحَ لِي مَحْضُ أَمْرِي^(٣٥٩٦) ، فَأَفْضَى بِي إِلَى جِدٍّ لَا يَكُونُ فِيهِ لَعِبٌ ،
وَصِدْقٌ لَا يَشُوبُهُ كَذِبٌ . وَوَجَدْتُكَ بَعْضِي ، بَلْ وَجَدْتُكَ كُلِّي ، حَتَّى
كَأَنَّ شَيْئًا لَوْ أَصَابَكَ أَصَابَنِي ، وَكَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي ، فَعَنَانِي
مِنْ أَمْرِكَ مَا يَغْنِينِي مِنْ أَمْرِ نَفْسِي ، فَكَتَبْتُ إِلَيْكَ كِتَابِي مُسْتَظْهِرًا بِهِ^(٣٥٩٧)
إِنَّ أَنَا بَقِيْتُ لَكَ أَوْ فَنَيْتُ .

فَإِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ - أَيُّ بُنْيَ - وَلُزُومِ أَمْرِهِ ، وَعِمَارَةِ قَلْبِكَ
بِذِكْرِهِ ، وَالْإِعْتَصَامِ بِحَبْلِهِ . وَأَيُّ سَبَبٍ أَوْثَقُ مِنْ سَبَبِ بَيْنِكَ وَبَيْنَ
اللَّهِ إِنْ أَنْتَ أَخَذْتَ بِهِ !

أَخِي قَلْبَكَ بِالْمَوْعِظَةِ ، وَأَمْنَهُ بِالزَّهَادَةِ ، وَقَوِّهِ بِالْيَقِينِ ، وَنَوِّرْهُ
بِالْحِكْمَةِ ، وَذَلِّلْهُ بِذِكْرِ الْمَوْتِ ، وَقَرِّرْهُ بِالْفَنَاءِ^(٣٥٩٨) ، وَبَصِّرْهُ^(٣٥٩٩)
فَجَائِعِ^(٣٦٠٠) الدُّنْيَا ، وَحَذِّرْهُ صَوْلَةَ الدَّهْرِ وَفُحْشَ تَقَلُّبِ اللَّيَالِي
وَالْأَيَّامِ ، وَأَعْرِضْ عَلَيْهِ أَخْبَارَ الْمَاضِينَ ، وَذَكِّرْهُ بِمَا أَصَابَ مَنْ
كَانَ قَبْلَكَ مِنَ الْأَوَّلِينَ ، وَسِرِّ فِي دِيَارِهِمْ وَآثَارِهِمْ ، فَانْظُرْ فِيمَا فَعَلُوا

they have gone away and where they have gone and stayed. You will find that they departed from (their) friends and remain in loneliness. Shortly, you too will be like one of them. Therefore, plan for your place of stay and do not sell your next life with this world.

Give up discussing what you do not know and speaking about what does not concern you. Keep off the track from which you fear to go astray because refraining (from moving) when there is fear of straying is better than embarking on dangers. Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech and keep off, to the best of your ability, from he who commits it. Struggle for Allāh as is His due; and the reviling of a reviler should not deter you in matters of Allāh. Leap into dangers for the sake of right wherever it be. Acquire insight into religious law. Habituate yourself to endure hardships since the best trait of character is endurance in matters of right. In all your affairs resign yourself to your Allāh, because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask only from your Lord because in His hand is all the giving and depriving. Seek good (from Allāh) as much as you can. Understand my advice and do not turn away from it, because the best saying is that which benefits. Know that there is no good in that knowledge which does not benefit, and if knowledge is not made use of then its acquisition is not justified.

O' my child, when I noticed that I was of goodly age and noticed that I was increasing in weakness I hastened with my will for you and wrote down salient points of it lest death overtook me before I divulged to you what I have in my heart, or lest

وَعَمَّا أَنْتَقَلُوا ، وَأَيْنَ حَلُّوا وَنَزَلُوا ! فَإِنَّكَ تَجِدُهُمْ قَدْ أَنْتَقَلُوا عَنْ
الْأَحِبَّةِ ، وَحَلُّوا دِيَارَ الْغُرَبَةِ ، وَكَأَنَّكَ عَنْ قَلِيلٍ قَدْ صِرْتَ كَأَحَدِهِمْ .
فَأَصْلِحْ مَثْوَاكَ ، وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ ؛ وَدَعِ الْقَوْلَ فِيمَا لَا
تَعْرِفُ ، وَالْخِطَابَ فِيمَا لَمْ تُكَلِّفْ . وَأَمْسِكْ عَنْ طَرِيقِ إِذَا خِفْتَ
ضَلَالَتَهُ ، فَإِنَّ الْكَفَّ عِنْدَ حَيْرَةِ الضَّلَالِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ .
وَأُمِرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ ، وَأَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ ، وَبَايِنِ^(٣٦٠١)
مَنْ فَعَلَهُ بِجَهْدِكَ ، وَجَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ ، وَلَا تَأْخُذْكَ فِي اللَّهِ
لَوْمَةٌ لَائِمٍ . وَخُضِرِ الْغَمَرَاتِ^(٣٦٠٢) لِلْحَقِّ حَيْثُ كَانَ ، وَتَفَقَّهْ فِي
الدِّينِ ، وَعَوِّذْ نَفْسَكَ التَّصَبُّرَ عَلَى الْمَكْرُوهِ ، وَنِعْمَ الْخُلُقُ التَّصَبُّرُ فِي
الْحَقِّ ! وَالْجِيءَ نَفْسَكَ فِي أُمُورِكَ كُلِّهَا إِلَى إِلَهِكَ ، فَإِنَّكَ تُلْجِئُهَا إِلَى
كَهْفٍ^(٣٦٠٣) حَرِيرِزٍ^(٣٦٠٤) ، وَمَانِعٍ عَزِيزٍ . وَأَخْلِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ ،
فَإِنَّ بِيَدِهِ الْعَطَاءَ وَالْحِرْمَانَ ، وَأَكْثَرَ الْأَسْتِخَارَةِ^(٣٦٠٥) ، وَتَفَهَّمْ وَصِيَّتِي ،
وَلَا تَذْهَبَنَّ عَنْكَ صَفْحًا^(٣٦٠٦) ، فَإِنَّ خَيْرَ الْقَوْلِ مَا نَفَعَ . وَاعْلَمْ أَنَّهُ
لَا خَيْرَ فِي عِلْمٍ لَا يَنْفَعُ ، وَلَا يُنْتَفَعُ بِعِلْمٍ لَا يَحِقُّ^(٣٦٠٧) تَعَلُّمُهُ .

أَيُّ بُنَيَّ ، إِنِّي لَمَّا رَأَيْتُنِي قَدْ بَلَغْتُ سِنًا^(٣٦٠٨) ، وَرَأَيْتُنِي أَزْدَادُ
وَهْنًا^(٣٦٠٩) ، بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ ، وَأَوْرَدْتُ خِصَالًا مِنْهَا قَبْلَ أَنْ
يَعْجَلَ بِي أَجَلِي دُونَ أَنْ أَفْضِي^(٣٦١٠) إِلَيْكَ بِمَا فِي نَفْسِي ، أَوْ أَنْ أَنْقُصَ

my wit be affected as my body has been affected, or the forces of passions or the mischiefs of the world overtake you making you like a stubborn camel. Certainly, the heart of a young man is like uncultivated land. It accepts whatever is strewn on it. So, I hastened to mould you properly before your heart hardened up and your mind became occupied, so that you might be ready to accept through your intelligence the results of the experience of others and be saved from going through these experiences yourself. In this way, you would avoid the hardship of seeking them and the difficulties of experimenting. Thus, you are getting to know what we had experienced and even those things are becoming clear to you which we might have missed.

O' my child, even though I have not reached the age which those before me have, yet I looked into their behaviour and thought over events of their lives. I walked among their ruins till I was as one of them. In fact, by virtue of those of their affairs that have become known to me it is as though I have lived with them from the first to the last. I have therefore been able to discern the impure from the clean and the benefit from the harm.

I have selected for you the choicest of those matters and collected for you their good points and have kept away from you their useless points. Since I feel for your affairs as a living father should feel and I aim at giving you training, I thought it should be at a time when you are advancing in age and new on the stage of the world, possessing upright intention and clean heart and that I should begin with the teaching of the Book of Allāh, to Whom belongs Might and Majesty, and its interpretation, the laws of Islam and its commands, its lawful matters and unlawful matters and that I should not go beyond these for you. Then

فِي رَأْيِي كَمَا نَقِضْتُ فِي جِسْمِي ، أَوْ يَسْبِقَنِي إِلَيْكَ بَعْضُ غَلَبَاتِ
 آلِهَوَىٰ وَفَتَنِ الدُّنْيَا ، فَتَكُونُ كَالصَّعْبِ ^(٣٦١١) النَّفُورِ ^(٣٦١٢) . وَإِنَّمَا قَلْبُ
 الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ مَا أُلْقِيَ فِيهَا مِنْ شَيْءٍ قَبْلَهُ . فَبَادَرْتُكَ
 بِالْأَدَبِ قَبْلَ أَنْ يَقْسُوَ قَلْبُكَ ، وَيَشْتَغِلَ لُبُّكَ ، لِتَسْتَقْبِلَ بِحِدِّ رَأْيِكَ ^(٣٦١٣)
 مِنْ الْأَمْرِ مَا قَدْ كَفَاكَ أَهْلُ التَّجَارِبِ بُغْيَتُهُ ^(٣٦١٤) وَتَجَرِبَتُهُ ، فَتَكُونُ قَدْ
 كَفَيْتَ مُؤَوَّنَةَ الطَّلَبِ ، وَعُوفِيَّتَ مِنْ عِلَاجِ التَّجَرِبَةِ ، فَاتَاكَ مِنْ
 ذَلِكَ مَا قَدْ كُنَّا نَأْتِيهِ ، وَاسْتَبَانَ ^(٣٦١٥) لَكَ مَا رُبَّمَا أَظْلَمَ عَلَيْنَا مِنْهُ .
 أَيُّ بُنَيَّ ، إِنِّي وَإِنْ لَمْ أَكُنْ عُمَرْتُ عُمَرُ مَنْ كَانَ قَبْلِي ، فَقَدْ نَظَرْتُ
 فِي أَعْمَالِهِمْ ، وَفَكَّرْتُ فِي أَخْبَارِهِمْ ، وَسَرْتُ فِي آثَارِهِمْ ؛ حَتَّىٰ عُدْتُ
 كَأَحَدِهِمْ ؛ بَلْ كَأَنِّي بِمَا أَنْتَهَىٰ إِلَيَّ مِنْ أُمُورِهِمْ قَدْ عُمَرْتُ مَعَ أَوْلِيهِمْ
 إِلَىٰ آخِرِهِمْ ، فَعَرَفْتُ صَفْوَ ذَلِكَ مِنْ كَدَرِهِ ، وَنَفْعَهُ مِنْ ضَرَرِهِ ،
 فَاسْتَخْلَصْتُ لَكَ مِنْ كُلِّ أَمْرٍ نَخِيلَهُ ^(٣٦١٦) ، وَتَوَخَّيْتُ ^(٣٦١٧) لَكَ جَمِيلَهُ ،
 وَصَرَفْتُ عَنْكَ مَجْهُولَهُ ، وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدَ
 الشَّفِيقَ ، وَأَجْمَعْتُ عَلَيْهِ ^(٣٦١٨) مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَأَنْتَ مُقْبِلُ
 الْعُمُرِ وَمُقْتَبِلُ ^(٣٦١٩) الدَّهْرِ ، ذُو نِيَّةٍ سَلِيمَةٍ ، وَنَفْسٍ صَافِيَةٍ ، وَأَنْ أَبْتَدِيكَ
 بِتَعْلِيمِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَتَأْوِيلِهِ ، وَشَرَائِعِ الْإِسْلَامِ وَأَحْكَامِهِ ،
 وَحَلَالِهِ وَحَرَامِهِ ، لَا أَجَاوِزُ ^(٣٦٢٠) ذَلِكَ بِكَ إِلَىٰ غَيْرِهِ . ثُمَّ أَشْفَقْتُ ^(٣٦٢١)

I feared lest you should get confused as other people had been confused on account of their passions and (different) views. Therefore, in spite of my dislike for you being so warned, I thought it better for me to make this position strong rather than leave you in a position where I do not regard you safe from falling into destruction. I hoped that Allāh would help you in your straightforwardness and guide you in your resoluteness. Consequently, I wrote this piece of my will for you.

Know O' my child, that what I love most for you to adopt from my will is to fear Allāh, to confine yourself to what Allāh has made obligatory on you, and to follow the actions of your forefathers and the virtuous people of your household, because they did not fall short in seeing for themselves what you will see for yourself, and they did about their affairs as you would like to think (about your affairs). Thereafter, their thinking led them to discharge the obligations they came to know of and to desist from what they were not required to do. If your heart does not accept this without acquiring knowledge as they acquired it, then your search should first be by way of understanding and learning and not by falling into doubts or getting entangled in quarrels.

And before you probe into this, you should begin by seeking your Allāh's help and turning to Him for competence and keeping aloof from everything that throws you into doubt or flings you towards misguidance. When you have made sure that your heart is clean and humble and your thoughts have come together and you have only one thought which is about this matter, then you will see what I have explained to you; but if you

أَنْ يَلْتَبَسَ عَلَيْكَ مَا اخْتَلَفَ النَّاسُ فِيهِ مِنْ أَهْوَائِهِمْ وَآرَائِهِمْ مِثْلَ
الَّذِي اَلْتَبَسَ^(٣٦٢٢) عَلَيْهِمْ ، فَكَانَ إِحْكَامُ ذَلِكَ عَلَى مَا كَرِهْتَ مِنْ
تَنْبِيهِكَ لَهُ أَحَبَّ إِلَيَّ مِنْ إِسْلَامِكَ إِلَيَّ أَمْرٍ لَا آمَنُ عَلَيْكَ بِهِ اَلْهَلَكَةُ^(٣٦٢٣) ،
وَرَجَوْتُ أَنْ يُوفَّقَكَ اللَّهُ فِيهِ لِرُشْدِكَ ، وَأَنْ يَهْدِيكَ لِقَصْدِكَ ، فَعَهَدْتُ
إِلَيْكَ وَصِيَّتِي هَذِهِ .

وَأَعْلَمَ يَا بُنَيَّ أَنَّ أَحَبَّ مَا أَنْتَ آخِذٌ بِهِ إِلَيَّ مِنْ وَصِيَّتِي تَقْوَى اللَّهِ
وَالِاقْتِصَارُ عَلَى مَا فَرَضَهُ اللَّهُ عَلَيْكَ ، وَالْأَخْذُ بِمَا مَضَى عَلَيْهِ الْأَوَّلُونَ
مِنْ آبَائِكَ ، وَالصَّالِحُونَ مِنْ أَهْلِ بَيْتِكَ ، فَإِنَّهُمْ لَمْ يَدْعُوا^(٣٦٢٤) أَنْ
نَظَرُوا لِأَنفُسِهِمْ كَمَا أَنْتَ نَاطِرٌ ، وَفَكَّرُوا كَمَا أَنْتَ مُفَكِّرٌ ، ثُمَّ رَدَّهُمْ
آخِرُ ذَلِكَ إِلَى الْأَخْذِ بِمَا عَرَفُوا ، وَالْإِمْسَاكِ عَمَّا لَمْ يُكَلِّفُوا ، فَإِنْ أَبَتْ
نَفْسُكَ أَنْ تَقْبَلَ ذَلِكَ دُونَ أَنْ تَعْلَمَ كَمَا عَلِمُوا فَلْيَكُنْ طَلْبُكَ ذَلِكَ
بِتَفَهُمٍ وَتَعَلُّمٍ ، لَا بِتَوَرُّطِ الشُّبُهَاتِ ، وَعُلُقِ الْخُصُومَاتِ . وَأَبْدَأْ قَبْلَ
نَظْرِكَ فِي ذَلِكَ بِالِاسْتِعَانَةِ بِالْإِهْكَ ، وَالرَّغْبَةِ إِلَيْهِ فِي تَوْفِيقِكَ ،
وَتَرَكِ كُلَّ شَائِبَةٍ^(٣٦٢٥) أَوْ لَجَنَةٍ^(٣٦٢٦) فِي شُبُهَةٍ ، أَوْ أَسْلَمْتِكَ إِلَى
ضَلَالَةٍ . فَإِنْ أَيْقَنْتَ أَنَّ قَدْ صَفَا قَلْبُكَ فَخَشَعَ ، وَتَمَّ رَأْيُكَ فَاجْتَمَعَ ،
وَكَانَ هَمُّكَ فِي ذَلِكَ هَمًّا وَاحِدًا ، فَانْظُرْ فِيمَا فَسَرْتُ لَكَ ، وَإِنْ لَمْ

have not been able to achieve that peace of observation and thinking which you would like to have, then know that you are only stamping the ground like a blind she-camel and falling into darkness while a seeker of religion should not grope in the dark or create confusion. It is better to avoid this.

Appreciate my advice, O' my child, and know that He Who is the Master of death is also the Master of life, that the Creator causes death as well; that He Who destroys is also the restorer of life and that He Who inflicts disease is also the curer. This world continues in the way Allāh has made it with regard to its pleasures, trials, rewards on the Day of Judgement and all that He wishes and you do not know. If anything of this advice is not understood by you then attribute it to your ignorance of it, because when you were first born you were born ignorant. Thereafter, you acquired knowledge. There are many matters of which you are ignorant and in which your sight first wonders and your eye wanders then after this you see them. Therefore, cling to Him Who created you, fed you and put you in order. Your worship should be for Him, your eagerness should be towards Him and your fear should be of Him.

Know O' my child, that no one received messages from Allāh, the Glorified, as the Prophet (may Allāh bless him and his progeny) did. Therefore, regard him as your forerunner and leader towards deliverance. Certainly, I shall spare no effort in giving you advice and surely even if you try, you cannot acquire that insight for your welfare as I have for you.

يَجْتَمِعُ لَكَ مَا تُحِبُّ مِنْ نَفْسِكَ ، وَفَرَاغِ نَظْرِكَ وَفِكْرِكَ ، فَأَعْلَمْ
أَنَّكَ إِنَّمَا تَخِيطُ الْعَشَوَاءَ ^(٣٦٢٧) ، وَتَتَوَرَّطُ ^(٣٦٢٨) الظُّلَمَاءَ . وَلَيْسَ طَالِبُ
الدِّينِ مَنْ خَبَطَ أَوْ خَلَطَ ، وَالْإِنْسَاكَ ^(٣٦٢٩) عَنْ ذَلِكَ أَمْثَلُ ^(٣٦٣٠) .

فَتَفَهَّمْ يَا بُنَيَّ وَصِيَّتِي ، وَأَعْلَمْ أَنَّ مَالِكَ الْمَوْتِ هُوَ مَالِكُ الْحَيَاةِ ،
وَأَنَّ الْخَالِقَ هُوَ الْمُمِيتُ ، وَأَنَّ الْمَفْنِيَّ هُوَ الْمُعِيدُ ، وَأَنَّ الْمُبْتَلِيَّ هُوَ
الْمُعَافِي ، وَأَنَّ الدُّنْيَا لَمْ تَكُنْ لِيَسْتَقِرَّ إِلَّا عَلَى مَا جَعَلَهَا اللَّهُ عَلَيْهِ مِنْ
النَّعْمَاءِ ، وَالْإِبْتِلَاءِ ، وَالْجَزَاءِ فِي الْمَعَادِ ، أَوْ مَا شَاءَ مِمَّا لَا تَعْلَمُ ، فَإِنْ
أَشْكَلَ عَلَيْكَ شَيْءٌ مِنْ ذَلِكَ فَأَخِمْهُ عَلَى جَهَالَتِكَ ، فَإِنَّكَ أَوَّلُ مَا
خُلِقْتَ بِهِ جَاهِلًا ثُمَّ عُلِّمْتَ ، وَمَا أَكْثَرَ مَا تَجْهَلُ مِنَ الْأَمْرِ ، وَيَتَحَيَّرُ
فِيهِ رَأْيُكَ ، وَيَضِلُّ فِيهِ بَصَرُكَ ثُمَّ تُبْصِرُهُ بَعْدَ ذَلِكَ ! فَأَعْتَصِمْ بِالَّذِي
خَلَقَكَ وَرَزَقَكَ وَسَوَّاكَ ، وَلْيَكُنْ لَهُ تَعَبُّدُكَ ، وَإِلَيْهِ رَغْبَتُكَ ، وَمِنْهُ
شَفَقَتُكَ ^(٣٦٣١) .

وَأَعْلَمْ يَا بُنَيَّ أَنَّ أَحَدًا لَمْ يُنْبِئْ عَنِ اللَّهِ سُبْحَانَهُ كَمَا أَنْبَأَ عَنْهُ
الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَأَرْضَ بِهِ رَأِيْدًا ^(٣٦٣٢) ، وَإِلَى
النَّجَاةِ قَائِدًا ، فَلِئَلَّا لَمْ آلُكَ ^(٣٦٣٣) نَصِيحَةً . وَإِنَّكَ لَنْ تَبْلُغَ فِي النَّظَرِ
لِنَفْسِكَ - وَإِنْ اجْتَهَدْتَ - مَبْلَغَ نَظْرِي لَكَ .

Know O' my child, that if there had been a partner with your Lord, his messengers too should have come to you and you would have seen signs of his authority and power and you should have known his deeds and qualities. But He is only One God as He has described Himself. No one can dispute with Him in His authority. He is from ever and will be for ever. He is before all things without any beginning. He will remain after all things without any end. He is far too great to have His divinity proved by the encompassing heart or eye. When you have understood this then you should do what is done by him who is like you by way of his low position, his lack of authority, his increasing incapability, and his great need of his Lord for seeking His obedience, fearing His chastisement and apprehending His anger, because He does not command you save for virtue and does not refrain you save from evil.

O' my child, I have informed you about the world, its condition, its decay and its passing away and I have informed you of the next world and of what has been provided in it for its people. I have recounted to you parables about it so that you may draw instruction from them and act upon them. The example of those who have understood the world is like those travellers who, being disgusted with drought stricken places set off for greenery and a fruitful place. Then they endure difficulties on the way, separation from friends, hardships of the journey and unwholesome food in order to reach their fields of plenty and place of stay. Consequently, they do not feel any pain in all this and do not regard any expenditure to be waste. Nothing is more lovable to them than what takes them near their goal and carries them

وَأَعْلَمُ يَا بُنَيَّ أَنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ ، وَلَرَأَيْتَ آثَارَ مُلْكِهِ وَسُلْطَانِهِ ، وَلَعَرَفْتَ أَفْعَالَهُ وَصِفَاتِهِ ، وَلَكِنَّهُ إِلَهُ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ ، لَا يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ ، وَلَا يَزُولُ أَبَدًا وَلَمْ يَزَلْ .
أَوَّلُ قَبْلِ الْأَشْيَاءِ بِلَا أَوَّلِيَّةٍ ، وَآخِرُ بَعْدَ الْأَشْيَاءِ بِلَا نِهَآيَةٍ . عَظُمَ عَنْ أَنْ تَثْبُتَ رُبُوبِيَّتُهُ بِإِحَاطَةِ قَلْبٍ أَوْ بَصَرٍ . فَإِذَا عَرَفْتَ ذَلِكَ فَافْعَلْ كَمَا يَنْبَغِي لِمِثْلِكَ أَنْ يَفْعَلَهُ فِي صِغَرِ خَطَرِهِ ^(٣٦٣٤) ، وَقِلَّةِ مَقْدَرَتِهِ ، وَكَثْرَةِ عَجْزِهِ ، وَعَظِيمِ حَاجَتِهِ إِلَى رَبِّهِ ، فِي طَلَبِ طَاعَتِهِ ، وَالْخَشْيَةِ مِنْ عُقُوبَتِهِ ، وَالشَّفَقَةِ مِنْ سُخْطِهِ : فَإِنَّهُ لَمْ يَأْمُرْكَ إِلَّا بِحَسَنِ ، وَلَمْ يَنْهَكَ إِلَّا عَنْ قَبِيحٍ .

يَا بُنَيَّ إِنِّي قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَحَالِهَا ، وَزَوَالِهَا وَأَنْتَقَالِهَا ، وَأَنْبَأْتُكَ عَنِ الْآخِرَةِ وَمَا أُعِدُّ لِأَهْلِهَا فِيهَا ، وَضَرَبْتُ لَكَ فِيهِمَا الْأَمْثَالَ ، لِيَتَعَبَّرَ بِهَا ، وَتَحْذُوا عَلَيْهَا . إِنَّمَا مَثَلُ مَنْ خَبَرَ ^(٣٦٣٥) الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا ^(٣٦٣٦) نَبَاً ^(٣٦٣٧) بِهِمْ مَنْزِلٌ جَدِيدٌ ^(٣٦٣٨) ، فَأَمُوا ^(٣٦٣٩) مَنْزِلًا خَصِيبًا وَجَنَابًا ^(٣٦٤٠) مَرِيحًا ^(٣٦٤١) ، فَأَحْتَمَلُوا وَعَثَاءَ ^(٣٦٤٢) الطَّرِيقِ ، وَفِرَاقَ الصَّدِيقِ ، وَخُشُونَةَ السَّفَرِ ، وَجُشُونَةَ ^(٣٦٤٣) الْمَطْعَمِ ، لِيَأْتُوا سَعَةً دَارِهِمْ ، وَمَنْزِلَ قَرَارِهِمْ ، فَلَيْسَ يَجِدُونَ لَشَيْءٍ مِنْ ذَلِكَ أَلَمًا ، وَلَا يَرَوْنَ نَفَقَةً فِيهِ مَغْرَمًا . وَلَا شَيْءَ أَحَبُّ إِلَيْهِمْ مِمَّا قَرَّبَهُمْ مِنْ مَنْزِلِهِمْ ،

closer to their place of stay. (Against this), the example of those who are deceived by this world is like the people who were in a green place but they became disgusted with it and went to a drought-stricken place. Therefore, for them nothing is more detestable or abominable than to leave the place where they were to go to a place which they will reach unexpectedly and for which they are heading.

O' my child, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others which you would like others to accept from you. Do not talk about what you do not know even though what you know be very little. Do not say to others what you do not like to be said to you.

Know that self-admiration is contrary to propriety (of action) and is a calamity for the mind. Therefore, increase your striving and do not become a treasurer for (wealth to be inherited by) others. When you have been guided on the right path humble yourself before Allāh as much as you can.

Know that in front of you lies a road of long distance and severe hardship and that you cannot avoid seeking it. Take your requirements of provision keeping the burden light. Do not load your back beyond your power lest its weight become a mischief

وَأَذْنَاهُمْ مِنْ مَحَلَّتِهِمْ .

وَمَثَلُ مَنْ اغْتَرَّ بِهَا كَمَثَلِ قَوْمٍ كَانُوا بِمَنْزِلٍ خَصِيبٍ ، فَنَبَا بِهِمْ إِلَى مَنْزِلٍ جَدِيبٍ ، فَلَيْسَ شَيْءٌ أَكْرَهُ إِلَيْهِمْ وَلَا أَفْطَحَ عِنْدَهُمْ مِنْ مُفَارَقَةِ مَا كَانُوا فِيهِ ، إِلَى مَا يَهْجُمُونَ عَلَيْهِ ^(٣٦٤٤) ، وَيَصِيرُونَ إِلَيْهِ .

يَا بُنَيَّ اجْعَلْ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ ، فَأُخِيبَ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ ، وَأَكْرَهُ لَهُ مَا تَكْرَهُ لَهَا ، وَلَا تَظْلِمَ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ ، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ ، وَاسْتَقْبِحْ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُهُ مِنْ غَيْرِكَ ، وَأَرْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ لَهُمْ مِنْ نَفْسِكَ ، وَلَا تَقُلْ مَا لَا تَعْلَمُ وَإِنْ قُلَّ مَا تَعْلَمُ ، وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ .

وَأَعْلَمْ أَنَّ الْإِعْجَابَ ^(٣٦٤٥) ضِدُّ الصَّوَابِ ، وَآفَةُ الْأَلْبَابِ ^(٣٦٤٦) . فَاسْعَ فِي كَذْحِكَ ^(٣٦٤٧) ، وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ ^(٣٦٤٨) ، وَإِذَا أَنْتَ هُدَيْتَ لِقَصْدِكَ فَكُنْ أَخْشَعَ مَا تَكُونُ لِرَبِّكَ .

وَأَعْلَمْ أَنَّ أَمَامَكَ طَرِيقًا ذَا مَسَافَةٍ بَعِيدَةٍ ، وَمَشَقَّةَ شَدِيدَةٍ ، وَأَنَّهُ لَا غِنَى بِكَ فِيهِ عَنْ حُسْنِ الْإِرْتِيَادِ ^(٣٦٤٩) ، وَقَدْرِ بَلَاغِكَ ^(٣٦٥٠) مِنَ الزَّادِ ، مَعَ خِفَةِ الظَّهْرِ ، فَلَا تَحْمِلَنَّ عَلَى ظَهْرِكَ فَوْقَ طَاقَتِكَ ، فَيَكُونَ ثِقْلُ ذَلِكَ

for you. Whenever you come across a needy person who can carry for you your provision to hand it back to you on the Day of Judgement when you will need it, then accept him as a good opportunity and get him to carry it. Put in that provision as much as you are able to, for it is likely that if you may need him (afterwards), you may not get hold of him. If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need then make use of this opportunity.

Know that in front of you lies an impassable valley wherein the light-burdened man will be in a better condition than the heavy-burden one, and the slow-paced would be in a worse condition than the swift-paced. Your terminating point at the other end of this passage will necessarily be either Paradise or Hell. Therefore, reconnoitre for yourself before alighting, and prepare the place before getting down, because after death there can be no preparation nor return to this world.

Know that He Who owns the treasures of the heavens and of the earth has permitted you to pray to Him and has promised you acceptance of the prayer. He has commanded you to beg from Him in order that He may give you and to seek His mercy in order that He may have mercy on you. He has not placed any thing between you and Him that may veil Him from you. He has not required you to get a mediator for you to Him, and if you err, He has not prevented you from repentance. He does not hasten with punishment. He does not taunt you for repenting, nor does He humiliate you when humiliation is more appropriate for you. He has not been harsh in accepting repentance. He does not severely question you about your sins. He does not disappoint you of His mercy. Rather He regards abstention from sin as a

وَبَالًا عَلَيْكَ ، وَإِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ^(٣٦٥١) مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَامَةِ ، فَيُؤَافِيكَ بِهِ غَدًا حَيْثُ تَحْتَاجُ إِلَيْهِ فَأَغْتَنِمَهُ وَحَمْلُهُ إِيَّاهُ ، وَأَكْثَرُ مِنْ تَزْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ ، فَلَعَلَّكَ تَطْلُبُهُ فَلَا تَجِدُهُ . وَاغْتَنِمْ مَنْ اسْتَقْرَضَكَ فِي حَالِ غِنَاكَ ، لِيَجْعَلَ قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ .

وَأَعْلَمْ أَنَّ أَمَامَكَ عَقَبَةٌ كَثُودًا^(٣٦٥٢) ، الْمُخِفُّ^(٣٦٥٣) فِيهَا أَحْسَنُ حَالًا مِنْ الْمُثْقَلِ^(٣٦٥٤) ، وَالْمُبْطِئُ عَلَيْهَا أَقْبَحُ حَالًا مِنَ الْمُسْرِعِ ، وَأَنَّ مَهْبِطَكَ بِهَا لَا مَحَالَةَ إِلَّا مَا عَلَى جَنَّةٍ أَوْ عَلَى نَارٍ ، فَارْتَدَّ^(٣٦٥٥) لِنَفْسِكَ قَبْلَ نُزُولِكَ ، وَوُطِئَ الْمَنْزِلَ قَبْلَ حُلُولِكَ ، « فَلَيْسَ بَعْدَ الْمَوْتِ مُسْتَعْتَبٌ^(٣٦٥٦) » ، وَلَا إِلَى الدُّنْيَا مُنْصَرَفٌ^(٣٦٥٧) .

وَأَعْلَمْ أَنَّ الَّذِي بِيَدِهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ قَدْ أَذِنَ لَكَ فِي الدُّعَاءِ ، وَتَكْفَّلَ لَكَ بِالْإِجَابَةِ ، وَأَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيكَ ، وَتَسْتَزِجِمَهُ لِيَرْحَمَكَ ، وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ مَنْ يَحْجُبُكَ عَنْهُ ، وَلَمْ يُلْجِئِكَ إِلَى مَنْ يَشْفَعُ لَكَ إِلَيْهِ ، وَلَمْ يَمْنَعْكَ أَنْ أَسَأْتَ مِنَ التَّوْبَةِ ، وَلَمْ يُعَاجِلْكَ بِالنَّقْمَةِ ، وَلَمْ يُعَيِّرْكَ بِالْإِنَابَةِ^(٣٦٥٨) ، وَلَمْ يَفْضَحْكَ حَيْثُ الْفَضِيحَةُ بِكَ أَوْلَى ، وَلَمْ يُشَدِّدْ عَلَيْكَ فِي قَبُولِ الْإِنَابَةِ ، وَلَمْ يُنَاقِشْكَ بِالْجَرِيمَةِ وَلَمْ يُؤْيِسْكَ مِنَ الرَّحْمَةِ ، بَلْ جَعَلَ نُزُوعَكَ^(٣٦٥٩) عَنِ الذَّنْبِ حَسَنَةً ،

virtue. He counts your one sin as one while He counts your one virtue as ten.

He has opened for you the door of repentance. Therefore, whenever you call Him He hears your call, and whenever you whisper to Him He knows the whisper. You place before Him your needs, unveil yourself before Him, complain to Him of your worries, beseech Him to remove your troubles, seek His help in your affairs and ask from the treasures of His mercy that which no one else has power to give, namely length of life, health of body and increase in sustenance. Then He has placed the keys of His treasures in your hands in the sense that He has shown you the way to ask Him.

Therefore, wherever you wish, open the doors of His favour with prayer, and let the abundant rains of His mercy fall on you. Delay in acceptance of the prayer should not disappoint you because the grant of prayer is according to the measure of (your) intention. Sometimes acceptance (of prayer) is delayed with a view to its being a source of greater reward to the asker and of better gifts to the expectant. Sometimes you ask for a thing but it is not given to you, and a better thing is given to you later, or a thing is taken away from you for some greater good of yours, because sometimes you ask for a thing which contains ruin for your religion if it is given to you. Therefore, your request should be for things whose beauty should be lasting and whose burden should remain away from you. As for wealth it will not last for you nor will you live for it.

O' my child, know that you have been created for the next world, not for this world, for destruction (in this world) not for lasting, and for dying not for living. You are in a place which does not belong to you, a house for making preparations and a passage towards the next world. You are being chased by death from which the runner-away cannot escape, as it would surely over-

وَحَسَبَ سَيِّئَتَكَ وَاحِدَةً ، وَحَسَبَ حَسَنَتَكَ عَشْرًا ، وَفَتَحَ لَكَ بَابَ
الْمَتَابِ ، وَبَابَ الْأِسْتِعَابِ ؛ فَإِذَا نَادَيْتَهُ سَمِعَ نِدَاكَ ، وَإِذَا نَاجَيْتَهُ
عَلِمَ نَجْوَاكَ^(٣٦٦٠) ، فَافْضَيْتَ^(٣٦٦١) إِلَيْهِ بِحَاجَتِكَ ، وَأَبْثَثْتَهُ^(٣٦٦٢) ذَاتَ
نَفْسِكَ^(٣٦٦٣) ، وَشَكَّوْتَ إِلَيْهِ هُمُومَكَ ، وَاسْتَكْشَفْتَهُ كُرُوبَكَ^(٣٦٦٤) ، وَاسْتَعْنَتْهُ
عَلَى أُمُورِكَ ، وَسَأَلْتَهُ مِنْ خَزَائِنِ رَحْمَتِهِ مَا لَا يَقْدِرُ عَلَى إِعْطَائِهِ غَيْرُهُ ،
مِنْ زِيَادَةِ الْأَعْمَارِ ، وَصِحَّةِ الْأَبْدَانِ ، وَسَعَةِ الْأَرْزَاقِ . ثُمَّ جَعَلَ فِي
يَدَيْكَ مَفَاتِيحَ خَزَائِنِهِ بِمَا أَذِنَ لَكَ فِيهِ مِنْ مَسْأَلَتِهِ ، فَمَتَى شِئْتَ
اسْتَفْتَحْتَ بِالِدُّعَاءِ أَبْوَابَ نِعْمَتِهِ ، وَاسْتَمْطَرْتَ شَايِبَ^(٣٦٦٥) رَحْمَتِهِ ،
فَلَا يُقْنِطُكَ^(٣٦٦٦) إِبْطَاءُ إِجَابَتِهِ ، فَإِنَّ الْعُطِيَّةَ عَلَى قَدْرِ النِّيَّةِ .
وَرُبَّمَا أَخَّرْتَ عَنْكَ الْإِجَابَةَ ، لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ ،
وَأَجْزَلَ لِعَطَاءِ الْآمِلِ . وَرُبَّمَا سَأَلْتَ الشَّيْءَ فَلَا تُؤْتَاهُ ، وَأُوتِيتَ خَيْرًا
مِنْهُ عَاجِلًا أَوْ آجِلًا ، أَوْ صُرِفَ عَنْكَ لِمَا هُوَ خَيْرٌ لَكَ ، فَلَرُبَّ أَمْرٍ
قَدْ طَلَبْتَهُ فِيهِ هَلَاكُ دِينِكَ لَوْ أُوتِيَتْهُ ، فَلَتَكُنْ مَسْأَلَتُكَ فِيمَا يَبْقَى
لَكَ جَمَالُهُ ، وَيُنْفَى عَنْكَ وَبَالُهُ ؛ فَالْمَالُ لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ .

وَأَعْلَمَ يَا بُنَيَّ أَنَّكَ إِنَّمَا خُلِقْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا ، وَلِلْفَنَاءِ لَا
لِلْبَقَاءِ ، وَلِلْمَوْتِ لَا لِلْحَيَاةِ ؛ وَأَنَّكَ فِي قُلْعَةٍ^(٣٦٦٧) وَدَارِ بُلْغَةٍ^(٣٦٦٨) ،
وَطَرِيقٍ إِلَى الْآخِرَةِ ، وَأَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو مِنْهُ هَارِبُهُ ، وَلَا

take him. So, be on guard against it lest it overtakes you at a time when you are in a sinful state and you are thinking of repenting but it creates obstruction between you and repentance. In such a case you will ruin yourself.

O' my child, remember death very much and the place where you have to go suddenly and reach after death, so that when it comes you are already on your guard against it and have prepared yourself for it and it does not come to you all of a sudden and surprise you. Beware, lest you become deceived by the leanings of the people towards worldly attraction and their rushing upon it. Allāh has warned you about it and the world has informed you of its mortal character and unveiled to you its evils.

Surely, those (who go) after it are like barking dogs or devouring carnivore who hate each other. The stronger among them eat away the weaker and the big among them tramples over the small. Some are like tied cattle and some like untied cattle who have lost their wits and are running in unknown directions. They are flocks of calamities wandering in rugged valleys. There is no herdsman to detain them nor any tenderer to take them to grazing. The world has put them on the track of blindness and taken away their eyes from the beacons of guidance. They have therefore been perplexed in its bewilderings and sunk in its pleasures. They took it as a god so it played with them. They too played with it and forgot what is beyond it.



يَفُوتُهُ طَالِبُهُ ، وَلَا بُدَّ أَنَّهُ مُذَرِّكُهُ ، فَكُنْ مِنْهُ عَلَى حَذَرٍ أَنْ يُذَرِّكَ
وَأَنْتَ عَلَى حَالٍ سَيِّئَةٍ ، قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ مِنْهَا بِالتَّوْبَةِ ، فَيَحُولَ
بَيْنَكَ وَبَيْنَ ذَلِكَ ، فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ .

ذكر الموت

يَا بُنَيَّ أَكْثَرُ مِنْ ذِكْرِ الْمَوْتِ ، وَذِكْرِ مَا تَهْجُمُ عَلَيْهِ ، وَتُفْضِي
بَعْدَ الْمَوْتِ إِلَيْهِ ، حَتَّى يَأْتِيكَ وَقَدْ أَخَذَتْ مِنْهُ حِذْرُكَ^(٣٦٦٩) ، وَشَدَدَتْ
لَهُ أَرْزَكَ^(٣٦٧٠) ، وَلَا يَأْتِيكَ بَغْتَةً فَيَبْهَرَكَ^(٣٦٧١) . وَإِيَّاكَ أَنْ تَغْتَرَّ بِمَا
تَرَى مِنْ إِخْلَادِ^(٣٦٧٢) أَهْلِ الدُّنْيَا إِلَيْهَا ، وَتَكَالِبَهُمْ^(٣٦٧٣) عَلَيْهَا ، فَقَدْ
نَبَأَكَ اللَّهُ عَنْهَا ، وَنَعَتْ^(٣٦٧٤) هِيَ لَكَ عَنْ نَفْسِهَا ، وَتَكَشَّفَتْ لَكَ عَنْ
مَسَاوِيهَا ، فَإِنَّمَا أَهْلُهَا كِلَابٌ عَاوِيَةٌ ، وَسِبَاعٌ ضَارِيَةٌ^(٣٦٧٥) ، يَهْرِ^(٣٦٧٦)
بَعْضُهَا عَلَى بَعْضٍ ، وَيَأْكُلُ عَزِيزُهَا ذَلِيلَهَا ، وَيَقْهَرُ كَبِيرُهَا صَغِيرَهَا .
نَعَمْ^(٣٦٧٧) مُعَقَّلَةٌ^(٣٦٧٨) ، وَأُخْرَى مُهْمَلَةٌ ، قَدْ أَضَلَّتْ^(٣٦٧٩) عُقُولَهَا ،
وَرَكِبَتْ مَجْهُولَهَا^(٣٦٨٠) . سُرُوحٌ^(٣٦٨١) عَاهَةٌ^(٣٦٨٢) بِوَادٍ وَغَثٍ^(٣٦٨٣) ،
لَيْسَ لَهَا رَاعٍ يُقِيمُهَا ، وَلَا مُسِيمٌ^(٣٦٨٤) يُسِيمُهَا . سَلَكَتْ بِهِمُ الدُّنْيَا
طَرِيقَ الْعَمَى ، وَأَخَذَتْ بِأَبْصَارِهِمْ عَنْ مَنَارِ الْهُدَى ، فَتَاهُوا فِي حَيْرَتِهَا ،
وَعَرِقُوا فِي نِعْمَتِهَا ، وَاتَّخَذُوهَا رَبًّا ، فَلَعِبَتْ بِهِمْ وَلَعِبُوا بِهَا ، وَنَسُوا
مَا وَرَاءَهَا .

Darkness is disappearing gradually. Now it is as though travelers have got down and the hasteners will soon meet. Know, O' my child, that everyone who is riding on the carriage of night and day is being carried by them even though he may be stationary, and he is covering the distance even though he is staying and resting.

Know with certainty that you cannot achieve your desire and cannot exceed your destined life. You are on the track of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it, nor is everyone who is moderate in seeking deprived. Keep yourself away from every low thing even though they may take you to your desired aims, because you will not get any return for your own respect which you spend. Do not be the slave of others for Allāh had made you free. There is no good in good which is achieved through evil and no good in comfort that is achieved through (disgracing) hardship.

Beware lest bearers of greed should carry you and make you descend down to the springs of destruction. If you can manage that there be no wealthy person between yourself and Allāh, do so, because in any case you will find what is for you and get your share. A little received directly from Allāh the Glorified, is more dignified than that which is more but is received through (the obligation of) His creatures, although (really) all is from Allāh.

It is easier to rectify what you miss by silence than to secure

الدوق في الطلب

رَوَيْدًا يُسْفِرُ^(٣٦٨٥) الظَّلَامُ ، كَأَنَّ قَدْ وَرَدَتْ الْأَظْعَانُ^(٣٦٨٦) ؛ يُوْشِكُ مَنْ
أَسْرَعَ أَنْ يَلْحَقَ ! وَأَعْلَمَ يَا بُنَيَّ أَنَّ مَنْ كَانَتْ مَطِيبَتُهُ اللَّيْلَ وَالنَّهَارَ ، فَإِنَّهُ
يُسَارُ بِهِ وَإِنْ كَانَ وَاقِفًا ، وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَادِعًا^(٣٦٨٧)

وَأَعْلَمَ يَقِينًا أَنَّكَ لَنْ تَبْلُغَ أَمْلَكَ ، وَلَنْ تَعْدُوَ أَجَلَكَ ، وَأَنَّكَ فِي
سَبِيلٍ مَنْ كَانَ قَبْلَكَ فَخَفَّضَ^(٣٦٨٨) فِي الطَّلَبِ ، وَأَجْمَلَ^(٣٦٨٩) فِي الْمُكْتَسَبِ ،
فَإِنَّهُ رُبَّ طَلَبٍ قَدْ جَرَّ إِلَى حَرْبٍ^(٣٦٩٠) ؛ فَلَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ ،
وَلَا كُلُّ مُجْمَلٍ بِمَحْرُومٍ . وَأَكْرَمَ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ^(٣٦٩١) وَإِنْ
سَاقَتْكَ إِلَى الرَّغَائِبِ^(٣٦٩٢) ، فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْذُلُ مِنْ نَفْسِكَ
عَوْضًا^(٣٦٩٣) . وَلَا تَكُنْ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا . وَمَا خَيْرُ خَيْرٍ
لَا يُنَالُ إِلَّا بِشَرٍّ ، وَيُسِرُّ^(٣٦٩٤) لَا يُنَالُ إِلَّا بِعُسْرِ^(٣٦٩٥) !؟

وَإِيَّاكَ أَنْ تُوجِفَ^(٣٦٩٦) بِكَ مَطَايَا^(٣٦٩٧) الطَّمَعِ ، فَتُورِدَكَ مَنَاهِلَ^(٣٦٩٨)
الْهَلَكَةِ^(٣٦٩٩) . وَإِنْ أَسْتَطَعْتَ إِلَّا يَكُونُ بَيْنَكَ وَبَيْنَ اللَّهِ ذُو نِعْمَةٍ فَأَفْعَلْ ،
فَإِنَّكَ مُذْرِكُ قَسَمِكَ ، وَآخِذُ سَهْمِكَ ، وَإِنَّ الْيَسِيرَ مِنَ اللَّهِ سُبْحَانَهُ أَعْظَمُ
وَأَكْرَمُ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ وَإِنْ كَانَ كُلُّ مَنْهُ .

وصايا شتى

وَتَلَا فَيْكَ^(٣٧٠٠) مَا فَرَطَ^(٣٧٠١) مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكِكَ مَا

what you lose by speaking. Whatever is in a pot can be retained by closing the lid. I should prefer you to retain what is in your hands rather to seek what is in other's hands. Bitterness of disappointment is better than seeking from people. Manual labour, with chastity is better than the riches of a vicious life. A man is the best guard of his own secrets. Often a man strives for what harms him. He who speaks much speaks nonsense. Whoever ponders perceives. Associate with people of virtue; you will become one of them. Keep aloof from people of vice; you will remain safe from them. The worst food is that which is unlawful. Oppressing the weak is the worst oppression.

Where leniency is unsuitable, harshness is lenience. Often cure is illness and illness is cure. Often the ill-wisher gives correct advice while the well-wisher cheats. Do not depend upon hopes because hopes are the mainstay of fools. It is wise to preserve one's experience. Your best experience is that which teaches you a lesson. Make use of leisure before it changes into (the hour of) grief. Every seeker does not achieve (what he seeks); and every departer does not return. To lose provision and to earn evil for the Day of Judgement means ruin. Every matter has a consequence. What is destined for you will shortly come to you. A trader undertakes a risk. Often a small quantity is more beneficial than a large quantity. There is no good in an ignoble helper, nor in a suspicious friend. Be compliant with the world as long as it is in your grip. Do not put yourself to risk as regards anything in expectation for more than that. Beware lest the feeling of enmity should overpower you.

Bear yourself towards your brother in such a way that if he disregards kinship you keep to it; when he turns away be kind to him and draw near to him; when he withholds spend for him;

فَاتِ (٣٧٠٢) مِنْ مَنْطِقِكَ ، وَحِفْظُ مَا فِي الْوَعَاءِ بِشَدِّ الْوِكَاءِ (٣٧٠٣) ، وَحِفْظُ مَا فِي يَدَيْكَ أَحَبُّ إِلَيَّ مِنْ طَلَبِ مَا فِي يَدَيَّ غَيْرِكَ . وَمَرَارَةُ الْيَأْسِ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ ، وَالْحِرْفَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنَ الْغِنَى مَعَ الْفُجُورِ ، وَالْمَرْءُ أَحْفَظُ لِسِرِّهِ (٣٧٠٤) ، وَرُبَّ سَاعٍ فِيمَا يَضُرُّهُ ! مَنْ أَكْثَرَ أَهْجَرَ (٣٧٠٥) ، وَمَنْ تَفَكَّرَ أَبْصَرَ . قَارِنْ أَهْلَ الْخَيْرِ تَكُنْ مِنْهُمْ ، وَبَايِنْ أَهْلَ الشَّرِّ تَبَيَّنْ عَنْهُمْ . بَشْسَ الطَّعَامُ الْحَرَامُ ! وَظَلَمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ ! إِذَا كَانَ الرَّفْقُ خُرْقًا (٣٧٠٦) كَانَ الْخُرْقُ رِفْقًا . رَبُّمَا كَانَ الدَّوَاءُ دَاءً ، وَالِدَاءُ دَوَاءً . وَرَبُّمَا نَصَحَ غَيْرُ النَّاصِحِ ، وَغَشَّ الْمُسْتَنْصَحُ (٣٧٠٧) . وَإِيَّاكَ وَالْإِتِّكَالَ عَلَى الْمُنَى (٣٧٠٨) فَإِنَّهَا بَضَائِعُ النَّوْكَى (٣٧٠٩) ، وَالْعَقْلُ حِفْظُ التَّجَارِبِ ، وَخَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ . بَادِرِ الْفُرْصَةَ قَبْلَ أَنْ تَكُونَ غُصَّةً . لَيْسَ كُلُّ طَالِبٍ يُصِيبُ ، وَلَا كُلُّ غَائِبٍ يَوُوبُ . وَمِنْ الْفَسَادِ إِضَاعَةُ الزَّادِ ، وَمَفْسَدَةُ الْمَعَادِ . وَلِكُلِّ أَمْرٍ عَاقِبَةٌ ، سَوْفَ يَأْتِيكَ مَا قُدِّرَ لَكَ . التَّاجِرُ مُخَاطِرٌ ، وَرُبَّ يَسِيرٍ أُنْمَى مِنْ كَثِيرٍ ! لَا خَيْرَ فِي مُعِينٍ مَهِينٍ (٣٧١٠) ، وَلَا فِي صَدِيقٍ ظَنِينٍ (٣٧١١) . سَاهِلِ الدَّهْرَ (٣٧١٢) مَا ذَلَّ لَكَ قَعُودُهُ (٣٧١٣) ، وَلَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ ، وَإِيَّاكَ أَنْ تَجْمَعَ بِكَ مَطِيَّةَ اللَّجَاجِ (٣٧١٤) .

أَحْمِلْ نَفْسَكَ مِنْ أَخِيكَ عِنْدَ صَرَمِهِ (٣٧١٥) عَلَى الصَّلَاةِ (٣٧١٦) ، وَعِنْدَ صُدُودِهِ (٣٧١٧) عَلَى اللَّطْفِ (٣٧١٨) وَالْمُقَارَبَةِ ، وَعِنْدَ جُمُودِهِ (٣٧١٩) عَلَى

when he goes away approach him; when he is harsh be lenient; when he commits wrong think of (his) excuse for it, so much so as though you are a slave of him and he is the benevolent master over you. But take care that this should not be done inappropriately, and that you should not behave so with an undeserving person. Do not take the enemy of your friend as a friend because you will thus antagonize your friend. Give true advice to your brother, be it good or bitter. Swallow your anger because I did not find a sweeter thing than it in the end, and nothing more pleasant in consequence. Be lenient to him who is harsh to you for it is likely that he will shortly become lenient to you. Treat your enemy with favours, because this is sweeter of the two successes (the success of revenge and the success of doing favour).

If you intend to cut yourself off from a friend leave some scope for him from your side by which he may resume friendship if it so occurs to him some day. If anyone has a good idea about you prove it to be true. Do not disregard the interests of your brother depending upon your terms with him, for he is not your brother if you disregard his interests. Your household should not become the most miserable people through you. Do not lean towards him who turns away from you. Your brother should not be more firm in his disregard of kinship than you in paying regard to it, and you should exceed in doing good to him than is evil to you. Do not feel too much the oppression of a person who oppresses you, because he is only busy in harming himself and benefiting you. The reward of him who pleases you is not that you displease him.

Know O' my child, that livelihood is of two kinds – a livelihood that you seek and a livelihood that seeks you, which is such that if you do not reach it, it will come to you. How bad it is to bend down at the time of need and to be harsh in riches. You

أَلْبَذَلُ^(٣٧٢٠) ، وَعِنْدَ تَبَاعُدِهِ عَلَى الدُّنُو ، وَعِنْدَ شِدَّتِهِ عَلَى اللَّيْنِ ، وَعِنْدَ جُرْمِهِ عَلَى الْعُدْرِ ، حَتَّى كَانَتْ لَهُ عَبْدٌ ، وَكَانَهُ ذُو نِعْمَةٍ عَلَيْكَ . وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ ، أَوْ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ . لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِيَ صَدِيقَكَ ، وَأَمْحَضَنَّ أَخَاكَ النَّصِيحَةَ ، حَسَنَةً كَانَتْ أَوْ قَبِيحَةً ، وَتَجَرَّعَ الْغَيْظَ^(٣٧٢١) فَإِنِّي لَمْ أَرْ جُرْعَةً أَحَلَّى مِنْهَا عَاقِبَةً ، وَلَا أَلَذَّ مَغَبَّةً^(٣٧٢٢) . وَلَئِنْ^(٣٧٢٣) لِمَنْ غَالَطَكَ^(٣٧٢٤) ، فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ ، وَخُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ أَحَلَّى الظَّفَرَيْنِ . وَإِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَأَ لَهُ ذَلِكَ يَوْمًا مَّا . وَمَنْ ظَنَّ بِكَ خَيْرًا فَصَدَّقْ ظَنَّهُ ، وَلَا تُضِيعَنَّ حَقَّ أَخِيكَ اتِّكَالًا عَلَى مَا بَيْنَكَ وَبَيْنَهُ ، فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ . وَلَا يَكُنْ أَهْلُكَ أَشَقَى الْخَلْقِ بِكَ ، وَلَا تَرَغِبَنَّ فِيَمَنْ زَهَدَ عَنْكَ ، وَلَا يَكُونَنَّ أَخُوكَ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صَلَاتِهِ ، وَلَا تَكُونَنَّ عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ . وَلَا يَكْبُرَنَّ عَلَيْكَ ظُلْمٌ مِنْ ظَلَمِكَ ، فَإِنَّهُ يَسْعَى فِي مَضَرَّتِهِ وَنَفْعِكَ ، وَلَيْسَ جَزَاءُ مَنْ سَرَّكَ أَنْ تَسُوَّهُ .

وَأَعْلَمَ يَا بُنَيَّ أَنَّ الرِّزْقَ رِزْقَانِ : رِزْقٌ تَطْلُبُهُ ، وَرِزْقٌ يَطْلُبُكَ ، فَإِنْ أَنْتَ لَمْ تَأْتِهِ أَتَاكَ . مَا أَقْبَحَ الْخُضُوعَ عِنْدَ الْحَاجَةِ ، وَالْجَفَاءَ عِنْدَ

should have from this world only that with which you can adorn your permanent abode. If you cry over what has gone out of your hands then also cry for what has not at all come to you. Infer about what has not yet happened from what has already happened, because occurrences are ever similar. Do not be like those whom preaching does not benefit unless you inflict pain on them, because the wise take instruction from teaching while beasts learn only from beating.

Ward off from yourself the onslaught of worries by firmness of endurance and purity of belief. He who gives up moderation commits excess. A companion is like a relation. A friend is he whose absence also proves the friendship. Passion is a partner of distress. Often the near ones are remoter than the distant ones, and often the distant ones are nearer than the near ones. A stranger is he who has no friend. He who transgresses right narrows his own passage. He who stays in his position remains constant upon it. The most trustworthy intermediary is that which you adopt between yourself and Allāh the Glorified. He who does not care for your interests is your enemy. When greed leads to ruin deprivation is an achievement. Not every defect can be reviewed, and not every opportunity recurs.

Often a person with eyes misses the track while a blind person finds the correct path. Delay an evil because you will be able to hasten it whenever you desire. The disregard of kinship of the ignorant is equal to the regard for kinship of the wise. Whoever takes the world to be safe, it will betray him. Whoever regards the world as great, it will humiliate him. Every one who shoots does not hit. When authority changes the time changes too. Consult the friend before adopting a course and the neighbour before taking a house. Beware, lest you mention in your speech what may rouse laughter even though you may be relating it from others.

أَلْغَنِي ! إِنَّمَا لَكَ مِنْ دُنْيَاكَ ، مَا أَصْلَحْتَ بِهِ مَثْوَاكَ ^(٣٧٢٥) ، وَإِنْ كُنْتَ
 جَارِعاً عَلَى مَا تَفَلَّتَ ^(٣٧٢٦) مِنْ يَدَيْكَ ، فَاجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ .
 اسْتَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ ، فَإِنَّ الْأُمُورَ أَشْبَاهُ ، وَلَا تَكُونَنَّ
 مِمَّنْ لَا تَنْفَعُهُ الْعِظَةُ إِلَّا إِذَا بَالَعْتَ فِي إِيْلَامِهِ ، فَإِنَّ الْعَاقِلَ يَتَعِظُ
 بِالْآدَابِ ، وَالْبَهَائِمَ لَا تَتَعِظُ إِلَّا بِالضَّرْبِ . أَطْرَحَ عَنْكَ وَارِدَاتِ
 الْهُمُومِ بِغَزَائِمِ الصَّبْرِ وَحُسْنِ الْيَقِينِ . مَنْ تَرَكَ الْقَصْدَ ^(٣٧٢٧) جَارَ ^(٣٧٢٨) ،
 وَالصَّاحِبُ مُنَاسِبٌ ^(٣٧٢٩) ، وَالصَّدِيقُ مَنْ صَدَقَ غَيْبُهُ ^(٣٧٣٠) . وَالْهَوَى ^(٣٧٣١)
 شَرِيكَ الْأَعْمَى ، وَرُبَّ بَعِيدٍ أَقْرَبُ مِنْ قَرِيبٍ ، وَقَرِيبٌ أَبْعَدُ مِنْ بَعِيدٍ ،
 وَالْغَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَبِيبٌ . مَنْ تَعَدَّى الْحَقَّ ضَاقَ مَذْهَبُهُ ، وَمَنْ
 اقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ . وَأَوْثَقُ سَبَبٍ أَخَذْتَ بِهِ سَبَبٌ بَيْنَكَ
 وَبَيْنَ اللَّهِ سُبْحَانَهُ . وَمَنْ لَمْ يُبَالِكْ ^(٣٧٣٢) فَهُوَ عَدُوٌّ . قَدْ يَكُونُ أَلْيَاسُ
 إِدْرَاكاً ، إِذَا كَانَ الطَّمَعُ هَلَاكاً . لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ ، وَلَا كُلُّ
 فُرْصَةٍ تُصَابُ ، وَرُبَّمَا أَخْطَأَ الْبَصِيرُ قَصْدَهُ ، وَأَصَابَ الْأَعْمَى رُشْدَهُ .
 أَخِرُ الشَّرِّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ ^(٣٧٣٣) ، وَقَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ
 الْعَاقِلِ . مَنْ أَمِنَ الزَّمَانَ خَانَهُ ، وَمَنْ أَعْظَمَهُ ^(٣٧٣٤) أَهَانَهُ . لَيْسَ
 كُلُّ مَنْ رَمَى أَصَابَ . إِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ . سَلَّ عَنِ الرَّفِيقِ
 قَبْلَ الطَّرِيقِ ، وَعَنِ الْجَارِ قَبْلَ الدَّارِ . إِيَّاكَ أَنْ تَذْكُرَ مِنَ الْكَلَامِ مَا
 يَكُونُ مُضْحِكاً ، وَإِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ .

Do not consult women because their view is weak and their determination is unstable. Cover their eyes by keeping them under the veil because strictness of veiling keeps them for long. Their coming out is not worse than your allowing an unreliable man to visit them. If you can manage that they should not know anyone other than you, do so. Do not allow a woman matters other than those about herself, because a woman is a flower not an administrator. Do not pay her regard beyond herself. Do not encourage her to intercede for others. Do not show suspicion out of place, because this leads a correct woman to evil and a chaste woman to deflection.

For everyone among your servants fix a work for which you may hold him responsible. In this way, they will not fling the work one over the other. Respect your kinsmen because they are your wings with which you fly, the origin towards which you return and your hands with which you attack. Place your religion and your world at Allāh's disposal and beg Him to ordain the best for you in respect of the near and the far, this world and the next; and that is an end to the matter.

1. Ibn Maytham al-Baḥrānī (vol.5, p.2) has quoted Abū Ja'far ibn Bābawayh al-Qummi to have stated that Amīr al-mu'minīn wrote this piece of advice in the name of his son Muḥammad ibn al-Ḥanafiyyah, while al-'Allāmah as-Sayyid ar-Raḍī has written that its addressee is Imām al-Ḥasan (p.b.u.h.). But the fact is that Amīr al-mu'minīn wrote another piece of advice to Ibn al-Ḥanafiyyah in brief which included a part of the same which he wrote to al-Imām al-Ḥasan. (*Kashf al-maḥajjah*, Ibn Ṭāwūs, pp.157–159; *al-Biḥār*, vol.77, pp.196–198)

In any case, whether the addressee is al-Imām al-Ḥasan or Muḥammad ibn al-Ḥanafiyyah, this manifesto of the Imām is a lesson of guidance to action in which the ways of success and achievement can be opened and the straying caravans of mankind can tread the path of guidance. It contains principles of correcting the matters of this world and the next, creating the sense of morality and improving economic and social matters whose like cannot be produced by the epitomes of scholars and philosophers. Its truthful preachings are a strong incentive for recalling to humanity the lessons it has forgotten, reviving the dead lines of social dealings and raising the standards of morality.

الراي في المرأة

وَإِيَّاكَ وَمُشَاوَرَةَ النِّسَاءِ فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ (٣٧٣٥) ، وَعَزَمَهُنَّ إِلَى
وَهْنٍ (٣٧٣٦) وَأَكْفَفَ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكَ إِيَّاهُنَّ ، فَإِنَّ شِدَّةَ
الْحِجَابِ أَبْقَى عَلَيْهِنَّ ، وَلَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ إِدْخَالِكَ مَنْ لَا
يُوثِقُ بِهِ عَلَيْهِنَّ ، وَإِنْ أَسْتَطَعْتَ إِلَّا يَعْرِفَنَّ غَيْرَكَ فَاَفْعَلْ . وَلَا تُمَلِّكِ
الْمَرْأَةَ مِنْ أَمْرِهَا مَا جَاوَزَ نَفْسَهَا ، فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ ، وَلَيْسَتْ بِقَهْرْمَانَةٍ (٣٧٣٧) .
وَلَا تَعُدْ (٣٧٣٨) بِكَرَامَتِهَا نَفْسَهَا ، وَلَا تُطْمِعْهَا فِي أَنْ تَشْفَعَ لِغَيْرِهَا . وَإِيَّاكَ
وَالْتَّغَايُرَ (٣٧٣٩) فِي غَيْرِ مَوْضِعٍ غَيْرَةٍ ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى
السَّقَمِ ، وَالْبَرِيئَةَ إِلَى الرِّيبِ . وَأَجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا
تَأْخُذُهُ بِهِ ، فَإِنَّهُ أَحْرَى إِلَّا يَتَوَاكَلُوا فِي خِدْمَتِكَ (٣٧٤٠) . وَأَكْرِمْ
عَشِيرَتَكَ ، فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ ، وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ ،
وَيَدُكَ الَّتِي بِهَا تَصُولُ .

دعاء

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَدُنْيَاكَ ، وَأَسْأَلُهُ خَيْرَ الْقَضَاءِ لَكَ فِي الْعَاجِلَةِ
وَالْآجِلَةِ ، وَالْدُنْيَا وَالْآخِرَةِ ، وَالسَّلَامُ .

LETTER 32

To Mu'āwiyah

You have ruined a large group of people whom you have deceived by your misguidance, and have flung them into the currents of your sea where darkness has covered them and misgivings toss them about. As a result they have strayed from the right path and turned on their backs. They turned their backs and pushed forward except those wise ones who came back because they left you after understanding you and ran towards Allāh away from your assistance when you put them to troubles and deviated them from the middle path. Therefore, O' Mu'āwiyah, fear Allāh about yourself and take away your rein from Satan, since this world is shortly to be cut off from you and the next world is near you; and that is an end to the matter.

* * * * *

LETTER 33

To Qutham ibn al-'Abbās, his Governor of Mecca

My spy in the West has written¹ to me telling me that some people of Syria have been sent for *hajj* who are blind of heart, deaf of ears and devoid of eyesight. They confound the truth with vanity, obey men in disobeying Allāh, claim the milk of

1. Mu'āwiyah sent some men in the garb of pilgrims to Mecca in order to create sensation in the peaceful atmosphere of the place, by taking common men into their confidence, by a show of piety and God-fearing and then convincing them that 'Ali ibn Abi Ṭālib has instigated the people against 'Uthmān and in the end succeeded in getting him killed. In this way,

٣٢ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى معاوية

وَأَرَدَيْتَ^(٣٧٤١) جَيْلًا مِنَ النَّاسِ كَثِيرًا ؛ خَدَعْتَهُمْ بِغَيْكِ^(٣٧٤٢) ،
وَأَلْقَيْتَهُمْ فِي مَوْجِ بَحْرِكَ ، تَغْشَاهُمُ الظُّلُمَاتُ ، وَتَتَلَاطَمُ بِهِمُ
الشُّبُهَاتُ ، فَجَازُوا^(٣٧٤٣) عَنْ وَجْهِهِمْ^(٣٧٤٤) ، وَنَكَصُوا^(٣٧٤٥) عَلَى
أَعْقَابِهِمْ ، وَتَوَلَّوْا عَلَى أَدْبَارِهِمْ ، وَعَوَّلُوا^(٣٧٤٦) عَلَى أَحْسَابِهِمْ ،
إِلَّا مَنْ فَاءَ^(٣٧٤٧) مِنْ أَهْلِ الْبَصَائِرِ ، فَإِنَّهُمْ فَارَقُوكَ بَعْدَ مَعْرِفَتِكَ ، وَهَرَبُوا
إِلَى اللَّهِ مِنْ مُوَارَثِكَ^(٣٧٤٨) ، إِذْ حَمَلْتَهُمْ عَلَى الصَّعْبِ ، وَعَدَلْتَ بِهِمْ
عَنِ الْقَصْدِ . فَاتَّقِ اللَّهَ يَا مُعَاوِيَةُ فِي نَفْسِكَ ، وَجَادِبِ^(٣٧٤٩) الشَّيْطَانَ
قِيَادَكَ^(٣٧٥٠) ، فَإِنَّ الدُّنْيَا مُنْقَطِعَةٌ عَنْكَ ، وَالْآخِرَةُ قَرِيبَةٌ مِنْكَ ، وَالسَّلَامُ .

٣٣ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى قُتَيْبِ بْنِ الْعَبَّاسِ وَهُوَ عَامِلُهُ عَلَى مَكَّةَ

أَمَّا بَعْدُ ، فَإِنَّ عَيْنِي^(٣٧٥١) - بِالْمَغْرِبِ^(٣٧٥٢) - كَتَبَ إِلَيَّ يُعَلِّمُنِي أَنَّهُ
وُجِّهَ إِلَى الْمَوْسِمِ^(٣٧٥٣) أَنَّاسٌ مِنْ أَهْلِ الشَّامِ الْعُمِيِّ الْقُلُوبِ ، الصَّمِّ
الْأَسْمَاعِ ، الْكُمَةِ^(٣٧٥٤) الْأَبْصَارِ ، الَّذِينَ يَلْسُونُ^(٣٧٥٥) الْحَقَّ بِالْبَاطِلِ ،
وَيُطِيعُونَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ ، وَيَحْتَلِبُونَ^(٣٧٥٦) الدُّنْيَا دَرَهَا^(٣٧٥٧)

the world in the name of religion, and trade in the pleasures of this world by forsaking the rewards of the virtuous and the God-fearing. No one achieves good except he who acts for it, and no one is awarded the recompense of evil except he who commits it. Therefore, behave yourself in your duties like an intelligent, experienced, well-wishing and wise man who follows his superior and is obedient to his Imām. You should avoid what you may have to explain. Do not rise up in riches nor lose courage in distress; and that is an end to the matter.

* * * * *

LETTER 34

To Muḥammad ibn Abi Bakr on coming to know that he had taken over the position of (Mālik) al-Ashṭar as Governor of Egypt after the latter had died on his way to Egypt.

I have come to know of your anger at the posting of al-Ashṭar in your place, but I did not do so because of any shortcoming on your part or to get you to increase your efforts, but when I had taken away what was under your authority I would have placed you at a position which would have been less exacting and more attractive to you.

The man whom I have made Governor of Egypt was my well-wisher, and very harsh and vengeful towards our enemies. May Allāh have mercy on him, as he has finished his days and

they were to hold him responsible for the killing of 'Uthmān and to turn the people against him, and also to incline the people towards him (Mu'āwiyah) by mentioning the greatness of his character, the sublimity of his manners and stories of his generosity. But when the men whom Amir al-mu'minīn had put on the job gave him the information, he wrote this letter to Qutham ibn al-'Abbās to keep an eye on their movements and to put a stop to their mischief-mongering.

بِالدِّينِ ، وَيَشْتَرُونَ عَاجِلَهَا بِآجِلِ الْأَبْرَارِ الْمُتَّقِينَ ؛ وَلَكِنْ يَفُوزُ بِالْخَيْرِ إِلَّا عَامِلُهُ ، وَلَا يُجْزَى جَزَاءُ الشَّرِّ إِلَّا فَاعِلُهُ . فَأَقِمْ عَلَى مَا فِي يَدَيْكَ قِيَامَ الْحَازِمِ الصَّلِيبِ ^(٣٧٥٨) ، وَالنَّاصِحِ اللَّيِّبِ ، التَّابِعِ لِسُلْطَانِهِ ، الْمُطِيعِ لِإِمَامِهِ . وَإِيَّاكَ وَمَا يُعْتَدَرُ مِنْهُ ، وَلَا تَكُنْ عِنْدَ النِّعْمَاءِ ^(٣٧٥٩) بَطْرًا ^(٣٧٦٠) ، وَلَا عِنْدَ الْبِئْسَاءِ ^(٣٧٦١) فَشَلًّا ^(٣٧٦٢) ، وَالسَّلَامُ .

٣٤ - وَمِنْ كِتَابِ الْعَمَلِ السَّامِعِ

إلى محمد بن أبي بكر ، لما بلغه توجده ^(٣٧٦٣) من عزله بالأشتر عن مصر ،
ثم توفي الأشتر في توجهه إلى هناك قبل وصوله إليها

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي مَوْجِدَتُكَ ^(٣٧٦٤) مِنْ تَسْرِيحِ ^(٣٧٦٥) الْأَشْتَرِ إِلَى عَمَلِكَ ^(٣٧٦٦) ، وَإِنِّي لَمْ أَفْعَلْ ذَلِكَ اسْتِبْطَاءً لَكَ فِي الْجَهْدِ ، وَلَا أَرْذِيَاداً لَكَ فِي الْجِدِّ ؛ وَلَوْ نَزَعْتُ مَا تَحْتَ يَدِكَ مِنْ سُلْطَانِكَ ، لَوَلَّيْتُكَ مَا هُوَ أَيْسَرُ عَلَيْكَ مَوْوَنَةً ، وَأَعْجَبُ إِلَيْكَ وَلَايَةً .

إِنَّ الرَّجُلَ الَّذِي كُنْتُ وَلِيِّتُهُ أَمْرَ مِصْرَ كَانَ رَجُلًا لَنَا نَاصِحًا ، وَعَلَى عَدُوِّنَا شَدِيدًا نَاقِمًا ^(٣٧٦٧) ، فَارْحِمَهُ اللَّهُ ! فَلَقَدْ اسْتَكْمَلَ أَيَّامَهُ ، وَلَاقَى

met his death. I am quite pleased with him. May Allāh too accord him His pleasure, and multiply his reward. Now get ready for your enemy and act according to your intelligence. Prepare for fighting him who fights you and calling to the path of Allāh. Seek Allāh's help exceedingly. If Allāh wills He will assist you in what worries you and help you with what befalls you.

* * * * *

LETTER 35

**To 'Abdullāh ibn al-'Abbās after Muḥammad ibn
Abī Bakr had been killed.**

Now then, Egypt has been conquered and Muḥammad ibn Abī Bakr, may Allāh have mercy on him, has been martyred. We seek his reward from Allāh. He was a son who was a well-wisher, a hard worker, a sharp sword and a bastion of defence. I had roused the people to join him and ordered them to reach him to help before this incident. I called to them secretly as well as openly repeatedly. Some of them came half-heartedly, some put up false excuses and some sat away leaving me. I ask Allāh the Sublime, to give me early relief from them, for by Allāh, had I not been yearning to meet the enemy for martyrdom and not prepared myself for death, I would not have liked to be with these people for a single day nor ever to face the enemy with them.

* * * * *

حِمَامَهُ^(٣٧٨) ، وَنَحْنُ عَنْهُ رَاضُونَ ؛ أَوْلَاهُ اللَّهُ رِضْوَانَهُ ، وَضَاعَفَ الثَّوَابَ لَهُ . فَأَضْحِرْ^(٣٧٩) لِعَدُوِّكَ ، وَأَمْضِ عَلَى بَصِيرَتِكَ ، وَشَمِّرْ لِحَرْبٍ مِّنْ حَارَبِكَ ، وَادْعُ إِلَى سَبِيلِ رَبِّكَ ، وَأَكْثِرِ الْإِسْتِعَانَةَ بِاللَّهِ يَكْفِكَ مَا أَهَمَّكَ ، وَيُعِينِكَ عَلَى مَا يُنْزِلُ بِكَ ، إِنْ شَاءَ اللَّهُ .

٣٥ - وَمِنْ كِتَابِ الْعَمَلِ

إلى عبد الله بن العباس ، بعد مقتل محمد بن أبي بكر

أَمَّا بَعْدُ ، فَإِنَّ مِصْرَ قَدْ أَفْتُحَتْ ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ - رَحِمَهُ اللَّهُ - قَدْ اسْتُشْهِدَ ، فَعِنْدَ اللَّهِ نَحْتَسِبُهُ^(٣٧٧) وَلَدًا نَاصِحًا ، وَعَامِلًا كَادِحًا^(٣٧٨) ، وَسَيْفًا قَاطِعًا ، وَرُكْنًا دَافِعًا . وَقَدْ كُنْتُ حَثْتُ النَّاسَ عَلَى لِحَاقِهِ ، وَأَمَرْتُهُمْ بِغِيَاثِهِ قَبْلَ الْوَقْعَةِ ، وَدَعَوْتُهُمْ سِرًّا وَجَهْرًا ، وَعَوْدًا وَبَدَأًا ، فَمِنْهُمْ الْآتِي كَارِهًا ، وَمِنْهُمْ الْمُعْتَلُّ كَاذِبًا ، وَمِنْهُمْ الْقَاعِدُ خَاذِلًا . أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ لِي مِنْهُمْ فَرَجًا عَاجِلًا ؛ فَوَاللَّهِ لَوْ لَا طَمَعِي عِنْدَ لِقَائِي عَدُوِّي فِي الشَّهَادَةِ ، وَتَوَطُّيْنِي نَفْسِي عَلَى الْمَنِيَّةِ ، لَأَخْبَبْتُ أَلَّا أَلْقَى مَعَ هَؤُلَاءِ يَوْمًا وَاحِدًا ، وَلَا أَلْتَقِيَ بِهِمْ أَبَدًا .

LETTER 36

To his brother 'Aqīl ibn Abī Ṭālib,¹ in reply to his letter which contained a reference to the army Amīr al-mu'minīn had sent to some enemy.

I had sent towards him a large army of Muslims. When he came to know of it he fled away and retreated repenting. They met him on the way when the sun was about to set. They grappled for a while like nothing. It was about an hour and then he rescued himself half-dead as he had almost been taken by the neck and only the last breath had remained in him. In this way, he escaped in a panic.

Leave the Quraysh in their rushing into misguidance, their galloping in disunity and their leaping over destruction. They have joined together to fight me as they had joined to fight the Messenger of Allāh (p.b.u.h.a.h.p.) before me. I wish the Quraysh will get the reward of their treatment of me. For they disregarded my kinship and deprived me of the power due to me from the son of my mother (i.e., the Holy Prophet).

1. When after arbitration Mu'āwiyah started a campaign of killing and devastation, he sent a force of four thousand under aḍ-Ḍaḥḥāk ibn Qays al-Fihri to attack Amīr al-mu'minīn's cities. When Amīr al-mu'minīn came to know of his activities he roused the people of Kūfah to put up a defence, but they began to offer lame excuses. At last Ḥujr ibn 'Adī al-Kindī rose with a force of four thousand men and, chasing the enemy, overtook him at Tadmur. The two parties had only a few grappings when darkness came in and aḍ-Ḍaḥḥāk fled away under its cover. This was the time when 'Aqīl ibn Abī Ṭālib had come to Mecca for 'umrah. When he came to know that after attacking al-Ḥirah, aḍ-Ḍaḥḥāk had escaped alive and that the people of Kūfah were afraid of war and all their activities had come to a stop, he sent a letter to Amīr al-mu'minīn through 'Abd ar-Raḥmān ibn 'Ubayd al-Azdī offering his help. In reply to that Amīr al-mu'minīn wrote this letter wherein he complains of the behaviour of the people of Kūfah and mentions the flight of aḍ-Ḍaḥḥāk.

٣٦ - وَمِنْ كِتَابِ أَبِي طَالِبٍ

إلى أخيه عقيل بن أبي طالب ، في ذكر جيش أنفذه إلى بعض الأعداء ،
وهو جواب كتاب كتبه إليه عقيل

فَسَرَّخْتُ إِلَيْهِ جَيْشًا كَثِيفًا مِنَ الْمُسْلِمِينَ ، فَلَمَّا بَلَغَهُ ذَلِكَ شَمَّرَ
هَارِبًا ، وَتَكَصَّرَ نَادِمًا ، فَلَحِقُوهُ بِبَعْضِ الطَّرِيقِ ، وَقَدْ طَفَلَتْ^(٣٧٧٢)
الشَّمْسُ لِلْإِيَابِ^(٣٧٧٣) ، فَاقْتَتَلُوا شَيْئًا كَلًّا وَلَا^(٣٧٧٤) ، فَمَا كَانَ إِلَّا
كَمَوْقِفِ سَاعَةٍ حَتَّى نَجَا جَرِيضًا^(٣٧٧٥) بَعْدَمَا أَخَذَ مِنْهُ بِالْمُخَنَقِ^(٣٧٧٦) ،
وَلَمْ يَبْقَ مِنْهُ غَيْرُ الرَّمَقِ^(٣٧٧٧) ، فَلَايًا بِلَايٍ^(٣٧٧٨) مَا نَجَا . فَدَعَّ عَنْكَ
قُرَيْشًا وَتَرَكَاضَهُمْ^(٣٧٧٩) فِي الضَّلَالِ ، وَتَجَوَّاهُمْ^(٣٧٨٠) فِي الشَّقَاقِ^(٣٧٨١) ،
وَجَمَّاحَهُمْ^(٣٧٨٢) فِي التَّيِّهِ^(٣٧٨٣) ، فَإِنَّهُمْ قَدْ أَجْمَعُوا عَلَى حَرْبِي كَاجْمَاعِهِمْ
عَلَى حَرْبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - قَبْلِي ، فَجَزَتْ
قُرَيْشًا عَنِّي الْجَوَازِي^(٣٧٨٤) ! فَقَدْ قَطَعُوا رَحِمِي ، وَسَلَبُوا سُلْطَانَ ابْنِ
أُمِّي^(٣٧٨٥) .

As for your enquiry about my opinion to fight till I die, I am in favour of fighting those who regard fighting lawful. The crowd of men around me does not give me strength nor does their dispersal from me cause any loneliness. Surely, do not consider the son of your father weak or afraid, even though all people have forsaken him, bow down submissively before injustice or hand over his reins into the hand of the puller, or allow his back to be used by the rider to sit upon. But he is as the man of Banū Salīm has said:

If you enquire how I am, then listen that I am enduring and strong against the vicissitudes of time. I do not allow myself to be grieved lest the foe feels joyed and the friend feels sorry.



LETTER 37

To Mu'āwiyah

Glory be to Allāh! How staunchly you cling to innovated passions and painful bewilderment along with ignoring the facts and rejecting strong reasons which are liked by Allāh and serve as pleas for the people. As regards your prolonging the question of 'Uthmān's¹ murder the position is that you helped 'Uthmān when it was really your own help while you forsook him when he was in need of help; and that is an end to the matter.

1. There is no question of denying that Mu'āwiyah claimed to help 'Uthmān after he had been killed, although when he was surrounded and clamoured for his help by writing letter after letter Mu'āwiyah never budged an inch. However, just to make a show he had sent a contingent towards Medina under Yazid ibn Asad al-Qasrī, but had ordered it to remain in waiting in the valley of Dhū Khushub near Medina. Eventually, 'Uthmān was murdered and he went back with his contingent.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ رَأْيِي فِي الْقِتَالِ ، فَإِنَّ رَأْيِي قِتَالُ الْمُحِلِّينَ (٣٧٨٦)
 حَتَّى أَلْقَى اللَّهَ ؛ لَا يَزِيدُنِي كَثْرَةُ النَّاسِ حَوْلِي عِزَّةً ، وَلَا تَفَرُّقُهُمْ عَنِّي
 وَخَشَةً ، وَلَا تَحْسَبَنَّ ابْنَ أَبِيكَ - وَلَوْ أَسْلَمَهُ النَّاسُ - مُتَضَرِّعًا مُتَخَشِّعًا ،
 وَلَا مُقِرًّا لِلضَّيْمِ (٣٧٨٧) وَاهِنًا (٣٧٨٨) ، وَلَا سَلِسَ (٣٧٨٩) الزَّمَامَ (٣٧٩٠)
 لِلْقَائِدِ ، وَلَا وَطِيءَ (٣٧٩١) الظَّهْرَ لِلرَّاكِبِ الْمُتَقَعِّدِ (٣٧٩٢) ، وَلَكِنَّهُ كَمَا قَالَ
 أَخُو بَنِي سَلِيمٍ :

فَإِنْ تَسْأَلِينِي كَيْفَ أَنْتَ فَإِنِّي
 صَبُورٌ عَلَى رَيْبِ الزَّمَانِ صَلِيبٌ (٣٧٩٣)
 يَعِزُّ عَلَيَّ (٣٧٩٤) أَنْ تُرَى بِي كَابَةٌ (٣٧٩٥)
 فَيَشْمَتَ عَادٍ (٣٧٩٦) أَوْ يُسَاءَ حَبِيبُ

٣٧ - مِنْ كِتَابِ الْمَعَاوِيَةِ

إِلَى مُعَاوِيَةَ

فَسُبْحَانَ اللَّهِ! مَا أَشَدَّ لُزُومَكَ لِلْأَهْوَاءِ الْمُبْتَدِعَةِ ، وَالْحَيْرَةِ الْمُتَّبِعَةِ (٣٧٩٧) ،
 مَعَ تَضْيِيعِ الْحَقَائِقِ وَأَطْرَاحِ الْوَتَائِقِ ، الَّتِي هِيَ لِلَّهِ طَلِبَةٌ (٣٧٩٨) ،
 وَعَلَى عِبَادِهِ حُجَّةٌ . فَأَمَّا إِكْثَارُكَ الْحِجَاجِ (٣٧٩٩) عَلَى عُثْمَانَ وَقَتْلَتِهِ ،
 فَإِنَّكَ إِنَّمَا نَصَرْتَ عُثْمَانَ حَيْثُ كَانَ النُّصْرُ لَكَ ، وَخَذَلْتَهُ حَيْثُ كَانَ
 النُّصْرُ لَهُ ، وَالسَّلَامُ .

LETTER 38

**To the people of Egypt when he appointed
(Mālik) al-Ashtar as their Governor.**

From the slave of Allāh, 'Ali, Amīr al-mu'minin to the people who became wrathful for the sake of Allāh when He was disobeyed on His earth and His rights were ignored and oppression had spread its coverings over the virtuous as well as the vicious, on the local as well as the foreigner. Consequently, no good was acted upon nor any evil was avoided.

Now, I have sent to you a man from among the servants of Allāh who allows himself no sleep in days of danger, nor does he shrink from the enemy at critical moments. He is severer on the wicked than a blazing fire. He is Mālik ibn al-Ḥārith, our brother from (the tribe of) Madhḥij. Therefore, listen to him and obey his orders that accord with right, because he is a sword among the swords of Allāh, whose edge is not dull and which does not miss its victim. If he orders you to advance, advance, and if he orders you to stay, stay, because he surely neither advances or attacks nor puts anyone backward or forward save with my command. I have preferred him for you rather than for myself because of his being your well-wisher and (because of) the severity of his harshness over your enemies.

* * * * *

No doubt Mu'āwiyah wished 'Uthmān to be killed so that he should create confusion in the name of his blood and through these disturbances clear the way for allegiance to himself (as Caliph). That is why he neither helped him when he was surrounded nor thought it necessary to trace the murderers of 'Uthmān after securing power.

٣٨ - وَمَنْ كَانَ فِيكُمْ

إلى أهل مصر ، لما ولى عليهم الأشتر

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ ، إِلَى الْقَوْمِ الَّذِينَ غَضِبُوا اللَّهَ حِينَ
عُصِيَ فِي أَرْضِهِ ، وَذُهِبَ بِحَقِّهِ ، فَضَرَبَ الْجَوْرُ^(٣٨٠٠) سَرَادِقَهُ^(٣٨٠١)
عَلَى الْبَرِّ^(٣٨٠٢) وَالْفَاجِرِ ، وَالْمَقِيمِ وَالظَّاعِنِ^(٣٨٠٣) ، فَلَا مَعْرُوفٌ يُسْتَرَاخُ
إِلَيْهِ^(٣٨٠٤) ، وَلَا مُنْكَرٌ يُتَنَاهَى عَنْهُ .

أَمَّا بَعْدُ ، فَقَدْ بَعَثْتُ إِلَيْكُمْ عَبْدًا مِنْ عِبَادِ اللَّهِ ، لَا يَنَامُ أَيَّامَ
الْخَوْفِ ، وَلَا يَنْكُلُ^(٣٨٠٥) عَنِ الْأَعْدَاءِ سَاعَاتِ الرُّوعِ^(٣٨٠٦) ، أَشَدَّ عَلَى
الْفُجَّارِ مِنْ حَرِيقِ النَّارِ ، وَهُوَ مَالِكُ بْنُ الْحَارِثِ أَخُو مَذْحِجٍ^(٣٨٠٧) ،
فَاسْمَعُوا لَهُ وَأَطِيعُوا أَمْرَهُ فِيمَا طَابَقَ الْحَقُّ ، فَإِنَّهُ سَيْفٌ مِنْ سُيُوفِ اللَّهِ ،
لَا كَلِيلُ^(٣٨٠٨) الطُّبَّةِ^(٣٨٠٩) ، وَلَا نَابِي^(٣٨١٠) الضَّرِيرَةِ^(٣٨١١) : فَإِنْ
أَمَرَكُمْ أَنْ تَنْفِرُوا فَانْفِرُوا ، وَإِنْ أَمَرَكُمْ أَنْ تُقِيمُوا فَاقِيمُوا ، فَإِنَّهُ لَا
يُقَدِّمُ وَلَا يُخَجِّمُ ، وَلَا يُؤَخِّرُ وَلَا يُقَدِّمُ إِلَّا عَنْ أَمْرِي ؛ وَقَدْ آثَرْتُكُمْ
بِهِ^(٣٨١٢) عَلَى نَفْسِي لِنَصِيحَتِهِ لَكُمْ ، وَشِدَّةِ شَكِيمَتِهِ^(٣٨١٣) عَلَى عَدُوِّكُمْ .

LETTER 39

To 'Amr ibn al-Āṣ

You have surely made your religion subservient to the worldly seekings of a man whose misguidance is not a concealed affair and whose veil has been torn away. He mars an honourable man with his company and befools those who keep his society. You are following in his footsteps and seeking his favours like the dog that follows the lion looking at his paws and waiting for whatever remnants of his prey fall down to him. In this way, you have ruined your world as well as the next life, although if you had stuck to the right, you would have got what you were after. If Allāh grants me power over you and Ibn Abī Sufyān (Mu'āwiyah), I shall award you both recompense of what you have done, but if you escape and survive then hereafter there is only evil for you both; and that is an end to the matter.

* * * * *

LETTER 40

To one of his officers

Now, I have come to know such a thing about you that if you have done so then you have displeased your Lord, disobeyed your Imām and betrayed your trust.

I have come to know that you have razed the ground and taken away whatever was under your feet and devoured whatever was in your hands. Send me your account and know that the accounting to Allāh will be severer than that to the people; and that is an end to the matter.

٣٩ - وَمِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ

إلى عمرو بن العاص

فَإِنَّكَ قَدْ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَا أَمْرِي ۖ ظَاهِرٌ غِيَّهُ ، مَهْتُوكٌ سِتْرُهُ ،
يَشِينُ الْكَرِيمَ بِمَجْلِسِهِ ، وَيُسْفَهُ الْحَلِيمَ بِخِلْطَتِهِ ، فَاتَّبَعْتَ أَثَرَهُ ،
وَطَلَبْتَ فَضْلَهُ ، اتَّبَاعَ الْكَلْبِ لِلضَّرْغَامِ^(٣٨١٤) يَلُودُ بِمَخَالِبِهِ ، وَيَنْتَظِرُ
مَا يُلْقَى إِلَيْهِ مِنْ فَضْلِ فَرِيستِهِ ، فَأَذْهَبْتَ دُنْيَاكَ وَآخَرَتَكَ ! وَلَوْ
بِالْحَقِّ أَخَذْتَ أَدْرَكَتَ مَا طَلَبْتَ . فَإِنْ يُمَكِّنِي اللَّهُ مِنْكَ وَمِنْ ابْنِ أَبِي
سُفْيَانَ أَجْزِكُمَا بِمَا قَدَّمْتُمَا ، وَإِنْ تُعْجِزَا^(٣٨١٥) وَتَبْقَيَا فَمَا أَمَامَكُمَا شَرٌّ
لَكُمَا ، وَالسَّلَامُ .

٤٠ - وَمِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ

إلى بعض عماله

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي عَنْكَ أَمْرٌ ، إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسْخَطْتَ
رَبَّكَ ، وَعَصَيْتَ إِمَامَكَ ، وَأَخْزَيْتَ أَمَانَتَكَ^(٣٨١٦) .

بَلَغَنِي أَنَّكَ جَرَدْتَ^(٣٨١٧) الْأَرْضَ فَأَخَذْتَ مَا تَحْتَ قَدَمَيْكَ ، وَأَكَلْتَ
مَا تَحْتَ يَدَيْكَ ، فَارْفَعْ إِلَيَّ حِسَابَكَ ، وَأَعْلَمْ أَنَّ حِسَابَ اللَّهِ أَعْظَمُ مِنْ
حِسَابِ النَّاسِ ، وَالسَّلَامُ .

LETTER 41

To one of his officers

Now, I had made you a partner in my trust, and made you my chief man. And for me no other person from my kinsmen was more trustworthy than you in the matter of sympathizing with me, assisting and respecting my trusts. But when you saw that time had attacked your cousin, the enemy had waged war, the trust of the people was being humiliated, and the whole community was trackless and disunited, you turned your back against your cousin and forsook him when others forsook him, you abandoned him when others abandoned him, and you betrayed him when others betrayed him. Thus, you showed no sympathy to your cousin, nor discharged the trust.

It seems as if you do not want (to please) Allāh by your *jihād*, and as if you do not stand upon a clear sign from your Lord, and as if you have been playing tricks with this *ummah* (Muslim community) to earn (the pleasure of) this world and watching for the moment of their neglectfulness to usurp their share of the wealth. As soon as it was possible for you to misappropriate the *ummah*'s trust, you hastened to turn around and attack (them), and made a swift leap to snatch away whatever you could from their property meant for their widows and their orphans as a wolf snatches a wounded and helpless goat. Then, you happily loaded it off to the Hijāz without feeling guilty for having appropriated it. Allāh's woe be to your ill-wishers; it was as though you were sending to your family what you had inherited from your father and mother.

Glory be to Allāh! Do you not believe in the Day of Judge-

٤١ - وَمِنْ كِتَابِ الْمَعَالِي

إلى بعض عماله

أَمَّا بَعْدُ ، فَإِنِّي كُنْتُ أَشْرَكَكَ فِي أَمَانَتِي ^(٣٨١٨) ، وَجَعَلْتُكَ شِعَارِي
وَبِطَانَتِي ، وَلَمْ يَكُنْ رَجُلٌ مِنْ أَهْلِي أَوْثَقَ مِنْكَ فِي نَفْسِي لِمُوَاسَاتِي ^(٣٨١٩)
وَمُوَارَاتِي ^(٣٨٢٠) ، وَأَدَاءِ الْأَمَانَةِ إِلَيَّ ؛ فَلَمَّا رَأَيْتَ الزَّمَانَ عَلَى ابْنِ عَمِّكَ
قَدْ كَلَبَ ^(٣٨٢١) ، وَالْعَدُوَّ قَدْ حَرَبَ ^(٣٨٢٢) ، وَأَمَانَةَ النَّاسِ قَدْ خَزَيْتَ ^(٣٨٢٣) ،
وَهَذِهِ الْأُмَّةُ قَدْ فَتَكَتَ ^(٣٨٢٤) وَشَغَرَتْ ^(٣٨٢٥) ، قَلْبْتَ لِابْنِ عَمِّكَ ظَهَرَ
الْمِجَنَ ^(٣٨٢٦) فَفَارَقْتَهُ مَعَ الْمُفَارِقِينَ ، وَخَذَلْتَهُ مَعَ الْخَاذِلِينَ ، وَخُنْتَهُ
مَعَ الْخَائِنِينَ ، فَلَا ابْنَ عَمِّكَ آسَيْتَ ^(٣٨٢٧) ، وَلَا الْأَمَانَةَ أَدَيْتَ . وَكَأَنَّكَ
لَمْ تَكُنْ اللَّهُ تُرِيدُ بِجِهَادِكَ ، وَكَأَنَّكَ لَمْ تَكُنْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ ،
وَكَأَنَّكَ إِنَّمَا كُنْتَ تَكِيدُ ^(٣٨٢٨) هَذِهِ الْأُمَّةَ عَنْ دُنْيَاهُمْ ، وَتَنُوي غِرَّتَهُمْ ^(٣٨٢٩)
عَنْ فَيْئِهِمْ ^(٣٨٣٠) ، فَلَمَّا أَمَكَّنْتَكَ الشَّدَّةُ فِي خِيَانَةِ الْأُمَّةِ أَسْرَعْتَ الْكُرَّةَ ،
وَعَاجَلْتَ الْوُثْبَةَ ، وَاخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمُ الْمَصُونَةِ
لِأَرَامِلِهِمْ وَأَيَاتِمِهِمْ اخْتِطَافَ الذَّنْبِ الْأَزَلِ ^(٣٨٣١) دَامِيَةً ^(٣٨٣٢) الْمِعْزَى ^(٣٨٣٣)
الْكَسِيرَةَ ^(٣٨٣٤) ، فَحَمَلْتَهُ إِلَى الْحِجَازِ رَحِيبَ الصَّدْرِ بِحَمْلِهِ ، غَيْرَ
مُتَأَنِّمٍ ^(٣٨٣٥) مِنْ أَخْذِهِ ، كَأَنَّكَ - لَا أَبَا لِيْغِيرِكَ ^(٣٨٣٦) - حَدَرْتَ ^(٣٨٣٧)
إِلَى أَهْلِكَ تُرَاثَكَ ^(٣٨٣٨) مِنْ أَبِيكَ وَأُمِّكَ ، فَسُبْحَانَ اللَّهِ ! أَمَّا تُوْمُنُ

ment, or do you not fear the exaction of account? O' you who were counted by us among the men possessed of mind, how can you enjoy food and drink when you know that you are eating the unlawful and drinking the unlawful. You are purchasing slavemaids and wedding women with the money of the orphans, the poor, the believers and the participants in *jihād* to whom Allāh had dedicated this money and through whom He had strengthened these cities. Fear Allāh and return to these people their properties. If you do not do so and Allāh grants me power over you I shall excuse myself before Allāh about you and strike you with my sword with which I did not strike anyone but that he went to Hell.

By Allāh, even if Ḥasan and Ḥusayn had done what you did there would have been no leniency with me for them and they could not have won their way with me till I had recovered from them the right and destroyed the wrong produced by their unjust action. I swear by Allāh, the Lord of all beings, that I would not be pleased to regard their money which you have appropriated as lawful for me and to leave it to my successors by way of inheritance. Mind yourself and consider for a while as though you had reached the end of life and had been buried under the earth. Then your actions will be presented before you in the place where the oppressor cries "Alas" while he who wasted his life yearns for return (to the world), *but time was none to escape.* (Qur'ān, 38:3)

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بِالْمَعَادِ ؟ أَوْ مَا تَخَافُ نِقَاشَ^(٣٨٣٩) الْحِسَابِ ! أَيُّهَا الْمَعْدُودُ - كَانَ -
عِنْدَنَا مِنْ أُولِي الْأَلْبَابِ ، كَيْفَ تُسَيِّغُ^(٣٨٤٠) شَرَاباً وَطَعَاماً ، وَأَنْتَ تَعْلَمُ
أَنَّكَ تَأْكُلُ حَرَاماً ، وَتَشْرَبُ حَرَاماً ، وَتَبْتَاعُ الْإِمَاءَ وَتَنْكِحُ النِّسَاءَ مِنْ
أَمْوَالِ الْيَتَامَى وَالْمَسَاكِينِ وَالْمُؤْمِنِينَ وَالْمُجَاهِدِينَ ، الَّذِينَ أَفَاءَ اللَّهُ عَلَيْهِمْ
هَذِهِ الْأَمْوَالُ ، وَأَحْرَزَ بِهِمْ هَذِهِ الْبِلَادَ ! فَاتَّقِ اللَّهَ وَارْدُدْ إِلَى هَؤُلَاءِ الْقَوْمِ
أَمْوَالَهُمْ ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ثُمَّ أَمَكَّنِي اللَّهُ مِنْكَ لَأُعْذِرَنَّ إِلَى اللَّهِ
فِيكَ^(٣٨٤١) ، وَلَا ضَرْبَنَكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلَّا دَخَلَ
النَّارَ ! وَوَاللَّهِ لَوْ أَنَّ الْحَسَنَ وَالْحُسَيْنَ فَعَلَا مِثْلَ الَّذِي فَعَلْتَ ، مَا كَانَتْ
لَهُمَا عِنْدِي هَوَادَةٌ^(٣٨٤٢) ، وَلَا ظَفِيرَا مَنِيَّ بِإِرَادَةٍ ، حَتَّى آخُذَ الْحَقُّ
مِنْهُمَا ، وَأُزِيحَ الْبَاطِلَ عَنْ مَظْلَمَتَيْهِمَا ، وَأُقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا
يَسْرُني أَنْ مَا أَخَذْتَهُ مِنْ أَمْوَالِهِمْ حَلَالٌ لِي ، أَتْرُكُهُ مِيراثاً لِمَنْ بَعْدِي ؛
فَضَحَّ رُوَيْدًا^(٣٨٤٣) ، فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَدَى^(٣٨٤٤) ، وَدُفِنْتَ تَحْتَ
الثَّرَى^(٣٨٤٥) ، وَغُرِضَتْ عَلَيْكَ أَعْمَالُكَ بِالْمَحَلِّ الَّذِي يُنَادِي الظَّالِمُ
فِيهِ بِالْحَسْرَةِ ، وَيَتَمَنَّى الْمُضْيعُ فِيهِ الرَّجْعَةَ ، « وَلَاتَ حِينَ مَنَاصٍ^(٣٨٤٦) ! »

LETTER 42

To 'Umar ibn Abi Salamah al-Makhzūmi (foster son of the Holy Prophet from Umm al-mu'minin, Umm Salamah) who was Amīr al-mu'minin's Governor of Bahrain, but whom he removed and replaced by an-Nu'mān ibn Ajlān az-Zuraqī.

Now, I have posted an-Nu'mān ibn 'Ajlān az-Zuraqī at Bahrain and have released you from that position without anything bad from you nor reproach on you, because you managed the governorship well and discharged the obligations. Therefore, proceed to me when you are neither suspected nor rebuked, neither blamed nor guilty. I have just intended to proceed towards the recalcitrant of Syria and desired that you should be with me because you are among those on whom I rely in fighting the enemy and erecting the pillars of religion, if Allāh wills.

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LETTER 43

To Masqalah ibn Hubayrah ash-Shaybāni, the Governor of Ardashir Khurrah (Iran).

I have come to know concerning you a matter which if you have done it you have displeased your Allāh and disobeyed your Imām. You are distributing among the Arabs (Bedouins) of your kin who tend towards you the property of the Muslims which they collected by dint of their spears and horses and on which their blood was shed. By Allāh Who germinated the seed and created living beings, if this is true you will be humbled in

٤٢ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى عمر بن أبي سلمة المخزومي ، وكان عامله على البحرين ،
فعرله ، واستعمل نعمان بن عجلان الزرقي مكانه

أَمَّا بَعْدُ ، فَإِنِّي قَدْ وَلَّيْتُ نُعْمَانَ بْنَ عَجْلَانَ الزَّرَقِيَّ عَلَى الْبَحْرَيْنِ ،
وَنَزَعْتُ يَدَكَ بِلَا ذِمٍّ لَكَ ، وَلَا تَشْرِبِ^(٣٨٤٧) عَلَيْكَ ؛ فَلَقَدْ أَحْسَنْتَ
الْوَلَايَةَ ، وَأَدَيْتَ الْأَمَانَةَ ، فَأَقْبِلْ غَيْرَ ظَنِينٍ^(٣٨٤٨) ، وَلَا مَلُومٍ ، وَلَا
مُتَّهِمٍ ، وَلَا مَأْثُومٍ ، فَلَقَدْ أَرَدْتُ الْمَسِيرَ إِلَى ظَلَمَةٍ^(٣٨٤٩) أَهْلِ الشَّامِ ،
وَأَخْبَبْتُ أَنْ تَشْهَدَ مَعِيَ ، فَإِنَّكَ مِمَّنْ اسْتَظْهَرُ بِهِ^(٣٨٥٠) عَلَى جِهَادِ الْعَدُوِّ ،
وِلَاقَامَةِ عُمُودِ الدِّينِ ، إِنْ شَاءَ اللَّهُ .

٤٣ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى مصقلة بن هبيرة الشيباني ، وهو عامله على أردشير نخوة^(٣٨٥١)

بَلَّغَنِي عَنْكَ أَمْرٌ إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسْخَطْتَ إِلَهَكَ ، وَعَصَيْتَ
إِمَامَكَ : أَنَّكَ تَقْسِمُ^(٣٨٥٢) فِيَّ الْمُسْلِمِينَ الَّذِي حَازَتْهُ رِمَاحُهُمْ
وَحُيُولُهُمْ ، وَأَرِيقَتْ عَلَيْهِ دِمَاوُهُمْ ، فِيمَنْ أَعْتَمَكَ^(٣٨٥٣) مِنْ أَغْرَابِ
قَوْمِكَ . فَوَالَّذِي فَلَقَ الْحَبَّةَ ، وَبَرَأَ النَّسَمَةَ^(٣٨٥٤) ، لَئِنْ كَانَ ذَلِكَ حَقًّا

my view and you will become light in weight. Therefore, do not treat lightly the obligations of your Lord and do not reform your world by ruining your religion, since then you will be among losers by the way of (your) actions.

Know that the right of those Muslims who are around you and those who are around me in this property is equal. For that reason they come to me and take from it.

* * * * *

LETTER 44

To Ziyād ibn Abīh when Amir al-mu'minin had come to know that Mu'āwiyah had written to Ziyād to deceive him and to attach him to himself in kinship.

I have learnt that Mu'āwiyah has written to you to deceive your wit and blunt your sharpness. You should be on guard against him because he is the Satan who approaches a believer from the front and from the back, from the right and from the left, to catch him suddenly in the hour of his carelessness and overcome his intelligence.

In the days of 'Umar ibn al-Khaṭṭāb, Abū Sufyān¹ happened to utter a thoughtless point which was an evil suggestion of Satan, from which neither kinship is established nor entitlement to succession occurs. He who relies on it is like the uninvited guest to a drink-party or like the dangling cup (tied to a saddle).

as-Sayyid ar-Raḍī says: When Ziyād read this letter he said, "By Allāh he has testified to it." This point remained in his mind till Mu'āwiyah claimed him (as his brother by his father).

لَتَجِدَنَّ لَكَ عَلَيَّ هَوَانًا ، وَلَتَخْفَنَّ عِنْدِي مِيزَانًا ، فَلَا تَسْتَهِنَ بِحَقِّ رَبِّكَ ،
وَلَا تُضْلِحْ دُنْيَاكَ بِمَخَقِ دِينِكَ ، فَتَكُونَ مِنَ الْأَخْسَرِينَ أَعْمَالًا .

أَلَا وَإِنَّ حَقَّ مَنْ قَبْلَكَ ^(٣٨٥٥) وَقَبْلَنَا مِنَ الْمُسْلِمِينَ فِي قِسْمَةِ هَذَا
الْفَيِّ سَوَاءٌ : يَرِدُونَ عِنْدِي عَلَيْهِ ، وَيَصْدُرُونَ عَنْهُ .

٤٤ — وَمِنْ كِتَابِ أَبِي جَعْفَرٍ

إلى زياد بن أبيه ، وقد بلغه أن معاوية كتب إليه يريد خديعته باستلحاقه

وَقَدْ عَرَفْتُ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْكَ يَسْتَزِلُّ ^(٣٨٥٦) لُبَّكَ ^(٣٨٥٧) ،
وَيَسْتَفِيلُ ^(٣٨٥٨) غَرْبَكَ ^(٣٨٥٩) ، فَاحْذَرُهُ ، فَإِنَّمَا هُوَ الشَّيْطَانُ : يَأْتِي الْمَرْءَ
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ، لِيَقْتَحِمَ
غَفْلَتَهُ ^(٣٨٦٠) ، وَيَسْتَلِبَ غَرَّتَهُ ^(٣٨٦١)

وَقَدْ كَانَ مِنْ أَبِي سُفْيَانَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ فَلْتَةٌ ^(٣٨٦٢) مِنْ
حَدِيثِ النَّفْسِ ، وَنَزْعَةٌ مِنْ نَزَغَاتِ الشَّيْطَانِ : لَا يَثْبُتُ بِهَا نَسَبٌ ،
وَلَا يُسْتَحَقُّ بِهَا إِرْثٌ ، وَالْمُتَعَلِّقُ بِهَا كَالْوَاغِلِ الْمُدْفَعِ ، وَالنَّوْطِ
الْمُدْبَذِبِ .

فلما قرأ زياد الكتاب قال : شهد بها ورب الكعبة ، ولم تزل في نفسه حتى ادعاه معاوية .

Amir al-mu'minin's word "*al-wāghil*" means the man who joins the drinking group so as to drink with them, but he is not one of them. He is therefore constantly turned out and pushed off. As for the words "*an-nawṭu'l-mudhabdhab*", it is a wooden cup or a bowl or the like attached to the saddle of the rider so that it dangles when the rider drives the beast or quickens its pace.

* * * * *

1. Caliph 'Umar sent Ziyād to Yemen for some encounter. When he returned after finishing the job he addressed a gathering which included Amir al-mu'minin, 'Umar, 'Amr ibn al-Āṣ and Abū Sufyān. Impressed with the speech 'Amr ibn al-Āṣ said:

"What a good man! Had he been from the Quraysh he would have led the whole of Arabia with his stick." Whereupon Abū Sufyān said, "He is from the Quraysh as I know who is his father." 'Amr ibn al-Āṣ enquired, "Who was his father?" Abū Sufyān said, "It is I." History also conclusively holds that Ziyād's mother Sumayyah, who was the slave-maid of al-Ḥārith ibn Kaldah and was married to a slave named 'Ubayd, used to lead an immoral life in a quarter of aṭ-Ṭā'if known as Ḥāratu 'l-Baghāyā, and immoral men used to visit her. Once Abū Sufyān also got to her through Abū Maryam as-Salūlī. As a result Ziyād was born. When 'Amr ibn al-Āṣ heard this from Abū Sufyān, he asked why he had not declared it. Abū Sufyān pointed to 'Umar and said that he was afraid of him, otherwise he would have declared him his own son. Although he would not have dared to do this, when Mu'āwiyah acquired power he started correspondence with him because Mu'āwiyah was in need of such persons who were intelligent and cunning and expert in machinations. In any case, when Amir al-mu'minin got information about this correspondence he wrote this letter to Ziyād wherein he warned him against Mu'āwiyah so that he should not fall in the trap. But he did fall in his trap and joined Mu'āwiyah and the latter declared him his brother by attaching him in his kin, although the Prophet had declared.

The child goes to the (lawful) husband while the adulterer gets stones.

قال رضي : قوله عليه السلام « الوَاعِلُ » : هو الذي يهجم على الشَّرب ليشرب معهم ، وليس منهم ، فلا يزال مدفّعاً محاجزاً . و « النَّوْطُ الْمُذْبَذَبُ » : هو ما يناط برجل الراكب من قعب أو قدح أو ما أشبه ذلك ، فهو أبداً يتقلقل إذا حث ظهره واستعجل سيره .

* * * * *

LETTER 45

To 'Uthmān ibn Ḥunayf al-Anṣārī who was Amir al-mu'minin's Governor of Baṣrah, when he came to know that the people of that place had invited 'Uthmān to a banquet and he had attended.

O' Ibn Ḥunayf, I have come to know that a young man of Baṣrah invited you to a feast and you leapt towards it. Foods of different colours were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a people who turn out the beggars and invite the rich. Look at the morsels you take, leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully.

Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Realize that your Imām has contented himself with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so but at least support me in piety, exertion, chastity and uprightness, because, by Allāh, I have not treasured any gold out of your world nor amassed plentiful wealth nor collected any clothes other than the two shabby sheets.

٤٥ - وَمَنْ كَانَ ابْنًا لِمَنْ لَا يَحِبُّهُ

إلى عثمان بن حنيف الأنصاري - وكان عامله على البصرة
وقد بلغه أنه دعي إلى وليمة قوم من أهلها ، فمضى إليها - قوله :

أَمَّا بَعْدُ ، يَا بَنَ حُنَيْفٍ : فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ
دَعَاكَ إِلَى مَادِبَةٍ ^(٣٨٦٣) فَأَسْرَعْتَ إِلَيْهَا تُسْتَطَابُ ^(٣٨٦٤) لَكَ الْأَلْوَانُ ^(٣٨٦٥) ،
وَتُنْقَلُ إِلَيْكَ الْجَفَانُ ^(٣٨٦٦) . وَمَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ ،
عَائِلُهُمْ ^(٣٨٦٧) مَجْفُورٌ ^(٣٨٦٨) ، وَغَنِيَّتُهُمْ مَدْعُوٌّ . فَانْظُرْ إِلَى مَا تَقْضِيهِ ^(٣٨٦٩)
مِنْ هَذَا الْمَقْضَمِ ، فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِظَةُ ^(٣٨٧٠) ، وَمَا أَيْقَنْتَ
بِطِيبِ وَجْوهِهِ فَنَلَّ مِنْهُ .

أَلَا وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا ، يَقْتَدِي بِهِ وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ ؛ أَلَا
وَإِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطَمَرِيهِ ^(٣٨٧١) ، وَمِنْ طَعْمِهِ ^(٣٨٧٢)
بِقُرْصِيهِ ^(٣٨٧٣) . أَلَا وَإِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ ، وَلَكِنْ أَعِينُونِي
بِوَرَعٍ وَاجْتِهَادٍ ، وَعِفَّةٍ وَسَدَادٍ ^(٣٨٧٤) . فَوَاللَّهِ مَا كُنْتُ مِنْ دُنْيَاكُمْ
تَبْرًا ^(٣٨٧٥) ، وَلَا أَدَخَرْتُ مِنْ غَنَائِمِهَا وَفْرًا ^(٣٨٧٦) ، وَلَا أَعْدَدْتُ لِبَالِي
ثَوْبِي طَمْرًا ^(٣٨٧٧) ، وَلَا حَزْتُ مِنْ أَرْضِهَا شِبْرًا ، وَلَا أَخَذْتُ مِنْهُ إِلَّا كَقُوتِ
أَتَانٍ دَبْرَةٍ ^(٣٨٧٨) ، وَلَهِيَ فِي عَيْنِي أَوْهَى وَأَهْوَنُ مِنْ عَفْصَةِ مَقْرَةٍ ^(٣٨٧٩)

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and the other party withheld themselves from it. Allāh is, after all, the best arbiter. What shall I do: Fādak,¹ or no Fadak, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and (even) news of it will disappear. It is a pit that, even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its apperture. I try to keep myself engaged in piety so that one the day of great fear it will be peaceful and steady in slippery places.

If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes but it cannot be that my passions lead me and greed take me to choosing good meals while in the Ḥijāz or in Yamāmah there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there may be hungry bellies and thirsty livers? Or shall I be as the poet has said?

It is enough for you to have a disease that you lie with your belly full while around you people may be badly yearning for dried leather.

Shall I be content with being called ‘*Amīr al-mu’minīn*’ (The Commander of the Believers), although I do not share with the people the hardships of the world? Or shall I be an example for them in the distresses of life? I have not been created to keep myself busy in eating good foods like the tied animal whose only worry is his fodder or like a loose animal whose activity is to swallow. It fills its belly with its feed and forgets the purpose

بَلَى ! كَانَتْ فِي أَيْدِينَا فَدَكُّ مِنْ كُلِّ مَا أَظْلَتُهُ السَّمَاءُ ، فَشَحَّتْ عَلَيْهَا
نُفُوسُ قَوْمٍ ، وَسَخَتْ عَنْهَا نُفُوسُ قَوْمٍ آخَرِينَ ، وَنِعَمَ الْحَكَمُ اللَّهُ .
وَمَا أَصْنَعُ بِفَدَكٍ^(٣٨٨٠) وَغَيْرِ فَدَكٍ ، وَالنَّفْسُ مَظَانُّهَا^(٣٨٨١) فِي غَدٍ
جَدَثٌ^(٣٨٨٢) تَنْقَطِعُ فِي ظُلْمَتِهِ آثَارُهَا ، وَتَغِيبُ أَخْبَارُهَا ، وَحُفْرَةُ لَوْ
زَيْدٍ فِي فُسْحَتِهَا ، وَأَوْسَعَتْ يَدَا حَافِرِهَا ، لَأَضْغَطَهَا^(٣٨٨٣) الْحَجَرُ
وَالْمَدْرُ^(٣٨٨٤) ، وَسَدَّ فُرْجَهَا^(٣٨٨٥) التُّرَابُ الْمُتَرَكَمُ ؛ وَإِنَّمَا هِيَ نَفْسِي
أَرُوضُهَا^(٣٨٨٦) بِالتَّقْوَى لِتَأْتِيَ آمِنَةً يَوْمَ الْخَوْفِ الْأَكْبَرِ ، وَتَثْبُتَ عَلَى
جَوَانِبِ الْمَزْلَقِ^(٣٨٨٧) . وَلَوْ شِئْتُ لَأَهْتَدَيْتُ الطَّرِيقَ ، إِلَى مُصَفًى هَذَا
الْعَسَلِ ، وَلُبَابِ هَذَا الْقَمَحِ ، وَنَسَائِجِ هَذَا الْقَزِّ^(٣٨٨٨) . وَلَكِنْ هِيَ هَاتِ
أَنْ يَغْلِبَنِي هَوَايَ ، وَيَقُودَنِي جَشْعِي^(٣٨٨٩) إِلَى تَخِيرِ الْأَطْعِمَةِ - وَلَعَلَّ
بِالْحِجَازِ أَوْ أَلِيمَامَةٍ مَنْ لَا طَمَعَ لَهُ فِي الْقُرْصِ^(٣٨٩٠) ، وَلَا عَهْدَ لَهُ
بِالشُّبَعِ - أَوْ أَبَيْتَ مِبْطَانًا وَحَوْلِي بَطُونٌ غَرْنِي^(٣٨٩١) وَأَكْبَادٌ حَرَى^(٣٨٩٢) ،
أَوْ أَكُونُ كَمَا قَالَ الْقَائِلُ :

وَحَسْبُكَ دَاءٌ أَنْ تَبِيتَ بِبِطْنَةٍ^(٣٨٩٣) وَحَوْلَكَ أَكْبَادٌ تَحِنُّ إِلَى الْقِدِّ^(٣٨٩٤) !

أَفْقَعُ مِنْ نَفْسِي بِأَنْ يُقَالَ : هَذَا أَمِيرُ الْمُؤْمِنِينَ ، وَلَا أَشَارِكُهُمْ فِي
مَكَارِهِ الدَّهْرِ ، أَوْ أَكُونُ أُسْوَةً لَهُمْ فِي جُشُوبَةٍ^(٣٨٩٥) الْعَيْشِ ! فَمَا خُلِقْتُ
لِيَشْغَلَنِي أَكْلُ الطَّيِّبَاتِ ، كَالْبَهِيمَةِ الْمَرْبُوطَةِ ، هَمُّهَا عَلْفُهَا ، أَوْ
الْمُرْسَلَةِ شُغْلُهَا تَقَمُّمُهَا^(٣٨٩٦) ، تَكْتَرِشُ^(٣٨٩٧) مِنْ أَعْلَافِهَا^(٣٨٩٨) ، وَتَلْهُوُ

behind it. Shall I be left uncontrolled to pasture freely, or draw the rope of misguidance or roam aimlessly in the paths of bewilderment?

I see as if one of you would say that if this is what the son of Abi Ṭālib eats then weakness must have made him unfit to fight his foes and encounter the brave. Remember that the tree of the forest is the best for timber, while green twigs have soft bark, and the wild bushes are very strong for burning and slow in dying off. My relation with the Messenger of Allāh is that of one branch with another, or of the wrist with the forearm. By Allāh, if the Arabs join together to fight me I will not run away from them and if I get the opportunity I will hasten to catch them by their necks. I shall surely strive to relieve the earth of this man of perverse mind and uncouth body, till the bits of earth are removed from the grain.

A part of the same which is the end of the letter

Get away from me, O' world. Your rein is on your own shoulders as I have released myself from your ditches, removed myself of your snares and avoided walking into your slippery places. Where are those whom you have deceived by your jokes? Where are those communities whom you have enticed with your embellishments? They are all confined to graves and hidden in burial places. By Allāh, if you had been a visible personality and a body capable of feeling, I would have awarded you the penalties fixed by Allāh because of the people whom you received through desires and the communities whom you threw into destruction and the rulers whom you consigned to ruin and drove to places of distress

عَمَّا يُرَادُ بِهَا ، أَوْ أُتْرِكَ سُدْي ، أَوْ أَهْمَلَ عَابِثًا ، أَوْ أَجَرَ حَبْلَ الضَّلَالَةِ ،
 أَوْ أَعْتَسَفَ (٣٨٩٩) طَرِيقَ الْمَتَاهَةِ (٣٩٠٠) ! وَكَأَنِّي بِقَائِلِكُمْ يَقُولُ : « إِذَا
 كَانَ هَذَا قُوتُ ابْنِ أَبِي طَالِبٍ ، فَقَدْ قَعَدَ بِهِ الضَّعْفُ عَنْ قِتَالِ الْأَقْرَانِ ،
 وَمَنْزَلَةِ الشُّجْعَانِ » . أَلَا وَإِنَّ الشَّجَرَةَ الْبَرِّيَّةَ (٣٩٠١) أَصْلَبُ عُودًا ،
 وَالرَّوَاتِعَ الْخَضِرَةَ (٣٩٠٢) أَرْقُ جُلُودًا ، وَالنَّائِبَاتِ الْعِذِيَّةَ (٣٩٠٣) أَقْوَى
 وَقُودًا (٣٩٠٤) ، وَأَبْطَأُ خُمُودًا . وَأَنَا مِنْ رَسُولِ اللَّهِ كَالضَّوْءِ مِنَ الضَّوْءِ (٣٩٠٥) ،
 وَالذَّرَاعِ مِنَ الْعَصْدِ (٣٩٠٦) . وَاللَّهُ لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَى قِتَالِي لَمَّا
 وَلَّيْتُ عَنْهَا ، وَلَوْ أَمَكَّنْتَ الْفُرْصُ مِنْ رِقَابِهَا لَسَارَعْتُ إِلَيْهَا . وَسَاجِدٌ (٣٩٠٧)
 فِي أَنْ أَطَهَّرَ الْأَرْضَ مِنْ هَذَا الشَّخْصِ الْمَعْكُوسِ ، وَالْجِسْمِ الْمَرْكُوسِ (٣٩٠٨) ،
 حَتَّى تَخْرُجَ الْمَدْرَةُ (٣٩٠٩) مِنْ بَيْنِ حَبِّ الْحَصِيدِ (٣٩١٠) .

ومن هذا الكتاب ، وهو آخره :

إِلَيْكَ عَنِّي (٣٩١١) يَا دُنْيَا ، فَحَبْلُكَ عَلَى غَارِبِكَ (٣٩١٢) ، قَدْ أَنْسَلْتُ مِنْ
 مَخَالِبِكَ (٣٩١٣) ، وَأَفْلَتُ مِنْ حَبَائِلِكَ (٣٩١٤) ، وَاجْتَنَبْتُ الذَّهَابَ فِي
 مَدَاحِصِكَ (٣٩١٥) . أَيْنَ الْقُرُونُ الَّذِينَ غَرَرْتِهِمْ بِمَدَاعِيبِكَ (٣٩١٦) ! أَيْنَ
 الْأُمَمُ الَّذِينَ فَتَنْتَهُمْ بِزَخَارِفِكَ ! فَهَا هُمْ رَهَائِنُ الْقُبُورِ ، وَمَضَامِينُ
 اللَّحُودِ (٣٩١٧) . وَاللَّهُ لَوْ كُنْتَ شَخْصًا مَرِيئًا ، وَقَالِبًا حَسِيًّا ، لَأَقَمْتُ
 عَلَيْكَ حُدُودَ اللَّهِ فِي عِبَادِ غَرَرْتِهِمْ بِالْأَمَانِي ، وَأُمَمٍ أَلْقَيْتَهُمْ فِي
 أَلْمَهِوِي (٣٩١٨) ، وَمُلُوكٍ أَسْلَمْتَهُمْ إِلَى التَّلَفِ ، وَأَوْرَدْتَهُمْ مَوَارِدَ

after which there is neither going nor returning. Indeed whoever stepped on your slippery place slipped, whoever rode your waves was drowned, and whoever evaded your snares received inward support. He who keeps himself safe from you does not worry even though his affairs may be straitened and the world to him is like a day which is near expiring.

Get away from me, for, by Allāh, I do not bow before you so that you may humiliate me, nor do I let loose the reins for you so that you may drive me away. I swear by Allāh an oath wherein I, except the will of Allāh, that I shall so train my self that it will feel joyed if it gets one loaf for eating, and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream whose water has flown away. Should 'Alī eat whatever he has and fall asleep like the cattle who fill their stomachs from the pasture land and lie down, or as the goats (who) graze, eat the green grass and go into their pen! His eyes may die if he, after long years, follows loose cattle and pasturing animals.

Blessed is he who discharges his obligations towards Allāh and endures his hardships, allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as a pillow, along with those who keep their eyes wakeful in fear of the Day of Judgement, whose bodies are ever away from beds, whose lips are humming in remembrance of Allāh and whose sins have been erased through their prolonged beseechings for forgiveness. *They are the party of Allāh; Be it known, verily the party of Allāh alone shall be the successful ones* (Qur'ān, 58:22).

الْبَلَاءِ ، إِذْ لَا وَرْدَ (٣٩١٩) وَلَا صَدَرَ (٣٩٢٠) ! هَيْهَاتَ ! مَنْ وَطِئَ دَحْضَكَ (٣٩٢١)
 زَلِقَ (٣٩٢٢) ، وَمَنْ رَكِبَ لُجْجَكَ غَرِقَ ، وَمَنْ أَزُورَ (٣٩٢٣) عَنْ حَبَائِلِكَ
 وَفَّقَ ، وَالسَّالِمُ مِنْكَ لَا يُبَالِي إِنْ ضَاقَ بِهِ مُنَآخُهُ (٣٩٢٤) ، وَالدُّنْيَا عِنْدَهُ
 كَيَوْمٍ حَانَ (٣٩٢٥) أَنْسِلَاخُهُ (٣٩٢٦) .

أَعْزَبِي (٣٩٢٧) عَنِّي ! فَوَاللَّهِ لَا أَذِلُّ لَكَ فَتَسْتَذِلِّينِي ، وَلَا أَسْلَسَ (٣٩٢٨)
 لَكَ فَتَقْوِدِينِي . وَإِنَّمُ اللَّهُ - يَمِينًا أَسْتَنِي فِيهَا بِمَشِيئَةِ اللَّهِ - لَأَرْوِضَنَّ
 نَفْسِي رِيَاضَةً تَهْشُ (٣٩٢٩) مَعَهَا إِلَى الْقُرْصِ إِذَا قَدَرْتُ عَلَيْهِ مَطْعُومًا ،
 وَتَقْنَعُ بِالْمِلْحِ مَادُومًا (٣٩٣٠) ، وَلَا دَعْنُ (٣٩٣١) مُقْلَتِي (٣٩٣٢) كَعَيْنِ مَاءٍ ،
 نَضَبَ (٣٩٣٣) مَعِينَهَا (٣٩٣٤) ، مُسْتَفْرِغَةً دُمُوعَهَا . أَتَمْتَلِي السَّائِمَةَ (٣٩٣٥)
 مِنْ رَغِيهَا (٣٩٣٦) فَتَبْرُكَ ؟ وَتَشْبَعُ الرِّبِيضَةَ (٣٩٣٧) مِنْ عُشْبِهَا فَتَرَبِّضَ (٣٩٣٨) ؟
 وَيَأْكُلُ عَلَيَّ مِنْ زَادِهِ فَيَهْجَعُ (٣٩٣٩) ! قَرَّتْ إِذَا عَيْنُهُ (٣٩٤٠) إِذَا أَقْتَدَى
 بَعْدَ السُّنَيْنِ الْمُتَطَاوِلَةِ بِالْبَهِيمَةِ الْهَامِلَةِ (٣٩٤١) ، وَالسَّائِمَةِ الْمَرْعِيَّةِ !

طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا فَرَضَهَا ، وَعَرَكَتْ بِجَنْبِهَا بُؤْسَهَا (٣٩٤٢) ،
 وَهَجَرَتْ فِي اللَّيْلِ غُمُضَهَا (٣٩٤٣) ، حَتَّى إِذَا غَلَبَ الْكَرَى (٣٩٤٤) عَلَيْهَا
 أَفْتَرَشَتْ أَرْضَهَا (٣٩٤٥) ، وَتَوَسَّدَتْ كَفِّهَا (٣٩٤٦) ، فِي مَعَشَرٍ أَشْهَرَ عَيُونَهُمْ
 خَوْفُ مَعَادِهِمْ ، وَتَجَافَتْ (٣٩٤٧) عَنْ مَضَاجِعِهِمْ (٣٩٤٨) جُنُوبُهُمْ ،
 وَهَمَمَتْ (٣٩٤٩) بِذِكْرِ رَبِّهِمْ شِفَاهُهُمْ ، وَتَقَشَّعَتْ (٣٩٥٠) بِطُولِ اسْتِغْفَارِهِمْ
 ذُنُوبُهُمْ ، « أَوْلَيْكَ حِزْبُ اللَّهِ ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ » .

Therefore, O' Ibn Hunayf, fear Allāh and be content with your own loaves so that you may escape Hell.

1. Fadak was a green fertile village near Medina in the Hijāz and it also had a fortress called ash-Shumrūkh. (*Mu'jam al-buldān*, vol.4, p.238; *Mu'jam masta'jam*, al-Bakrī, vol.3, p.1015; *ar-Rawḍ al-mi'tār*, al-Ḥimyarī, p.437; *Wafā' al-wafā*, vol.4, p.1280). Fadak belonged to the Jews and in the year 7 A.H. its ownership went from them to the Prophet under the terms of a settlement for peace. The reason for this settlement was that when after the fall of Khaybar the Jews realized the real power of the Muslims, their martial aspirations were lowered, and noting that the Prophet had spared some Jews on their seeking protection, they also sent a message of peace to the Prophet and expressed their wish that Fadak might be taken from them and their area should not be made a battlefield. Consequently, the Prophet accepted their request and allowed them an amnesty, and this land became his personal property wherein no one else had any interest, nor could there be any such interest; because the Muslims have a share only in those properties which they might have acquired as booty after *jihād*, while the property acquired without *jihād* is called *fay'* and the Prophet alone is entitled to it. No other person has a share in it. Thus, Allāh says:

And whatever hath Allāh bestowed on His Apostle from them, ye pricked not against it any horse or a camel, but Allāh granteth authority unto His apostles against whomsoever He willeth; And Allāh over all things is All-powerful. (Qur'ān, 59:6)

No one has ever disputed the fact that Fadak was secured without battle. It was therefore the Prophet's personal property to which no one else had any title. The Historians write:

Fadak was personal to the Prophet as the Muslims did not use their horses or camels for it. (*at-Tārikh*, at-Ṭabarī, vol.1, pp.1582–1583, 1589; *al-Kāmil*, Ibn al-Athīr, vol.2, pp.224–225; *as-Sīrah*, Ibn Hishām, vol.3, p.368; *at-Tārikh*, Ibn Khaldūn, vol.2, part 2, p.40; *Tārikh al-khamīs*, ad-Diyār 'bakrī, vol.2, p.58; *as-Sīrah al-Ḥalabiyyah*, vol.3, p.50)

The historian and geographical scholar Aḥmad ibn Yaḥyā al-Balādhurī (d. 279/892) writes:

فَاتَّقِ اللَّهَ يَا بَنَ حَنِيفٍ ، وَلْتَكْفُفْ أَقْرَاصُكَ^(٣٩٥١) ، لِيَكُونَ مِنَ النَّارِ
خَلَاصُكَ .

* * * * *

Fadak was the personal property of the Prophet as the Muslims had not used their horses or camels for it. (*Futūḥ al-buldān*, vol.1, p.33)

‘Umar ibn al-Khaṭṭāb had himself regarded Fadak as the unshared property of the Holy Prophet when he declared:

The property of Banū an-Naḍīr was among that which Allāh has bestowed on His Messenger; against them neither horses nor camels were pricked but they belonged to the Messenger of Allāh especially. (*aṣ-Ṣaḥīḥ*, al-Bukhārī, vol.4, p.46; vol.7, p.82; vol.9, pp.121–122; *aṣ-Ṣaḥīḥ*, Muslim, vol.5, p.151; *as-Sunan*, Abū Dāwūd, vol.3, pp.139–141; *as-Sunan*, an-Nasā’ī, vol.7, p.132; *al-Musnad*, Aḥmad ibn Hanbal, vol.1, pp.25, 48, 60, 208; *as-Sunan al-kubrā*, al-Bayhaqī, vol.6, pp.296–299)

It is also proved in the accepted way that the Prophet had in his life-time given this land (Fadak) to Fāṭimah as a gift. It is narrated through al-Bazzār, Abū Ya’lā, Ibn Abi Ḥātim, Ibn Marduwayh and others from Abū Sa’id al-Khudrī and through Ibn Marduwayh from ‘Abdullāh ibn al-‘Abbās that when the verse:

“And give to the near of kin his due . . .” (Qur’ān, 17:26) was revealed the Holy Prophet called Fāṭimah and gifted Fadak to her. (*ad-Durr al-manthūr*, as-Suyūṭī, vol.4, p.177; *Majma’ az-zawā’id*, al-Haythamī, vol.7, p.46; *Kanz al-‘ummāl*, al-Muttaqī, vol.3, p.439; *Rūḥ al-ma’ānī*, al-Ālūsī, vol.15, p.62)

When Abū Bakr assumed power then in view of some benefits of State he turned out Fāṭimah from Fadak and took it from her possession. Thus, the historians writes:

Certainly, Abū Bakr snatched Fadak from Fāṭimah (p.b.u.h.) (*Sharḥ Nahj al-balāghah*, Ibn Abi’l-Ḥadīd, vol.16, p.219; *Wafā’ al-wafā’*, as-Samhūdī, vol.3, p.1000; *aṣ-Ṣawā’iq al-muḥriqah*, Ibn Ḥajar, p.32)

Fāṭimah raised a voice against it. Protesting to Abū Bakr, she said, “You have taken over possession of Fadak although the Prophet had gifted it to me during his lifetime.” On this Abū Bakr asked her to produce witness of the gift. Consequently, Amīr al-mu’minin and Umm Ayman gave evidence in her favour. (Umm Ayman was the freed bond maid and the dry nurse of

the Holy Prophet. She was the mother of Usāmah ibn Zayd ibn al-Ḥārithah. The Holy Prophet used to say "Umm Ayman is my mother after my mother. [*al-Mustadrak*, vol.4, p.63; *aṭ-Ṭabarī*, vol.3, p.3460; *al-Istī'āb*, vol.4, p.1793; *Usd al-ghābah*, vol.5, p.567] The Holy Prophet bore witness that she is among the people of Paradise. [Ibn Sa'd, vol.8, p.192; *al-Iṣābah*, vol.4, p.432]). But this evidence was held inadmissible by Abū Bakr and Fāṭimah's claim was rejected as being based on false statement. About this al-Balādhuri writes:

Fāṭimah said to Abū Bakr, "The Messenger of Allāh had apportioned Fadak to me. Therefore, give it to me." Then he asked her for another witness than Umm Ayman, saying, "O' daughter of the Prophet, you know that evidence is not admissible except by two men or one man and two women."

After these facts there remains no possibility of denying that Fadak was the personal property of the Prophet and that he had completed its gifting to her by handing over possession in his lifetime. But Abū Bakr took over its possession and dislodged her from it. In this connection, he rejected the evidence of 'Alī and Umm Ayman on the ground that the requirement of evidence was not completed by the evidence of one man and one woman. Besides them, Imām Ḥasan and Imām Ḥusayn gave evidence in support of Fāṭimah, but their evidence was rejected too on the ground that the evidence of the offspring and minors was not acceptable in favour of their parents. Then Rabāh, the slave of the Holy Prophet was also produced as a witness in support of the claim of Fāṭimah but he was rejected too. (*Futūḥ al-buldān*, al-Balādhuri, vol.1, p.35; *at-Tārikh*, al-Ya'qūbi, vol.3, p.195; *Murūj adh-dhahab*, al-Mas'ūdi, vol.3, p.237; *al-Awā'il*, Abū Hilāl al-'Askarī, p.209; *Wafā' al-wafā'*, vol.3, pp.999, 1000–1001; *Mu'jam al-buldān*, Yāqūt al-Ḥamawī, vol.4, p.239; *Sharḥ*, Ibn Abī'l-Ḥadid, vol.16, pp.216, 219–220, 274; *al-Muḥallā*, Ibn Ḥazm, vol.6, p.507; *as-Sirah al-Ḥalabiyyah*, vol.3, p.361; *at-Tafsīr*, al-Fakhr ar-Rāzī, vol.29, p.284).

At this stage the question arises that when Fāṭimah's possession over Fadak is admitted as Amir al-mu'minin has also clarified in this letter by saying, "We had Fadak in our possession," what was the sense in asking Fāṭimah to produce evidence in support of her claim, because the onus of proof does not lie on the person in possession. The onus of proof lies on the person filing a counter claim because possession itself constitutes a proof.

As such it was on Abū Bakr to produce a proof of the lawfulness of his taking over the land, and in the case of his being unable to do so Fāṭimah's possession would mean a proof for her lawful ownership. As such it would be wrong to ask her to produce some more proof or evidence.

It is strange that when other claims of this nature came before Abū Bakr he allowed them in favour of the claimant merely on the basis of the claim, and the claimant is neither asked to furnish proof of his claim nor to produce witnesses. In this connection, the traditionalists write:

It is related from Jābir ibn 'Abdillāh al-Anṣārī that he said that the Messenger of Allāh had said that when the booty from Bahrain arrived he would allow him such and such out of it, but the booty did not arrive till the Prophet's death. When it arrived in the days of Abū Bakr he went to him and Abū Bakr made the announcement that whoever had a claim against the Messenger of Allāh or to whomever he had made a promise should come for his claim. So I went to him and told him that the Prophet had promised to give me such and such property out of the booty from Bahrain whereupon he gave me all that. (*aṣ-Ṣaḥīḥ*, al-Bukhārī, vol.3, pp.119,209,236; vol.4, p.110; vol.5, p.218; *aṣ-Ṣaḥīḥ*, Muslim, vol.7, pp.75–76; *al-Jāmi'* *aṣ-ṣaḥīḥ*, at-Tirmidhī, vol.5, p.129; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.3, pp.307–308; *aṭ-Ṭabaqāt al-kabīr*, Ibn Sa'd, vol.2, part 2, pp.88–89).

In the annotations of this tradition, Shihābu'd-Dīn Aḥmad ibn 'Alī (Ibn Ḥajar) al-'Asqalānī ash-Shāfi'i (773/1372 – 852/1449) and Badru'd-Dīn Maḥmūd ibn Aḥmad al-'Aynī al-Ḥanafī (762/1361 – 855/1451) have written:

This tradition leads to the conclusion that the evidence of one just companion can also be admitted as full evidence even though it may be in his own favour, because Abū Bakr did not ask Jābir to produce any witness in proof of his claim. (*Fath al-bārī fī sharḥ ṣaḥīḥ al-Bukhārī*, vol.5, p.380; *'Umdatul-qārī fī sharḥ ṣaḥīḥ al-Bukhārī*, vol.12, p.121)

If it was lawful to allow property to Jābir on the basis of good impression without calling for witness or evidence then what stopped allowing Fāṭimah's claim on the basis of similar good impression. If good impression could exist in the case of Jābir to such an effect that he would not benefit

by speaking a lie, then why should there not be the good belief about Fāṭimah that she would not attribute a false saying to the Prophet just for a piece of land. Firstly, her admitted truthfulness and honesty was enough for holding her truthful in her claim and the evidence of 'Alī and Umm Ayman in her favour was also available besides other evidences. It has been said that the claim could not be decided in favour of Fāṭimah on the basis of these two witnesses because the holy Qur'ān lays down the principle of evidence that:

... then call to witness two witnesses from among your men and if there not be two men, then (take) a man and two women, . . .
(Qur'ān, 2:282)

If this principle is universal and general then it should be taken into regard on every occasion, but on some occasions it is found not to have been followed; for example, when an Arab had a dispute with the Prophet about a camel, Khuzaymah ibn Thābit al-Anṣārī gave evidence in favour of the Prophet and this one evidence was deemed to be equal to two, because there was no doubt in the honesty and truthfulness of the individual in whose favour the evidence was led. It was for this reason that the Holy Prophet granted him the title of *Dhu'sh-Shahādātayn* (i.e., one whose evidence is equivalent to the evidence of two witnesses). (al-Bukhārī, vol.4, p.24; vol.6, p.146; Abū Dāwūd, vol.3, p.308; an-Nasā'ī, vol.7, p.302; Aḥmad ibn Hanbal, vol.5, pp.188, 189, 216; *al-Istī'āb*, vol.2, p.448; *Usd al-ghābah*, vol.2, p.114; *al-Iṣābah*, vol.1, pp.425 – 426; *al-Muṣannaf*, as-Ṣan'ānī, vol.8, pp.366 – 368).

Consequently, neither was the generality of the verse about evidence affected by this action nor was it deemed to be against the cannons of evidence. So, if here in view of the Prophet's truthfulness one evidence in his favour was deemed to be equal to two, then could not the evidence of 'Alī and Umm Ayman be regarded enough for Fāṭimah in view of her moral greatness and truthfulness? Besides, this verse does not show that there can be no other way of establishing a claim other than these two ways. In this connection, al-Qāḍī Nūru'llāh al-Mar'ashī at-Tustarī (956/1549 – 1019/1610) has written in *Iḥqāq al-ḥaqq*, chapter on *al-Maṭā'in*:

The view of the objector that by Umm Ayman's evidence the requirement of evidence remains incomplete is wrong, on the grounds that

from certain traditions it is seen that it is lawful to give a decision on the basis of one witness and it does not necessarily mean that the injunction of the Qur'an has been violated, because this verse means that a decision can be given on the strength of the evidence of two men or one man and two women, and that their evidence is enough. From this it does not appear that if there are some other grounds besides evidence of witnesses that are unacceptable, and that verdict cannot be given on its basis, unless it is argued that this is the only sense of the verse. But since every sense is not final argument, this sense can be brushed aside, particularly because the tradition clearly points to a contrary sense, and ignoring the sense does not necessarily mean violation of the verse. Secondly, the verse allows a choice between the evidence of two men or of one man and two women. If by virtue of the tradition a third choice is added namely that a verdict can be passed by means of other evidence as well, then how does it necessitate that the Qur'anic verse should stand violated?

In any case, from this reply it is clear that a claimant is not obliged to produce the evidence of two men or one man and two women in support of the claim because if there is one witness and the claimant swears on oath, then he can be taken to have legitimacy in his claim and a decision can be given in his favour. In this connection, it has been narrated by more than twelve companions of the Holy Prophet that:

The Messenger of Allāh used to decide cases on the strength of one witness and the taking of oath.

It has been explained by some companions (of the Prophet) and some scholars of jurisprudence that this decision is specially related to rights, property and transactions; and this decision was practised by the three Caliphs, Abū Bakr, 'Umar and 'Uthmān. (Muslim, vol.5, p.128; Abū Dāwūd, vol.3, pp.308–309; at-Tirmidhī, vol.3, pp.627–629; Ibn Mājah, vol.2, p.793; Aḥmad ibn Ḥanbal, vol.1, pp.248, 315, 323; vol.3, p.305; vol.5, p.285; Mālik ibn Anas, *al-Muwatta'*, vol.2, pp.721–725; al-Bayhaqī, *as-Sunan al-kubrā*, vol.10, pp.167–176; *as-Sunan*, ad-Dār'quṭnī, vol.4, pp.212–215; *Majma' az-zawā'id*, vol.4, p.202; *Kanz al-'ummāl*, vol.7, p.13)

When decisions were passed on the strength of one witness and swearing, then even if in Abū Bakr's view the requirement of evidence was in-

complete, he should have asked her to swear and given the judgement in her favour. But here the very object was to tarnish the truthfulness of Fāṭimah so that in future the question of her testimony should not arise.

However, when Fāṭimah's claim was rejected in this manner and Fadak was not accepted as the Prophet's gift to her, she claimed it on the basis of inheritance saying:

"If you do not agree that the Prophet had gifted it to me, you cannot at least deny that Fadak and the revenues of Khaybar as well as the lands around Medina were the Prophet's personal properties, and I am his only successor." But she was deprived of her inheritance on the basis of a tradition related by Abū Bakr himself that the Holy Prophet said, "We prophets have no successors and whatever we leave behind constitutes charity." (al-Bukhārī, vol.4, p.96; vol.5, pp.25–26, 115, 117; vol.8, p.185; Muslim, vol.5, pp.153–155; at-Tirmidhī, vol.4, pp.157–158; Abū Dāwūd, vol.3, pp.142–143; an-Nasā'ī, vol.7, p.132; Aḥmad ibn Ḥanbal, vol.1, pp.4, 6, 9, 10; al-Bayhaqī, vol.6, p.300; Ibn Sa'd, vol.2, part 2, pp.86–87; at-Ṭabarī, vol.1, p.1825; *Tārīkh al-khamīs*, vol.2, pp.173–174).

Besides Abū Bakr no one else had knowledge of this saying which was shown to be a tradition of the Prophet nor had anyone from among the companions heard it. Thus, Jalālu'd-Dīn 'Abd ar-Raḥmān ibn Abī Bakr as-Suyūṭī ash-Shāfi'ī (849/1445–911/1505) and Shihābu'd-Dīn Aḥmad ibn Muḥammad (Ibn Hajar) al-Haytamī ash-Shāfi'ī (909/1504–974/1567) have written:

After the death of the Prophet there was a difference of view about the inheritance and no one had any information in this matter. Then, Abū Bakr said that he had heard the Messenger of Allāh saying that: "We prophets leave no successors and whatever we leave behind constitutes charity". (*Tārīkh al-khulafā'*, p.73; *aṣ-Ṣawā'iq al-muḥriqah*, p.19)

The mind refuses to believe that the Prophet should not tell those individuals who could be deemed his successors that they would not inherit, and inform a third party who had not the remotest kinship that there would be no successor to him. Then this story was made public only when the case

for Fadak had been filed in his court and he himself constituted the contesting party. In such circumstances how can his presenting in his own support a tradition which no one else had heard be deemed permissible. If it is argued that this tradition should be relied upon in view of the greatness of position of Abū Bakr, then why cannot Fāṭimah's claim to the gift be relied upon because of her honesty and truthfulness, more so when the evidence of Amir al-mu'minīn and Umm Ayman as well as others was also in her favour. If necessity was felt to call more evidence in her case, then evidence can also be called for about this tradition, particularly, since this tradition hits against the general instructions of the Qur'ān on succession. How can a tradition which is weak in the manner of its relating and altered and is questioned on the basis of facts be deemed to particularize a generality of the Qur'ānic injunction on succession, because the question of the inheritance of the prophets is clearly mentioned in the Qur'ān. Thus, Allāh says:

And Solomon inherited David . . . (Qur'ān, 27:16)

At another place it is stated through the words of Prophet Zakariyyā:

. . . So grant me from yourself an heir, who shall inherit me and inherit from the family of Jacob . . . (Qur'ān, 19:5-6)

In these verses succession refers to succession in estate and to take it in its figurative meaning of succession in prophetic knowledge would not only be obtuse but also against facts, because knowledge and prophethood are not objects of succession, nor do they possess the quality of transmission through inheritance, for in that case all the progeny of the prophets would have been prophets. There is no sense in making a distinction that the progeny of some prophets may inherit prophethood while others should remain deprived of it. It is strange that the theory of transmission of prophethood through inheritance is propagated by those who have always laid the objection against the Shī'ahs that they regard the Imāmate and the caliphate as an object of inheritance and confined to one family only. Will not prophethood become an object of inheritance by taking succession in this verse to mean succession to the prophethood?

If in Abū Bakr's view by virtue of this tradition there could be no successor of the Prophet then where was this tradition when a document had been written admitting Fāṭimah's claim for succession? Thus, Nūru'd-

Din ‘Alī ibn Ibrāhīm al-Ḥalabī ash-Shāfi‘ī (975/1567 – 1044/1635) quoting from Shamsu’d-Dīn Yūsuf (Sibt ibn al-Jawzi) al-Ḥanafī (581/1185 – 654/1256) narrated:

Abū Bakr was on the pulpit when Fāṭimah came to him and said, “‘O’ Abū Bakr, the Qur’ān should allow your daughter to inherit you but I am not to inherit my father!” Abū Bakr started weeping and alighted from the pulpit. Then he wrote for her about Fadak. At that time ‘Umar arrived and enquired what it was. Abū Bakr replied, “It is a document I have written for Fāṭimah about her inheritance from her father.” ‘Umar said, “What will you spend on the Muslims while the Arabs are waging war against you, as you see?” Then, ‘Umar took the document and tore it. (*as-Sirah al-Ḥalabiyyah*, vol.3, pp. 361–362)

Every sensible person who remarks this behaviour can easily reach the conclusion that this tradition is concocted and wrong, and was fabricated only to secure possession over Fadak and other inheritances. Consequently, Fāṭimah refused to accept it and expressed her anger in this way that she made a will about Abū Bakr and ‘Umar that the two should not join in her funeral prayer. ‘Ā’ishah narrated:

Fāṭimah (p.b.u.h.), the daughter of the Holy Prophet (p.b.u.h.a.h.p.) sent for Abū Bakr (after he became Caliph after the death of the Holy Prophet) claiming from him her inheritance left by the Messenger of Allāh from what Allāh had bestowed (especially) upon him at Medina and Fadak and what was left from one-fifth (*khums*) of the income (annually received) from Khaybar. . . , Abū Bakr refused to hand over anything from it to Fāṭimah. Then, Fāṭimah became angry with Abū Bakr and forsook him and did not talk to him until the end of her life . . . When she died, her husband, ‘Alī ibn Abī Ṭālib buried her at night. He did not inform Abū Bakr about her death and offered the funeral prayer over her himself . . . (al-Bukhārī, vol.5, p.177; vol.8; p.185; Muslim, vol.5, pp.153–155; al-Bayhaqī, vol.4, p.29; vol.6, pp. 300–301; Ibn Sa’d, vol.2, part 2, p.86; Aḥmad ibn Ḥanbal, vol.1, p.9; at-Ṭabarī, vol.1, p.1825; Ibn Kathīr, *at-Tārīkh*, vol.5, pp.285–286; Ibn Abī’l-Ḥadīd, vol.6, p.46 and *Wafā’ al-wafā’*, vol.3, p.995)

In this connection, Umm Ja’far, the daughter of Muḥammad ibn

Ja'far, narrated about the request of Fāṭimah (p.b.u.h.) to Asmā' bint 'Umayy near her death that:

When I die, I want you and 'Ali to wash me, and do not allow anyone to go in to me (in my house).

When she died 'Ā'ishah came to enter, Asmā' told her, "Do not enter." 'Ā'ishah complained to Abū Bakr (her father) saying, "This Khath'amiyyah (a woman from the tribe of Kath'am, i.e. Asmā') intervenes between us and the daughter of the Messenger of Allāh . . ." Then, Abū Bakr came and stood at the door and said, "O' Asmā', what makes you prevent the wives of the Prophet from entering in to the daughter of the Messenger of Allāh?" Asmā' replied, "She had herself ordered me not to allow anyone to enter into her . . ." Abū Bakr said, "Do what she has ordered you." (*Hilyah al-awliyā'*, vol.2, p.43; *as-Sunan al-kubrā*, vol.3, p.396; vol.4, p.334; *Ansāb al-ashrāf*, vol.1, p.405; *al-Isti'āb*, vol.4, pp.1897–1898; *Usd al-ghābah*, vol.5, p.524; *al-Iṣābah*, vol.4, pp.378–379)

Fāṭimah (p.b.u.h.) had also made a request to Amīr al-mu'minīn 'Ali that she must be buried at night and that no one should come to her, that Abū Bakr and 'Umar should not be notified about her death and burial, and that Abū Bakr should not be allowed to say the prayer over her body.

When she died, 'Ali washed and buried her in the quietness of the night, not notifying Abū Bakr and 'Umar. So, these two were not aware of her burial.

Muḥammad ibn 'Umar al-Wāqidi (130/747 – 207/823) said:

It has been proved to us that 'Ali (p.b.u.h.) performed her funeral prayer and buried her by night, accompanied by al-'Abbās (ibn 'Abd al-Muṭṭalib) and (his son) al-Faḍl, and did not notify anyone.

It was for this reason that the burial place of Fāṭimah (p.b.u.h.) was hidden and unknown, and no one is sure about it. (*al-Mustadrak*, vol.3, pp.162–163; *al-Muṣannaf*, vol.4, p.141; *Ansāb al-ashrāf*, vol.1, pp.402, 405; *al-Isti'āb*, vol.4, p.1898; *Usd al-ghābah*, vol.5, pp.524–525; *al-Iṣābah*, vol.4, pp.379–380; *aṭ-Ṭabarī*, vol.3, pp.2435–2436; Ibn Sa'd, vol.8, pp.19–20; *Wafā' al-wafā'*, vol.3, pp.901–902, 904, 905; Ibn Abi'l-Ḥadid, vol.16, pp.279–281)

To attribute this displeasure of Fāṭimah to sentiments and thereby to lower its importance does not evince a correct sentiment, because if this displeasure had been the result of sentiments then Amīr al-mu'minin would have stopped her from this misplaced displeasure, but no history shows that Amīr al-mu'minin took this displeasure to be misplaced. Besides, how could her displeasure be the result of personal feelings or sentiments since her pleasure or displeasure always accord with Allāh's will. The Prophet's following saying is a proof of this:

O' Fāṭimah, surely Allāh is enraged in your rage and is pleased in your pleasure. (*al-Mustadrak*, vol.3, p.153; *Usd al-ghābah*, vol.5, p.522; *al-Iṣābah*, vol.4, p.366; *Tahdhīb at-tahdhīb*, vol.12, p.441; *al-Khaṣā'is al-kubrā*, vol.2, p.265; *Kanz al-'ummāl*, vol.13, p.96; vol.16, p.280; *Majma' az-zawā'id*, vol.9, p.203)

* * * * *

A short history of Fadak after the death of Fāṭimah

The motive which causes us to pursue the history of Fadak and to extract the continuation of events after it for a period of three centuries from the texts of historical books is to clarify three questions:—

- a. The rule of annulment of inheritance from prophets made by the Holy Prophet, in other words, that the property of the Holy Prophet is a part of the public treasury and belongs to all Muslims. This was claimed by the first caliph Abū Bakr, and was rejected by his successors, both by next the two caliphs ('Umar and 'Uthmān) and by the Umayyads and the 'Abbāsids. We must consider that the lawfulness and rightfulness of their caliphate depended upon the correctness and lawfulness of the caliphate of the first Caliph and his actions.
- b. Amīr al-mu'minin ('Alī - p.b.u.h.) and the descendants of Fāṭimah never had any hesitation regarding the rightfulness and justifiability of their claim. They insisted and confirmed that Fāṭimah (p.b.u.h.) had always been right and that Abū Bakr's claim had always been rejected, and they did not yield to the false claim.

- c. Whenever one of the Caliphs made a decision to put into effect Allāh's command, in regard to Fadak, to observe justice and equity, and to restore the right to the entitled one in conformity with Islamic rules, he used to return back the Fadak to the descendants of Fātimah (p.b.u.h.) and to hand it over to them.

1. 'Umar ibn al-Khaṭṭāb was the most harsh person in keeping Fātimah (p.b.u.h.) from Fadak and her inheritance as he himself confessed:

When the Messenger of Allāh died I came along with Abū Bakr to 'Alī ibn Abī Ṭālib and said, "What do you say about what has been left by the Messenger of Allāh?" He replied, "We have the most rights with the Holy Prophet." I ('Umar) said, "Even those properties of Khaybar?" He said, "Yes, even those of Khaybar." I said, "Even those of Fadak?" He replied, "Yes, even those of Fadak." Then, I said, "By Allāh, we say no, even if you cut our necks with saws." (*Majma' az-zawā'id*, vol.9, pp.39 – 40)

As it has been mentioned before, 'Umar then took the document of Fadak and tore it up. But when 'Umar became Caliph (13/634 – 23/644) he gave back the Fadak to inheritors of the Holy Prophet. Yāqūt al-Ḥamawī (574/1178 – 626/1229), the famous historian and geographer, following the event of Fadak said:

. . . Then, when 'Umar ibn al-Khaṭṭāb became caliph and gained victories and the Muslims had secured abundant wealth (i.e. the public treasury satisfied the Caliphate's needs) he made his judgement contrary to that of his predecessor, and that was to give it (Fadak) back to the Prophet's heirs. At that time 'Alī ibn Abī Ṭālib and 'Abbās ibn 'Abd al-Muṭṭalib disputed Fadak.

'Alī said that Holy Prophet (p.b.u.h.a.h.p.) had bestowed it on Fātimah during his lifetime. 'Abbās denied this and used to say, "This was in the possession of the Holy Prophet (p.b.u.h.a.h.p.) and I am sharing with his heirs." They were disputing this* among each other and asked 'Umar to settle the case. He refused to judge between them and said, "Both of you are more conscious and aware to your problem; but I only give it to you. . ." (*Mu'jam al-buldān*, vol.4, pp.238 – 239; *Wafā' al-wafā*, vol.3, p.999; *Tahdhīb al-lughah*, vol.10, p.124; *Lisān al-'Arab*,

vol.10, p.473; *Tāj al-‘arūs*, vol.7, p.166)

The reason that ‘Umar and Abū Bakr were trying to seize Fadak was an economic and political reason, not merely a religious one as the previous episode shows, for when the economic and political condition of the caliphate improved, and there was no need of the income obtained from Fadak, ‘Umar’s judgement changed also.

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother of the deceased or the paternal uncle of the deceased when he has no sons. This problem is a matter of dispute between Islamic sects. The judicial and jurisprudential discussion is separate from our goal. We are only discussing the matter historically.

‘Abbās had no claim in this case because he had not shown that he had a share in this property nor did his descendants consider it to be among their own assests even when they had became caliphs and were reigning. They owned this estate either in their position as caliphs, or they used to return it to the descendants of Fāṭimah when they had decided to be just governors.

2. When ‘Uthmān ibn ‘Affān became caliph after the death of ‘Umar (23/644 – 35/656) he granted Fadak to Marwān ibn al-Ḥakam, his cousin (*as-Sunan al-kubrā*, vol.6, p.301; *Wafā’ al-wafā*, vol.3, p. 1000; Ibn Abi’l-Ḥadid, vol.1, p.198), and this was one of the causes of vindictive feelings among the Muslims towards ‘Uthmān (*al-Ma‘ārif*, Ibn Qutaybah, p.195; *al-Iqd al-farid*, vol.4, pp.283, 435; *at-Tārīkh*, Abu’l-Fidā’, vol.1, p.168; *at-Tārīkh*, Ibn al-Wardī, vol.1, p.204) which ended in the revolt against him and his murder. “While previously Fāṭimah used to claim it. sometimes as her inheritance and sometimes as a gift (from her father), she was driven away from it (Fadak)” as Ibn Abi’l-Ḥadid said. (*Sharḥ Nahj al-balāghah*). In this way Fadak fell into the possession of Marwān. He used to sell its crops and products for at least ten thousand Dinars per year, and if in some years its income decreased this drop was not very pronounced. This was its usual profit until the time of the caliphate of ‘Umar ibn ‘Abd al-‘Aziz (in 100/718). (Ibn Sa’d, vol.5, pp.286, 287; *Ṣubḥ al-a’shā*, vol.4, p.291)

3. When Mu'āwiyah ibn Abi Sufyān became caliph (41/661 – 60/680) he became a partner with Marwān and others in Fadak. He allotted one third to Marwān and one third to 'Amr ibn 'Uthmān ibn 'Affān and one third to his son Yazid. This was after the death of al-Ḥasan ibn 'Alī (p.b. u.h.). "To make angry the progeny of the Holy Prophet" al-Ya'qubi states: (*at-Tārīkh*, vol.2, p.199)

It was in the possession of the three above mentioned persons until Marwān became caliph (64/684 – 65/685) and he completely took over possession of it. Then he donated it to his two sons, 'Abd al-Malik and 'Abd al-'Azīz. Then 'Abd al-'Azīz donated his share to his son ('Umar ibn 'Abd al-'Azīz).

4. When 'Umar ibn 'Abd al-'Azīz became caliph (99/717 – 101/720) he delivered a lecture and mentioned that: "Verily, Fadak was among the things that Allāh had bestowed on His Messenger, and no horse, nor camel was pricked against it. . ." and mentioned the case of Fadak during the past caliphates until he said: "Then Marwān gave it (Fadak) to my father and to 'Abd al-Malik. It became mine and al-Walīd's and Sulaymān's (two sons of 'Abd al-Malik). When al-Walīd became caliph (86/705 – 96/715) I asked him for his share and he gave it to me. I asked also for Sulaymān's share and he gave it to me. Then I gathered the three parts and I possess no property more preferable to me than this. Be witness that I returned it to its original state." He wrote this to his governor of Medina (Abū Bakr ibn Muḥammad ibn 'Amr ibn Ḥazm) and ordered him to carry out what he had declared in the speech he delivered. Then Fadak came into the possession of the children of Fāṭimah. "This was the first removal of oppression by returning it (Fadak) to the children of 'Alī." (*al-Awā'il*, Abū Hilāl al-'Askarī, p.209). They possessed it during the reign of this caliph.

5. When Yazid ibn 'Abd al-Malik became caliph (101/720 – 105/724) he seized Fadak and they (the children of 'Alī) were dispossessed. It fell into the possession of the Banū Marwān as it had been previously. They passed it from hand to hand until their caliphate expired and passed away to the Banū al-'Abbās.

6. When Abu 'l-'Abbās 'Abdullāh as-Saffāḥ became the first caliph of the 'Abbāsīd dynasty (132/749 – 136/754) he gave back Fadak to the children of Fāṭimah and submitted it to 'Abdullāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abi Ṭālib.

7. When Abū Ja‘far ‘Abdullāh al-Manṣūr ad-Dawānīqī (136/754 – 158/775) became caliph, he seized Fadak from the children of al-Ḥasan.

8. When Muḥammad al-Mahdī ibn al-Manṣūr became caliph (158/775 – 169/785) he returned Fadak to the children of Fāṭimah.

9. Then Mūsā al-Hādī ibn al-Mahdī (169/785 – 170/786) and his brother Hārūn ar-Rashīd (170/786 – 193/809) seized it from the descendants of Fāṭimah and it was in the possession of Banū al-‘Abbās until the time that al-Ma’mūn became caliph (198/813 – 218/833).

10. al-Ma’mūn al-‘Abbāsī gave it back to the descendants of Fāṭimah (210/826). It is narrated through al-Mahdī ibn Sābiq that:

al-Ma’mūn one day sat to hear the complaints of the people and to judge in cases. The first utter of complaint which he received caused him to weep when he looked at it. He asked where the attorney of Fāṭimah daughter of the Holy Prophet was? An old man stood up and came forth, arguing with him about Fadak and al-Ma’mūn also argued with him until he overcame al-Ma’mūn. (*al-Awā’il*, p.209)

al-Ma’mūn summoned the Islamic jurisprudents (*al-Fuqahā’*) and interrogated them about the claim of the Banū Fāṭimah. They narrated to al-Ma’mūn that the Holy Prophet gifted Fadak to Fāṭimah and that after the death of the Holy Prophet, Fāṭimah demanded Abū Bakr to return Fadak to her. He asked her to bring witnesses to her claim regarding this gift. She brought ‘Alī, al-Ḥasan, al-Ḥusayn and Umm Ayman as her witnesses. They witnessed the case in her favour. Abū Bakr rejected their witness. Then al-Ma’mūn asked the Islamic jurisprudents: “What is your view about Umm Ayman?” They replied, “She is a woman to whom the Holy Prophet bore witness that she is an inhabitant of Paradise.” al-Ma’mūn disputed at length with them and forced them to accept the argument by proofs till they confessed that ‘Alī, al-Ḥasan, al-Ḥusayn and Umm Ayman had witnessed only the truth. When they unanimously accepted this matter, he restored Fadak to the descendants of Fāṭimah. (*at-Tārikh*, al-Ya‘qūbī, vol.3, pp. 195 – 196)

Then al-Ma’mūn ordered that the estate (of Fadak) should be registered among the property (of the descendants of Fāṭimah) and it was

registered and al-Ma'mūn signed it.

Then he wrote a letter to his governor in Medina named Qutham ibn Ja'far as follows:

"Know that Amir al-mu'minin, in exercise of the authority vested upon him by the divine religion as the Caliph, successor and the kinsman of the Holy Prophet has considered himself more deserving to follow the precedent of the Holy Prophet (*sunnatu'n-nabi*) and to carry out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet or thing which the Holy Prophet had gifted to someone. The success and safeguard of Amir al-mu'minin is by Allāh and he is particularly anxious to act in a way which will win the pleasure of the Almighty Allāh for him.

"Verily, the Holy Prophet had gifted the estate of Fadak to his daughter Fāṭimah (p.b.u.h.). He had transferred its ownership to her. It is a clear and established fact. None of the kindred of the Holy Prophet have any difference of view. Fāṭimah always claimed that which was more deserving (to be justified) than the person (Abū Bakr) whose word was accepted. Amir al-mu'minin considers it right and proper to restore Fadak to the heirs of Fāṭimah. He would hereby win nearness to Almighty Allāh by establishing His justice and right. It would win the appreciation of the Holy Prophet by carrying into effect his commandments. Amir al-mu'minin has commanded that this restoration of Fadak should duly be registered. The commands should be transmitted to all the officials.

"Then, if, as it was, a custom to proclaim on every ḥajj gathering (every year), following the death of the Holy Prophet, that anyone to whom the Holy Prophet had promised (the donation) of a gift or a present, should come forward, his statement will be accepted and the promise will be fulfilled. Certainly, Fāṭimah (p.b.u.h.) had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet (may Allāh bless him and his descendants) to her.

"Verily, Amir al-mu'minin has commanded his slave Mubārak at-Ṭabari to restore Fadak to the descendants of Fāṭimah the daughter of the Holy Prophet with all its borders, its rights and all slaves attached thereto, cereal crops and other things.

“The same has been restored to Muḥammad ibn Yaḥyā ibn al-Hasan, ibn Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib and Muḥammad ibn ‘Abdullāh ibn al-Hasan ibn ‘Alī ibn al-Husayn ibn ‘Alī ibn Abī Ṭālib.

“Amir al-mu’mīnīn has appointed the two of them as the agents representing the owners of the lands — the heirs of Fāṭimah. Know then this is the view of Amir al-mu’mīnīn and that Allāh has inspired him to obey the order of Allāh and to win His pleasure and the pleasure of the Holy Prophet. Let also your subordinates know this. Behave towards Muḥammad ibn Yaḥyā and Muḥammad ibn ‘Abdillāh in the same manner as you used to behave towards Mubārak aṭ-Ṭabarī. Help them both to everything which has to do with its flourishing and prosperity and its improvement in abundance of cereals by Allāh’s will; and that is an end to the matter.”

This is written this Wednesday, two nights past *Dhu’l-qi’dah*, the year 210 (15/2/826).

11. During the period of al-Ma’mūn’s caliphate Fadak was in the possession of Fāṭimah’s descendants, and this continued during the caliphate of al-Mu’taṣim (218/833 – 227/842) and al-Wāthiq (227/842 – 232/847).

12. When Ja’far al-Mutawakkil became caliph (232/847 – 247/861), the one among them who was marked as an arch-enemy of the progeny of the Holy Prophet both of those alive and of those dead, gave the order to recapture Fadak from the descendants of Fāṭimah. (He seized it and granted it to Ḥarmalah al-Ḥajjam or the Cupper), and after the death of al-Ḥajjam he granted it to al-Bāzyār or the Falconer, a native of Ṭabaristān. (*Kashf al-ghumnah*, vol.2, pp.121 – 122; *al-Biḥār*, [1st ed.], vol.8, p.108; *Safīnah al-biḥār*, vol.2, p.351). Abū Hilāl al-‘Askarī mentioned that his name was ‘Abdullāh ibn ‘Umar al-Bāzyār and added: “And there were in it (Fadak) eleven date-palm trees which the Holy Prophet had planted by his own hands. The descendants of Abū Ṭālib used to gather these dates. When pilgrims (*al-Ḥujjāj*), entered Medina they donated the dates to them. Through this they received a considerable return. This news reached al-Mutawakkil. He ordered ‘Abdullāh ibn ‘Umar to cut up the fruits and to squeeze the juice from them. ‘Abdullāh ibn ‘Umar sent a man named Bishr ibn Umayyah ath-Thaqafī who squeezed the fruits. It was reported that he made it

into wine. It had not reached Baṣrah (on its way to the Caliph) before it decayed and al-Mutawakkil was killed.” (*al-Awā’il*, p.209).

13. When al-Mutawakkil was killed and al-Muntaṣir (his son) succeeded him (247/861 – 248/862) he gave the order to restore Fadak to the descendants of al-Ḥasan and al-Ḥusayn and delivered the donations of Abū Ṭalib to them and this was in 248/862.

(Ref. for Nos.3–13 – *Futūh al-buldān*, vol.1, pp.33–38; *Mu‘jam al-buldān*, vol.4, pp.238–240; *at-Tārikh*, al-Ya‘qūbī, vol.2, p.199; vol.3, pp.48, 195–196; *al-Kāmil*, Ibn al-Athīr, vol.2, pp.224–225; vol.3, pp.457, 497; vol.5, p.63; vol.7, p.116; *al-‘Iqd al-farid*, vol.4, pp.216, 283, 435; *Wafā’ al-wafā*, vol.3, pp.999–1000; *aṭ-Ṭabaqāt al-kabīr*, vol.5, pp.286–287; *Tārikh al-Khulafā’*, pp.231–232, 356; *Murūj adh-dhahab*, vol.4, p.82; *Sīrah ‘Umar ibn ‘Abd al-‘Azīz*, Ibn al-Jawzī, p.110; *Ṣubḥ al-a‘shā*, vol.4, p.291; *Jamharah rasā’il al-‘Arab*, vol.2, pp.331–332; vol.3, pp.509–510; *‘Alām an-nisā’*, vol.3, pp.1211–1212; Ibn Abī’l-Ḥadīd, vol.16, pp.277–278; *al-Awā’il*, p.209; *Kashf al-ghummah*, vol.2, pp.120–122; *al-Biḥār*, vol.8, pp.107–108).

14. It seemed that Fadak was recaptured from the descendants of Fāṭimah after the death of al-Muntaṣir (248/862), because Abū’l-Ḥasan, ‘Alī ibn ‘Īsā al-Irbilī (d. 692/1293) mentioned, “al-Mu‘taḍid (279/892 – 289/902) returned Fadak to the descendants of Fāṭimah. Then he mentioned that al-Muqtafi (289/902 – 295/908) seized it from them. It is said also that al-Muqtadir (295/908 – 320/932) returned it to them (the descendants of Fāṭimah).” (*Kashf al-ghummah*, vol.2, p.122; *al-Biḥār*, vol.8, p.108; *Safīnah*, vol.2, p.351).

15. And after this long period of recapturing and restoration, Fadak was returned to the possession of the usurpers and their heirs as it seems, no further mention was made in history and the curtain fell.

Is it (then that) the judgement of (the times of pagan) ignorance they desire? And who (else) can be better than Allāh to judge for a people of assured faith. (Qur’ān, 5:50)

LETTER 46

To One of his Officers

Now, you are surely one of those whose help I take in establishing religion and with whose help I break the haughtiness of the sinful and guard critical boundaries. You should seek Allāh's help in whatever causes you anxiety. Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without harshness. Bend your wings (in humbleness) before the subjects. Meet them with your face broad and keep yourself lenient (in behaviour) with them. Treat them equally in looking at them with half eyes or full eyes, in signalling and in greeting so that the great should not expect transgression on your part and the weak should not lose hope in your justice; and that is an end to the matter.

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WILL 47

For Imām al-Ḥasan and Imām al-Ḥusayn (peace be upon them) when ('Abd ar-Raḥmān) Ibn Muljam (the curse of Allāh be upon him) struck him (fatally with a sword).

I advise you (both) to fear Allāh and that you should not hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for reward. Be an enemy of the oppressor and helper of the oppressed.

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٤٦ - وَمِنْ وَجَلَةِ الْعَمَلِ السَّالِمِ

إلى بعض عماله

أَمَّا بَعْدُ ، فَإِنَّكَ مِمَّنْ أَسْتَظْهِرُ^(٣٩٥٢) بِهِ عَلَى إِقَامَةِ الدِّينِ ، وَأَقْمَعُ^(٣٩٥٣)
 بِهِ نَخْوَةَ^(٣٩٥٤) الْأَثِيمِ^(٣٩٥٥) ، وَأَسُدُّ بِهِ لَهَا^(٣٩٥٦) الثَّغْرَ^(٣٩٥٧) الْمَخُوفِ^(٣٩٥٨) .
 فَاسْتَعِنْ بِاللَّهِ عَلَى مَا أَهَمَّكَ ، وَأَخْلِطِ الشَّدَّةَ بِضِفَتْ^(٣٩٥٩) مِنَ اللَّيْنِ ،
 وَأَرْفُقْ مَا كَانَ الرِّفْقُ أَرْفَقَ ، وَأَعْتَزِمِ بِالشَّدَّةِ حِينَ لَا تُغْنِي عَنْكَ إِلَّا
 الشَّدَّةُ ، وَأَخْفِضِ لِلرَّعِيَّةِ جَنَاحَكَ ، وَأَبْسُطْ لَهُمْ وَجْهَكَ ، وَأَلِنْ لَهُمْ
 جَانِبَكَ ، وَآسِ^(٣٩٦٠) بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظَرَةِ ، وَالْإِشَارَةِ وَالتَّحِيَّةِ ،
 حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ^(٣٩٦١) ، وَلَا يَيْأَسَ الضُّعَفَاءُ مِنْ عَذْلِكَ ،
 وَالسَّلَامُ .

٤٧ - وَمِنْ وَجَلَةِ الْعَمَلِ السَّالِمِ

للحسن والحسين عليهما السلام لما ضربه ابن ملجم لعنه الله

أَوْصِيكُمْ بِتَقْوَى اللَّهِ ، وَأَلَّا تَبْغِيَا الدُّنْيَا وَإِنْ بَغَتْكُمْ^(٣٩٦٢) ، وَلَا
 تَأْسَفَا عَلَى شَيْءٍ مِنْهَا زُوي^(٣٩٦٣) عَنْكُمْ ، وَقُولَا بِالْحَقِّ ، وَأَعْمَلَا لِلْآجِرِ ،
 وَكُونَا لِلظَّالِمِ خَصْماً ، وَلِلْمَظْلُومِ عَوْناً .

I advise you (both) and all my children and members of my family and everyone whom my writing reaches, to fear Allāh, to keep your affairs in order, and to maintain good relations among yourselves for I have heard your grand-father (the Holy Prophet - p.b.u.h.a.h.p.) saying, "Improvement of mutual differences is better than general prayers and fastings."

(Fear) Allāh (and) keep Allāh in view in the matter of orphans. So do not allow them to starve and they should not be ruined in your presence.

(Fear) Allāh (and) keep Allāh in view in the matter of your neighbours, because they were the subject of the Prophet's advice. He went on advising in their favour till we thought he would allow them a share in inheritance.

(Fear) Allāh (and) keep Allāh in view in the matter of the Qur'ān. No one should excel you in acting upon it.

(Fear) Allāh (and) keep Allāh in view in the matter of prayer, because it is the pillar of your religion.

(Fear) Allāh (and) keep Allāh in view in the matter of your Lord's House (Ka'bah). Do not forsake it so long as you live, because if it is abandoned you will not be spared.

(Fear) Allāh (and) keep Allāh in view in the matter of *jihād* with the help of your property, lives and tongues in the way of Allāh.

You should keep to a respect for kinship and spending for others. Avoid turning away from one another and severing mutual relations. Do not give up bidding for good and forbidding from evil lest the mischievous gain positions over you, and then if you will pray, the prayers will not be granted.

أَوْصِيَكُمْ ، وَجَمِيعَ وَلَدِي وَأَهْلِي وَمَنْ بَلَغَهُ كِتَابِي ، بِتَقْوَى اللَّهِ ،
وَنَظْمِ أَمْرِكُمْ ، وَصَلَاحِ ذَاتِ بَيْنِكُمْ ، فَإِنِّي سَمِعْتُ جَدَّكُمْ - صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ : «صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ
الصَّلَاةِ وَالصَّيَامِ» .

اللَّهُ اللَّهُ فِي الْآيَاتِمِ ، فَلَا تُغِبُوا^(٣٩٦٤) أَفْوَاهَهُمْ ، وَلَا يَضِيعُوا بِحَضْرَتِكُمْ .
وَاللَّهُ اللَّهُ فِي جِيرَانِكُمْ ، فَإِنَّهُمْ وَصِيَّةُ نَبِيِّكُمْ . مَا زَالَ يُوصِي بِهِمْ
حَتَّى ظَنَنَّا أَنَّهُ سَيُورَثُهُمْ^(٣٩٦٥) .

وَاللَّهُ اللَّهُ فِي الْقُرْآنِ ، لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ غَيْرُكُمْ .

وَاللَّهُ اللَّهُ فِي الصَّلَاةِ ، فَإِنَّهَا عَمُودُ دِينِكُمْ .

وَاللَّهُ اللَّهُ فِي بَيْتِ رَبِّكُمْ ، لَا تُخْلُوهُ مَا بَقِيْتُمْ ، فَإِنَّهُ إِنْ تَرِكَ لَمْ
تُنَظَرُوا^(٣٩٦٦) .

وَاللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّنَتِكُمْ فِي سَبِيلِ اللَّهِ .

وَعَلَيْكُمْ بِالتَّوَّاصِلِ وَالتَّبَادُلِ^(٣٩٦٧) ، وَإِيَّاكُمْ وَالتَّدَابُرَ وَالتَّقَاطُعَ .
لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَيَوَلَّى عَلَيْكُمْ شِرَارُكُمْ ،
ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ .

Then he said: O' sons of 'Abd al-Muṭṭalib, certainly I do not wish to see you plunging harshly into the blood of Muslims shouting "Amīr al-mu'minīn has been killed." Beware, do not kill on account of me except my killer.

Wait till I die by his (Ibn Muljam's) existing stroke. Then strike him one stroke for his stroke and do not dismember the limbs of the man, for I have heard the Messenger of Allāh (p.b. u.h.a.h.p.) saying, "Avoid cutting limbs even though it may be a rabid dog."

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LETTER 48

To Mu'āwiyah

Surely, revolt and falsehood abase a man in his religious as well as worldly matters and manifest his shortcomings before his critic. You know that you cannot catch what is destined to remain away from you. Many people had aims other than right (ones) and began to swear by Allāh (that they will attain their goal) but He falsified them. Therefore, fear the Day when happy is he who made his end happy (by good actions) while repentant is he who allowed Satan to lead him and did not resist him. You called us to a settlement through the Qur'ān although you were not a man of the Qur'ān, and we responded to the Qur'ān through its judgement, and not to you; and that is an end to the matter.

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ثم قال :

يَا بَنِي عَبْدِ الْمُطَّلِبِ ، لَا أُلْفِينَكُمْ^(٣٩٦٨) تَخَوْضُونَ^(٣٩٦٩) دِمَاءَ الْمُسْلِمِينَ خَوْضًا ، تَقُولُونَ : « قُتِلَ أَمِيرُ الْمُؤْمِنِينَ » . أَلَا لَا تَقْتُلُنَّ بِي إِلَّا قَاتِلِي .
 أَنْظَرُوا إِذَا أَنَا مِتُّ مِنْ ضَرْبَتِهِ هَذِهِ ، فَأَضْرِبُوهُ ضَرْبَةً بِضَرْبَةٍ ، وَلَا تُمَثِّلُوا^(٣٩٧٠) بِالرَّجُلِ ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ : « إِيَّاكُمْ وَالْمَثَلَةَ^(٣٩٧١) وَلَوْ بِالْكَلبِ الْعَقُورِ »

٤٨ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

إلى معاوية

وإِنَّ الْبَغْيَ وَالزُّورَ يُوتِغَانِ^(٣٩٧٢) الْمَرْءَ فِي دِينِهِ وَدُنْيَاهُ ، وَيُبْدِيَانِ خَلَلَهُ عِنْدَ مَنْ يَعِيبُهُ ، وَقَدْ عَلِمْتُ أَنَّكَ غَيْرُ مُدْرِكٍ مَا قُضِيَ فَوَاتِهِ^(٣٩٧٣) ، وَقَدْ رَامَ أَقْوَامٌ أَمْرًا بِغَيْرِ الْحَقِّ فَتَأَلَّوْا^(٣٩٧٤) عَلَى اللَّهِ فَكَذَبَهُمْ^(٣٩٧٥) ، فَاحْذَرْ يَوْمًا يَغْتَبِطُ^(٣٩٧٦) فِيهِ مَنْ أَحْمَدَ^(٣٩٧٧) عَاقِبَةَ عَمَلِهِ ، وَيَنْدِمُ مَنْ أَمَكَنَ^(٣٩٧٨) الشَّيْطَانَ مِنْ قِيَادِهِ فَلَمْ يُجَادِبْهُ .

وَقَدْ دَعَوْنَا إِلَى حُكْمِ الْقُرْآنِ وَلَكُنْتَ مِنْ أَهْلِهِ ، وَلَسْنَا إِيَّاكَ أَجَبْنَا ، وَلَكِنَّا أَجَبْنَا الْقُرْآنَ فِي حُكْمِهِ ، وَالسَّلَامُ .

LETTER 49

To Mu'āwiyah

So now, this world turns away from the next one. He who is devoted to it achieves nothing from it except that it increases his greed and coveting for it. He who is devoted to it is not satisfied with what he gets from it because of what he has not got. Eventually, there is separation from what has been amassed, and a breaking of what has been strengthened. If you take a lesson from the past you can be safe in the future; and that is an end to the matter.

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LETTER 50

To the officers of his army

From the servant of Allāh, 'Alī, Amīr al-mu'minīn to the Officer-in-charge of garrisons:

Now, it is obligatory on an officer that the distinction he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behaviour towards those under him, and that the riches Allāh has bestowed on him should increase him in nearness to his people and kindness over his brethren.

Beware, that it is obligatory for you on me that I should not keep anything secret from you except during war, nor should I decide any matter without consulting you except the commands of religion, nor should I ignore the fulfilment of any of your rights

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٤٩ - وَمِنْ كِتَابِ أَبِي بَكْرٍ

إلى معاوية أيضاً

أَمَّا بَعْدُ ، فَإِنَّ الدُّنْيَا مَشْغَلَةٌ عَنْ غَيْرِهَا ، وَلَمْ يُصَبِّ صَاحِبُهَا مِنْهَا شَيْئاً إِلَّا فَتَحَتْ لَهُ حِرْصاً عَلَيْهَا ، وَلَهَجاً بِهَا^(٣٩٧٩) ، وَلَنْ يَسْتَفْنِيَ صَاحِبُهَا بِمَا نَالَ فِيهَا عَمَّا لَمْ يَبْلُغْهُ مِنْهَا ، وَمِنْ وَرَاءِ ذَلِكَ فِرَاقُ مَا جَمَعَ ، وَنَقْضُ مَا أَبْرَمَ ! وَلَوْ أَعْتَبَرْتَ بِمَا مَضَى حَفِظْتَ مَا بَقِيَ ، وَالسَّلَامُ .

٥٠ - وَمِنْ كِتَابِ أَبِي بَكْرٍ

إلى أمرائه على الجيش

مِنْ عَبْدِ اللَّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْمَسَاحِ^(٣٩٨٠) :

أَمَّا بَعْدُ ، فَإِنَّ حَقًّا عَلَى أُلُوَائِي أَلَّا يُغَيَّرَ عَلَى رَعِيَّتِهِ فَضْلُ نَالِهِ ، وَلَا طَوْلٌ^(٣٩٨١) خُصَّ بِهِ ، وَأَنْ يَزِيدَهُ مَا قَسَمَ اللَّهُ لَهُ مِنْ نِعَمِهِ دُنُوءًا مِنْ عِبَادِهِ ، وَعَظْفًا عَلَى إِخْوَانِهِ .

أَلَّا وَإِنَّ لَكُمْ عِنْدِي أَلَّا أَخْتَجِرَ^(٣٩٨٢) دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ ، وَلَا أَطْوِي^(٣٩٨٣) دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ ، وَلَا أُؤَخِّرُ لَكُمْ حَقًّا عَنْ

nor desist till I discharge it fully, and that for me all of you should be equal in rights. When I have done all this, it becomes obligatory on you to thank Allāh for this bounty and to obey me, and you should not hold back when called, nor shirk good acts, and you should face hardships for the sake of right. If you do not remain steadfast in this, there will be no one more humiliated in my view than the one among you who has deviated, and then I will increase the punishment for him, wherein no one will get any concession from me. Take this (pledge) from your (subordinate) officers and accord to them such behaviour from your side by which Allāh may improve your matters; and that is an end to the matter.

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LETTER 51

To his collectors of (land) tax

From the servant of Allāh 'Alī, Amīr al-mu'minin to the tax collectors:

So now, he who does not fear where he is going, does not send forward for himself that which could protect him. You should know that the obligations laid on you are few, while their reward is much. Even if there had been no fear of punishment for revolt and disobedience, which Allāh has prohibited, the reward in keeping aloof from it would be enough (incentive) to abstain from going after it. Behave yourselves justly with the people and act with endurance with regard to their needs, because you are the treasurers of the people, representatives of the community and the ambassadors of the Imāms.

Do not deprive anyone of his needs and do not prevent him from (securing) his requirements. For the collection of tax (*kharāj*) from the people do not sell their winter or summer clothes, nor

مَحَلِّهِ ، وَلَا أَقِفَ بِهِ دُونَ مَقْطَعِهِ ^(٣٩٨١) ، وَأَنْ تَكُونُوا عِنْدِي فِي الْحَقِّ سَوَاءً ، فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ لِي عَلَيْكُمُ النِّعْمَةُ ، وَلِي عَلَيْكُمُ الطَّاعَةُ ، وَالْأَلَا تَنْكُصُوا ^(٣٩٨٥) عَنْ دَعْوَةٍ ، وَلَا تُفَرِّطُوا فِي صَلَاحٍ ، وَأَنْ تَخُوضُوا الْغَمَرَاتِ ^(٣٩٨٦) إِلَى الْحَقِّ ، فَإِنْ أَنْتُمْ لَمْ تَسْتَقِيمُوا لِي عَلَى ذَلِكَ لَمْ يَكُنْ أَحَدٌ أَهْوَنَ عَلَيَّ مِنْ أَعْوَجَ مِنْكُمْ ، ثُمَّ أُعْظِمُ لَهُ الْعُقُوبَةَ ، وَلَا يَجِدُ عِنْدِي فِيهَا رُخْصَةً ، فَخُذُوا هَذَا مِنْ أُمْرَائِكُمْ ، وَأَعْطُوهُمْ مِنْ أَنْفُسِكُمْ مَا يُضْلِحُ اللَّهُ بِهِ أَمْرَكُمْ . وَالسَّلَامُ .

٥١ - مِنْ أَمْرِ النَّبِيِّ ﷺ

إلى عماله على الخراج

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْخَرَاجِ :

أَمَّا بَعْدُ ، فَإِنْ مَنْ لَمْ يَخْذَرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يُقَدِّمْ لِنَفْسِهِ مَا يُخْرِزُهَا . وَأَعْلَمُوا أَنَّ مَا كَلَّفْتُمْ بِهِ يَسِيرٌ ، وَأَنَّ ثَوَابَهُ كَثِيرٌ ، وَلَوْ لَمْ يَكُنْ فِيمَا نَهَى اللَّهُ عَنْهُ مِنَ الْبَغْيِ وَالْعُدْوَانِ عِقَابٌ يُخَافُ لَكَانَ فِي ثَوَابِ اجْتِنَابِهِ مَا لَا عُذْرَ فِي تَرْكِ طَلْبِهِ . فَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ ، وَأَصْبِرُوا لِحَوَائِجِهِمْ ، فَإِنَّكُمْ خُزَّانُ ^(٣٩٨٧) الرَّعِيَّةِ ، وَوُكَلَاءُ الْأُمَّةِ ، وَسَفَرَاءُ الْأَئِمَّةِ . وَلَا تُحْشِمُوا ^(٣٩٨٨) أَحَدًا عَنْ حَاجَتِهِ ، وَلَا تَحْبِسُوهُ عَنْ طَلْبَتِهِ ^(٣٩٨٩) ، وَلَا تَبِيعَنَّ لِلنَّاسِ فِي الْخَرَاجِ كِسْفَةَ شَتَاءٍ وَلَا صَيْفٍ ،

cattle with which they work, nor slaves. Do not whip anyone for the sake of one Dirham. Do not touch the property of any person whether he be one who prays (a Muslim) or a protected unbeliever, unless you find a horse or weapons used for attack against Muslims, because it is not proper for the Muslims to leave these things in the hands of the enemies of Islam to enable them to have power over Islam.

Do not deny good counsel to yourself, good behaviour to the army, succour to the subjects and strength to the religion of Allāh. Strive in the way of Allāh as is obligatory on you, because Allāh the Glorified, desires us and you to be thankful to Him as best as we can and that we should help Him to the best of our power. And there is no power save with Allāh, the All-high, the All-glorious.

* * * * *

LETTER 52

To the Governors of various places concerning prayers

Now, say the *ẓuhr* (noon) prayers with the people when the shade of the wall of the goats' pen is equal to the wall. Say the '*aṣr*' (afternoon) prayers with them when the sun is still shining in a portion of the day enough for covering the distance of two *farsakhs* (about six miles). Say the *maghrib* (sunset) prayers when he who is fasting ends the fast and the pilgrim rushes (from 'Arafāt) to Minā. Say the '*ishā*' (night) prayers with them when twilight disappears and upto one third of the night. Say the (early) morning prayers with them when a man can recognize the face of his companion. Say the prayers with the people as the weakest of them would do and do not be a source of trouble to them.

* * * * *

وَلَا دَابَّةٌ يَعْتَمِلُونَ عَلَيْهَا^(٣٩٩٠) ، وَلَا عَبْدًا ، وَلَا تَضْرِبَنَّ أَحَدًا سَوْطًا
لِمَكَانٍ دَرَاهِمٍ^(٣٩٩١) ، وَلَا تَمَسَنَّ مَالَ أَحَدٍ مِنَ النَّاسِ ، مُصَلٍّ وَلَا
مُعَاهَدٍ^(٣٩٩٢) ، إِلَّا أَنْ تَجِدُوا فَرَسًا أَوْ سِلَاحًا يُعَدَى بِهِ عَلَى أَهْلِ الْإِسْلَامِ ،
فَإِنَّهُ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يَدَعَ ذَلِكَ فِي أَيْدِي أَعْدَاءِ الْإِسْلَامِ ،
فَيَكُونَ شَوْكَةً عَلَيْهِ . وَلَا تَدْخُرُوا^(٣٩٩٣) أَنْفُسَكُمْ نَصِيحَةً ، وَلَا الْجُنْدَ
حُسْنَ سِيرَةٍ ، وَلَا الرَّعِيَّةَ مَعُونَةً ، وَلَا دِينَ اللَّهِ قُوَّةً ، وَأَبْلُوا^(٣٩٩٤) فِي
سَبِيلِ اللَّهِ مَا اسْتَوْجَبَ عَلَيْكُمْ ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ أَصْطَنَعَ^(٣٩٩٥) عِنْدَنَا
وَعِنْدَكُمْ أَنْ نَشْكُرَهُ بِجَهْدِنَا ، وَأَنْ نَنْصُرَهُ بِمَا بَلَغَتْ قُوَّتُنَا ، وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

٥٢ — وَمِنْ أَمْرِ الْبَلَادِ فِي مَعْنَى الصَّلَاةِ

إلى أمراء البلاد في معنى الصلاة

أَمَّا بَعْدُ ، فَصَلُّوا بِالنَّاسِ الظُّهَرَ حَتَّى تَفِيءَ^(٣٩٩٦) الشَّمْسُ مِنْ مَرِيضٍ
الْعَنَزِ^(٣٩٩٧) ، وَصَلُّوا بِهِمْ الْعَصْرَ وَالشَّمْسُ بَيَضَاءُ حَيَّةٌ فِي عُضْوٍ مِنَ النَّهَارِ
حِينَ يُسَارُ فِيهَا فَرَسَخَانِ ، وَصَلُّوا بِهِمْ الْمَغْرِبَ حِينَ يُفْطِرُ الصَّائِمُ ،
وَيَدْفَعُ^(٣٩٩٨) الْحَاجُّ إِلَى مَنَى ، وَصَلُّوا بِهِمْ الْعِشَاءَ حِينَ يَتَوَارَى الشَّفَقُ
إِلَى ثُلُثِ اللَّيْلِ ، وَصَلُّوا بِهِمْ الْغَدَاةَ وَالرَّجُلُ يَعْرِفُ وَجَهَ صَاحِبِهِ ،
وَصَلُّوا بِهِمْ صَلَاةَ أَضْعَفِهِمْ^(٣٩٩٩) ، وَلَا تَكُونُوا فَتَانَيْنِ^(٤٠٠٠) .

DOCUMENT¹ OF INSTRUCTION 53

Written for (Mālik) al-Ashtar an-Nakha'i, when the position of Muḥammad ibn Abi Bakr had become precarious, and Amīr al-mu'minīn had appointed al-Ashtar as the Governor of Egypt and the surrounding areas; it is the longest document and contains the greatest number of beautiful sayings.

In the Name of Allāh, the Compassionate, the Merciful

This is what Allāh's servant 'Alī, Amīr al-mu'minīn, has ordered Mālik ibn al-Hārith al-Ashtar in his instrument (of appointment) for him when he made him Governor of Egypt for the collection of its revenues, fighting against its enemies, seeking the good of its people and making its cities prosperous.

He has ordered him to fear Allāh, to prefer obedience to Him, and to follow what He has commanded in His Book (Qur'ān) out of His obligatory and elective commands, without following which one cannot achieve virtue, nor (can one) be evil save by opposing them and ignoring them, and to help Allāh the Glorified, with his heart, hand and tongue, because Allāh whose name is Sublime takes the responsibility for helping him who helps Him, and for protecting him who gives Him support.

He also orders him to break his heart off from passions, and to restrain it at the time of their increase, because the heart leads towards evil unless Allāh has mercy.

The qualifications of a governor and his responsibilities

Then, know O' Mālik that I have sent you to an area where there have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to

٥٣ — وَمِنْ كِتَابِ الْمَلِكِ الْمَلِكِ

كتبه للأشتر النخعي ، لما ولاه على مصر وأعمالها حين اضطرب أمر أميرها محمد بن أبي بكر ، وهو أطول عهد كتبه وأجمعه للمحاسن .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ ، مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرِ فِي عَهْدِهِ إِلَيْهِ ، حِينَ وَلَّاهُ مِصْرَ : جَبَايَةَ خَرَاجِهَا ، وَجِهَادَ عَدُوِّهَا ، وَأَسْتِصْلَاحَ أَهْلِهَا ، وَعِمَارَةَ بِلَادِهَا .

أَمَرَهُ بِتَقْوَى اللَّهِ ، وَإِثَارِ طَاعَتِهِ ، وَاتِّبَاعِ مَا أَمَرَ بِهِ فِي كِتَابِهِ : مِنْ فَرَائِضِهِ وَسُنَنِهِ ، الَّتِي لَا يَسْعُدُ أَحَدٌ إِلَّا بِاتِّبَاعِهَا ، وَلَا يَشْقَى إِلَّا مَعَ جُحُودِهَا وَإِضَاعَتِهَا ، وَأَنْ يَنْصُرَ اللَّهُ سُبْحَانَهُ بِقَلْبِهِ وَيَدِهِ وَلِسَانِهِ ؛ فَإِنَّهُ ، جَلَّ أَسْمُهُ ، قَدْ تَكَفَّلَ بِنَصْرِ مَنْ نَصَرَهُ ، وَإِعْزَازِ مَنْ أَعَزَّهُ .

وَأَمَرَهُ أَنْ يَكْسِرَ نَفْسَهُ مِنَ الشَّهَوَاتِ ، وَيَزَعَهَا^(٤٠٠) عِنْدَ الْجَمْعَاتِ^(٤٠١) ، فَإِنَّ النَّفْسَ أَمَارَةٌ بِالسُّوءِ ، إِلَّا مَا رَحِمَ اللَّهُ .

ثُمَّ أَعْلَمَ يَا مَالِكُ ، أَنِّي قَدْ وَجَّهْتُكَ إِلَى بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دُولٌ قَبْلَكَ ، مِنْ عَدْلٍ وَجَوْرِ ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ مَا

watch the dealings of the rulers before you, and they (people) will criticise you as you criticised them (rulers). Surely, the virtuous are known by the reputation that Allāh circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So, control your passions and check your heart from doing what is not lawful for you, because checking the heart means detaining it just half way between what it likes and dislikes.

Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allāh to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imām) is over you while Allāh is over him who has appointed you. He (Allāh) has sought you to manage their affairs and has tried you through them.

Do not set yourself to fight Allāh because you have no power before His power and you cannot do without His pardon and mercy. Do not repent of forgiving or be merciful in punishing. Do not act hastily during anger if you can find way out of it. Do not say: "I have been given authority, I should be obeyed when I order," because it engenders confusion in the heart, weakens the religion and takes one near ruin. If the authority in which you are placed produces pride or vanity in you then look at the greatness of the realm of Allāh over you and His might the like of which might you do not even possess over yourself. This will

كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوَلَاةِ قَبْلَكَ ، وَيَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ ، وَإِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ لَهُمْ عَلَى أَلْسِنِ عِبَادِهِ ، فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ ، فَاْمَلِكْ هَوَاكَ ، وَشَحَّ^(٤٠٠٣) بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ ، فَإِنَّ الشَّحَّ بِالنَّفْسِ الْأَنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ أَوْ كَرِهَتْ . وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ ، وَالْمَحَبَّةَ لَهُمْ ، وَاللُّطْفَ بِهِمْ ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ ، فَإِنَّهُمْ صِنْفَانِ : إِمَّا أَخٌ لَكَ فِي الدِّينِ ، أَوْ نَظِيرٌ لَكَ فِي الْخَلْقِ ، يَفْرِطُ^(٤٠٠٤) مِنْهُمْ الزَّلَلُ^(٤٠٠٥) ، وَتَعْرِضُ لَهُمُ الْعِلَلُ ، وَيُؤْتِي عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَالْخَطَا ، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ وَتَرْضَى أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَصَفْحِهِ ، فَإِنَّكَ فَوْقَهُمْ ، وَوَالِي الْأَمْرِ عَلَيْكَ فَوْقَكَ ، وَاللَّهُ فَوْقَ مَنْ وَلَاكَ ! وَقَدْ اسْتَكْفَاكَ أَمْرُهُمْ^(٤٠٠٦) ، وَابْتَلَاكَ بِهِمْ . وَلَا تَنْصِبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ^(٤٠٠٧) فَإِنَّهُ لَا يَدَّ لَكَ بِنِقْمَتِهِ^(٤٠٠٨) ، وَلَا غِنَى بِكَ عَنْ عَفْوِهِ وَرَحْمَتِهِ . وَلَا تَنْدَمَنَّ عَلَى عَفْوٍ ، وَلَا تَبْجَحَنَّ^(٤٠٠٩) بِعُقُوبَةٍ ، وَلَا تُسْرِعَنَّ إِلَى بَادِرَةٍ^(٤٠١٠) وَجَدْتَ مِنْهَا مَنْدُوحَةً^(٤٠١١) ، وَلَا تَقُولَنَّ : إِنِّي مُؤَمَّرٌ^(٤٠١٢) أَمْرٌ فَاطْمَأَنَّ ، فَإِنَّ ذَلِكَ إِذْغَالٌ^(٤٠١٣) فِي الْقَلْبِ ، وَمَنْهَكَةٌ^(٤٠١٤) لِلدِّينِ ، وَتَقَرُّبٌ مِنَ الْغَيْرِ^(٤٠١٥) . وَإِذَا أَحْدَثَ لَكَ مَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ أَبْهَةً^(٤٠١٦) أَوْ مَخِيلَةً^(٤٠١٧) ، فَانْظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ فَوْقَكَ ، وَقُدْرَتِهِ مِنْكَ عَلَى مَا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ ، فَإِنَّ ذَلِكَ يُطَامِنُ^(٤٠١٨)

curb your haughtiness, cure you of your high temper and bring back to you your wisdom which had gone away from you.

Beware of comparing yourself to Allāh in His greatness or likening yourself to Him in His power, for Allāh humiliates every claimant of power and disgraces every one who is haughty.

Do justice for Allāh and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking, because if you do not do so you will be oppressive, and when a person oppresses the creatures of Allāh then, instead of His creatures, Allāh becomes his opponent, and when Allāh is the opponent of a person He tramples his plea; and he will remain in the position of being at war with Allāh until he gives it up and repents. Nothing is more inducive of the reversal of Allāh's bounty or for the hastening of His retribution than continuance in oppression, because Allāh hears the prayer of the oppressed and is on the look out for the oppressors.

Ruling should be in favour of the people as a whole

The way most coveted by you should be that which is the most equitable for the right, the most universal by way of justice, and the most comprehensive with regard to the agreement among those under you, because the disagreement among the common people sweeps away the arguments of the chiefs while the disagreement among the chiefs can be disregarded when compared with the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life, less helpful in distress, more disliking of equitable treatment, more tricky in asking favours, less thankful at the time of giving, less appreciative of reasons at the time of refusal, and weaker in endurance at the time of the discomforts of life than the chiefs. It is the common people of the community who are the pillars of the religion, the power of the Muslims and the defence against the enemies. Your leanings should therefore be towards them and your inclination with them.

إِلَيْكَ مِنْ طِمَاحِكَ^(٤٠١٩) ، وَيَكْفُ عَنْكَ مِنْ غَرْبِكَ^(٤٠٢٠) ، وَيَفِيءُ^(٤٠٢١)
 إِلَيْكَ بِمَا عَزَبَ^(٤٠٢٢) عَنْكَ مِنْ عَقْلِكَ !

إِيَّاكَ وَمُسَامَاةَ^(٤٠٢٣) اللَّهِ فِي عَظَمَتِهِ ، وَالتَّشَبُّهُ بِهِ فِي جَبَرُوتِهِ ، فَإِنَّ
 اللَّهَ يُذِلُّ كُلَّ جَبَّارٍ ، وَيُهِينُ كُلَّ مُخْتَالٍ .

أَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ ، وَمِنْ خَاصَّةِ أَهْلِكَ ، وَمَنْ لَكَ
 فِيهِ هَوًى^(٤٠٢٤) مِنْ رَعِيَّتِكَ ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمُ ! وَمَنْ ظَلَمَ عِبَادَ
 اللَّهِ كَانَ اللَّهُ خَصَمَهُ دُونَ عِبَادِهِ ، وَمَنْ خَاصَمَهُ اللَّهُ أَذْخَصَ^(٤٠٢٥) حُجَّتَهُ ،
 وَكَانَ لِلَّهِ حَرْبًا^(٤٠٢٦) حَتَّى يَنْزِعَ^(٤٠٢٧) أَوْ يَتُوبَ . وَلَيْسَ شَيْءٌ أَدْعَى إِلَى
 تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةِ عَلَى ظُلْمٍ ، فَإِنَّ اللَّهَ سَمِيعٌ
 دَعْوَةَ الْمُضْطَهَّدِينَ ، وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ .

وَلْيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ ، وَأَعَمُّهَا فِي الْعَدْلِ ،
 وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ ، فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ^(٤٠٢٨) بِرِضَى الْخَاصَّةِ ،
 وَإِنْ سُخْطَ الْخَاصَّةِ يُغْتَفَرُ مَعَ رِضَى الْعَامَّةِ . وَلَيْسَ أَحَدٌ مِنَ الرَّعِيَّةِ أَثْقَلَ
 عَلَى أَوْلَايَ مَوْئِنَةً فِي الرَّخَاءِ ، وَأَقْلَلُ مَعُونَةً لَهُ فِي الْبَلَاءِ ، وَأَكْرَهَ
 لِلْإِنْصَافِ ، وَأَسْأَلُ بِالْإِلْحَافِ^(٤٠٢٩) ، وَأَقْلَلُ شُكْرًا عِنْدَ الْإِعْطَاءِ ، وَأَبْطَأَ
 عُذْرًا عِنْدَ الْمَنْعِ ، وَأَضْعَفَ صَبْرًا عِنْدَ مُلِمَّاتِ الدَّهْرِ مِنْ أَهْلِ الْخَاصَّةِ .
 وَإِنَّمَا عِمَادُ الدِّينِ ، وَجِمَاعُ^(٤٠٣٠) الْمُسْلِمِينَ ، وَالْعُدَّةُ لِلْأَعْدَاءِ ، الْعَامَّةُ مِنَ
 الْأُمَّةِ ؛ فَلْيَكُنْ صِغُوكَ^(٤٠٣١) لَهُمْ ، وَمَمْلُوكَكَ مَعَهُمْ .

The one among the people under you who is furthest from you and the worst of them in your view should be he who is the most inquisitive of the shortcomings of the people, because people do have shortcomings and the ruler is the most appropriate person to cover them. Do not disclose whatever of it is hidden from you because your obligation is to correct what is manifest to you, while Allāh will deal with whatever is hidden from you. Therefore, cover shortcomings so far as you can; Allāh would cover those of your shortcomings which you would like to remain under cover from your subjects. Unfasten every knot of hatred in the people and cut away from yourself the cause of every enmity. Feign ignorance from what is not clear to you. Do not hasten to second a backbiter, because a backbiter is a cheat although he looks like those who wish well.

About counsellors

Do not include among those you consult a miser who would keep you back from being generous and caution you against destitution, nor a coward who would make you feel too weak for your affairs, nor a greedy person who would make beautiful to you the collection of wealth by evil ways. This is because although miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about Allāh.

The worst minister for you is he who has been a minister for mischievous persons before you, and who joined them in sins. Therefore, he should not be your chief man, because they are abettors of sinners and brothers of the oppressors. You can find good substitutes for them who will be like them in their views and influence, while not being like them in sins and vices. They have never assisted an oppressor in his oppression or a sinner in his sin. They will give you the least trouble and the best support. They will be most considerate towards you and the least inclined towards others. Therefore, make them your chief companions in privacy as well as in public.

وَلْيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ ، وَأَشْنَأَهُمْ^(٤٠٣٢) عِنْدَكَ ، أَطْلَبَهُمْ^(٤٠٣٣) لِمَعَايِبِ
النَّاسِ ؛ فَإِنَّ فِي النَّاسِ عُيُوبًا ، أَلْوَالِي أَحَقُّ مَنْ سَتَرَهَا ، فَلَا تَكْشِفَنَّ
عَمَّا غَابَ عَنْكَ مِنْهَا ، فَإِنَّمَا عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ ، وَاللَّهُ يَحْكُمُ
عَلَى مَا غَابَ عَنْكَ ، فَاسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ مِنْكَ مَا تُحِبُّ
سَتْرَهُ مِنْ رَعِيَّتِكَ . أَطْلِقْ^(٤٠٣٤) عَنِ النَّاسِ عُقْدَةَ كُلِّ حَقْدٍ ، وَقَاطِعْ عَنْكَ
سَبَبَ كُلِّ وَتَرٍ^(٤٠٣٥) ، وَتَغَابِ^(٤٠٣٦) عَنْ كُلِّ مَا لَا يَضِحُ^(٤٠٣٧) لَكَ ، وَلَا
تَعْجَلَنَّ إِلَى تَصْدِيقِ سَاعٍ ، فَإِنَّ السَّاعِيَّ^(٤٠٣٨) غَاشٌّ ، وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ .
وَلَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا يَعْدِلُ بِكَ عَنِ الْفَضْلِ^(٤٠٣٩) ، وَيَعِدُكَ
الْفَقْرَ^(٤٠٤٠) ، وَلَا جَبَانًا يُضْعِفُكَ عَنِ الْأُمُورِ ، وَلَا حَرِيصًا يُزِيئُ لَكَ
الشَّرَّ^(٤٠٤١) بِالْجَوْرِ ، فَإِنَّ الْبُخْلَ وَالْجُبْنَ وَالْحِرْصَ غَرَائِزُ شَتَّى^(٤٠٤٢)
يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ .

إِنَّ شَرَّ وُزَرَائِكَ مَنْ كَانَ لِلْأَشْرَارِ قَبْلَكَ وَزِيرًا ، وَمَنْ شَرِكُهُمْ فِي
الْآثَامِ فَلَا يَكُونَنَّ لَكَ بِطَانَةً^(٤٠٤٣) ، فَإِنَّهُمْ أَعْوَانُ الْأَثَمَةِ^(٤٠٤٤) ، وَإِخْوَانُ
الظُّلْمَةِ^(٤٠٤٥) ، وَأَنْتَ وَاجِدٌ مِنْهُمْ خَيْرَ الْخَلْفِ مِمَّنْ لَهُ مِثْلُ آثَائِهِمْ
وَنَفَاذِهِمْ ، وَلَيْسَ عَلَيْهِ مِثْلُ آصَارِهِمْ^(٤٠٤٦) وَأَوْزَارِهِمْ^(٤٠٤٧) وَآثَامِهِمْ ،
مِمَّنْ لَمْ يُعَاوَنْ ظَالِمًا عَلَى ظُلْمِهِ ، وَلَا آثِمًا عَلَى إِثْمِهِ : أَوْلَيْكَ أَخْفُ
عَلَيْكَ مَوْوَنَةٌ ، وَأَحْسَنُ لَكَ مَعُونَةٌ ، وَأَخْنَى عَلَيْكَ عَطْفًا ، وَأَقْلُ لِغَيْرِكَ
إِلْفًا^(٤٠٤٨) ، فَاتَّخِذْ أَوْلَيْكَ خَاصَّةً لِمَخْلَوَاتِكَ وَحَفَلَاتِكَ ، ثُمَّ لِيَكُنْ

Then, more preferable among them for you should be those who openly speak better truths before you and who support you least in those of your actions which Allāh does not approve in His friends, even though they may be according to your wishes. Associate yourself with God-fearing and truthful people; then educate them, so that they should not praise you or please you by reason of an action you did not perform, because an excess of praise produces pride and drives you near haughtiness.

The virtuous and the vicious should not be in equal position before you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. You should know that the most conducive thing for the good impression of the ruler on his subjects is that he should extend good behaviour towards them, lighten their hardships, and avoid putting them to unbearable troubles. You should therefore, in this way follow a course by which you will leave a good impression with your subjects, because such good ideas will relieve you of great worries. Certainly, the most appropriate for good impression of you is he to whom your behaviour has not been good.

Do not discontinue the good lives in which the earlier people of this community had been acting, by virtue of which there was general unity and through which the subjects prospered. Do not innovate any line of action which injures these earlier ways because (in that case) the reward for those who had established those ways will continue, but the burden for discontinuing them will be on you. Keep on increasing your conversations with the scholars and discussions with the wise to stabilize the prosperity

آثَرُهُمْ عِنْدَكَ أَقُولُهُمْ بِمُرِّ الْحَقِّ لَكَ ، وَأَقْلَهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ
مِمَّا كَرِهَ اللَّهُ لِأَوْلِيَائِهِ ، وَأَقْعًا ذَلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ . وَالصِّقُّ
بِأَهْلِ الْوَرَعِ وَالصِّدْقِ ؛ ثُمَّ رَضُّهُمْ ^(٤٠٤٩) عَلَى الْأَلَّا يُطْرُوكَ وَلَا يَنْجَحُوكَ ^(٤٠٥٠)
بِبَاطِلٍ لَمْ تَفْعَلْهُ ، فَإِنَّ كَثْرَةَ الْأَطْرَاءِ تُحْدِثُ الزَّهْوَ ^(٤٠٥١) ، وَتُذِنِي ^(٤٠٥٢)
مِنَ الْعِزَّةِ .

وَلَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةِ سَوَاءٍ ، فَإِنَّ فِي ذَلِكَ
تَزْهِيدًا لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ ، وَتَدْرِيبًا لِأَهْلِ الْإِسَاءَةِ عَلَى
الْإِسَاءَةِ ! وَالزَّمُّ كُلًّا مِنْهُمْ مَا أَلْزَمَ نَفْسَهُ . وَأَعْلَمُ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَى
إِلَى حُسْنِ ظَنِّ رَاعٍ بِرِعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ ، وَتَخْفِيفِهِ الْمَوُونَاتِ
عَلَيْهِمْ ، وَتَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قَبْلَهُمْ ^(٤٠٥٣) . فَلْيَكُنْ
مِنْكَ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الظَّنِّ بِرِعِيَّتِكَ ، فَإِنَّ حُسْنَ الظَّنِّ
يَقْطَعُ عَنْكَ نَصَبًا ^(٤٠٥٤) طَوِيلًا . وَإِنَّ أَحَقَّ مَنْ حُسْنُ ظَنِّكَ بِهِ لَمَنْ حُسْنُ
بَلَاؤُكَ عِنْدَهُ ، وَإِنَّ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمَنْ سَاءَ بَلَاؤُكَ عِنْدَهُ ^(٤٠٥٥) .

وَلَا تَنْقُضْ سُنَّةَ صَالِحَةٍ عَمِلَ بِهَا صُدُورُ هَذِهِ الْأُمَّةِ ، وَاجْتَمَعَتْ بِهَا
الْأُلُفَّةُ ، وَصَلَحَتْ عَلَيْهَا الرَّعِيَّةُ . وَلَا تُحْدِثَنَّ سُنَّةَ تَضُرُّ بِشَيْءٍ مِنْ
مَاضِي تِلْكَ السَّنَنِ ، فَيَكُونَ الْأَجْرُ لِمَنْ سَنَّاها ، وَالْوِزْرُ عَلَيْكَ بِمَا
نَقَضْتَ مِنْهَا .

وَأَكْثَرُ مُدَارَسَةِ الْعُلَمَاءِ ، وَمُنَاقَشَةِ الْحُكَمَاءِ ، فِي تَثْبِيتِ مَا صَلَحَ

of the areas under you, and to continue with that in which the earlier people had remained steadfast.

The different classes of people

Know that the people consist of classes who prosper only with the help of one another, and they are not independent of one another. Among them are the army of Allāh, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in law and order, then the payers of head tax (*jizyah*) and land tax (*kharāj*) from the protected unbelievers and the common Muslims, then there are the traders and the men of industry and then the lowest class of the needy and the destitute. Allāh has fixed the share of every one of them and laid down His precepts about the limits of each in His Book (Qur'ān) and the *sunnah* of His Prophet by way of of a settlement which is preserved with us.

Now the army is, by the will of Allāh, the fortress of the subjects, the ornament of the ruler, the strength of the religion and the means of peace. The subjects cannot exist without them while the army can be maintained only by the funds fixed by Allāh in the revenues, through which they acquire the strength to fight the enemies, on which they depend for their prosperity, and with which they meet their needs. These two classes cannot exist without the third class namely the judges, the executives and the secretaries who pass judgements about contracts, collect revenues and are depended upon in special and general matters.

And these classes cannot exist except with the traders and men of industry, who provide necessities for them, establish

عَلَيْهِ أَمْرٌ بِلَادِكَ ، وَإِقَامَةٍ مَا اسْتَقَامَ بِهِ النَّاسُ قَبْلَكَ .

وَأَعْلَمُ أَنَّ الرِّعِيَّةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضُهَا إِلَّا بِبَعْضٍ ، وَلَا غِنَى بِبَعْضِهَا عَنْ بَعْضٍ : فَمِنْهَا جُنُودُ اللَّهِ ، وَمِنْهَا كُتَّابُ الْعَامَّةِ وَالْخَاصَّةِ ، وَمِنْهَا قُضَاةُ الْعَدْلِ ، وَمِنْهَا عُمَالُ الْإِنْصَافِ وَالرِّفْقِ ، وَمِنْهَا أَهْلُ الْجَزِيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الذِّمَّةِ وَمُسْلِمَةِ النَّاسِ ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصَّنَاعَاتِ وَمِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ ذَوِي الْحَاجَةِ وَالْمَسْكِنَةِ ، وَكُلٌّ قَدْ سَمَى اللَّهُ لَهُ سَهْمَهُ^(١٠٥٦) ، وَوَضَعَ عَلَى حَدِّهِ فَرِيضَةً فِي كِتَابِهِ أَوْ سُنَّةَ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عَهْدًا مِنْهُ عِنْدَنَا مَحْفُوظًا .

فَالْجُنُودُ ، بِإِذْنِ اللَّهِ ، حُصُونُ الرِّعِيَّةِ ، وَزَيْنُ الْوَلَاةِ ، وَعِزُّ الدِّينِ ، وَسُبُلُ الْأَمْنِ ، وَلَيْسَ تَقُومُ الرِّعِيَّةُ إِلَّا بِهِمْ . ثُمَّ لَا قِيَامَ لِلْجُنُودِ إِلَّا بِمَا يُخْرِجُ اللَّهُ لَهُمْ مِنَ الْخَرَاجِ الَّذِي يَقَوُّونَ بِهِ عَلَى جِهَادِ عَدُوِّهِمْ ، وَيَعْتَمِدُونَ عَلَيْهِ فِيمَا يَصْلِحُهُمْ ، وَيَكُونُ مِنْ وَرَاءِ حَاجَتِهِمْ^(١٠٥٧) . ثُمَّ لَا قِيَامَ لِهَذَيْنِ الصَّنِفَيْنِ إِلَّا بِالصَّنْفِ الثَّالِثِ مِنَ الْقُضَاةِ وَالْعُمَالِ وَالْكَتَّابِ ، لِمَا يُحْكِمُونَ مِنَ الْمَعَاقِدِ^(١٠٥٨) ، وَيَجْمَعُونَ مِنَ الْمَنَافِعِ ، وَيُؤْتَمِنُونَ عَلَيْهِ مِنْ خَوَاصِّ الْأُمُورِ وَعَوَامِّهَا . وَلَا قِيَامَ لَهُمْ جَمِيعًا إِلَّا بِالتُّجَّارِ وَذَوِي الصَّنَاعَاتِ ، فِيمَا يَجْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ^(١٠٥٩)

markets and make it possible for others not to do all this with their own hands. Then is the lowest class of the needy and the destitute support of and help for whom is an obligation, and everyone of them has (a share in) livelihood in the name of Allāh. Everyone of them has a right on the ruler according to what is needed for his prosperity. The ruler cannot acquit himself of the obligations laid on him by Allāh in this matter except by striving and seeking help from Allāh and by training himself to adhere to the right and by enduring on that account all that is light or hard.

1. The Army

Put in command of your forces the man who in your view is the best well-wisher of Allāh, His Prophet and your Imām. The chastest of them in heart and the highest of them in endurance is he who is slow in getting enraged, accepts excuses, is kind to the weak and is strict with the strong; violence should not raise his temper and weakness should not keep him sitting.

Also associate with considerate people from high families, virtuous houses and decent traditions, then people of courage, valour, generosity and benevolence, because they are repositories of honour and springs of virtues. Strive for their matters as the parents strive for their child. Do not regard anything that you do to strengthen them as big nor consider anything that you have agreed to do for them as little (so as to give it up), even though it may be small, because this will make them your well-wishers and create a good impression of you. Do not neglect to attend to their small matters, confining yourself to their important matters, because your small favours will also be of benefit to them while the important ones are such that they cannot ignore them.

وَيُقِيمُونَهُ مِنْ أَسْوَاقِهِمْ ، وَيَكْفُونَهُمْ مِنَ التَّرَفُّقِ ^(٤٠٦٠) بِأَيْدِيهِمْ مَا لَا يَبْلُغُهُ رِفْقُ غَيْرِهِمْ . ثُمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمَسْكِنَةِ الَّذِينَ يَحِقُّ رِفْدُهُمْ ^(٤٠٦١) وَمَعُونَتُهُمْ . وَفِي اللَّهِ لِكُلِّ سَعَةٍ ، وَلِكُلِّ عَلَى الْوَالِي حَقٌّ بِقَدْرِ مَا يُضْلِحُهُ ، وَلَيْسَ يَخْرُجُ الْوَالِي مِنْ حَقِيقَةِ مَا أَلْزَمَهُ اللَّهُ مِنْ ذَلِكَ إِلَّا بِالْإِهْتِمَامِ وَالِاسْتِعَانَةِ بِاللَّهِ ، وَتَوَطُّيْنِ نَفْسِهِ عَلَى لُزُومِ الْحَقِّ ، وَالصَّبْرِ عَلَيْهِ فِيمَا خَفَّ عَلَيْهِ أَوْ ثَقُلَ . فَوَلِّ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي نَفْسِكَ لِلَّهِ وَلِرَسُولِهِ وَلَا مَمْلِكَ ، وَأَنْقَاهُمْ جَبَابًا ^(٤٠٦٢) ، وَأَفْضَلَهُمْ حِلْمًا ^(٤٠٦٣) ، مِمَّنْ يُبْطِئُ عَنِ الْغَضَبِ ، وَيَسْتَرِيحُ إِلَى الْعُذْرِ ، وَيَرَأْفُ بِالضُّعْفَاءِ ، وَيَنْبُو عَلَى الْأَقْوِيَاءِ ^(٤٠٦٤) ، وَمِمَّنْ لَا يُثِيرُهُ الْعُنْفُ ، وَلَا يَقْعُدُ بِهِ الضَّعْفُ .

ثُمَّ الْأَصْقُ بِذَوِي الْمُرُوءَاتِ وَالْأَحْسَابِ ، وَأَهْلِ الْبَيُوتَاتِ الصَّالِحَةِ ، وَالسَّوَابِقِ الْحَسَنَةِ ؛ ثُمَّ أَهْلَ النَّجْدَةِ وَالشَّجَاعَةِ ، وَالسَّخَاءِ وَالسَّمَاحَةِ ؛ فَإِنَّهُمْ جَمَاعٌ ^(٤٠٦٥) مِنَ الْكَرَمِ ، وَشُعْبٌ ^(٤٠٦٦) مِنَ الْعُرْفِ ^(٤٠٦٧) . ثُمَّ تَفَقَّدُ مِنْ أُمُورِهِمْ مَا يَتَفَقَّدُ الْوَالِدَانِ مِنْ وَلَدِهِمَا ، وَلَا يَتَفَاقَمَنَّ ^(٤٠٦٨) فِي نَفْسِكَ شَيْءٌ قَوَّيْتَهُمْ بِهِ ، وَلَا تَحْقِرَنَّ لُطْفًا ^(٤٠٦٩) تَعَاهَدْتَهُمْ بِهِ وَإِنْ قَلَّ ؛ فَإِنَّهُ دَاعِيَةٌ لَهُمْ إِلَى بَذْلِ النَّصِيحَةِ لَكَ ، وَحُسْنِ الظَّنِّ بِكَ . وَلَا تَدْعُ تَفَقُّدَ لَطِيفِ أُمُورِهِمْ أَتْكَالًا عَلَى جَسِيمِهَا ، فَإِنَّ لِلْيَسِيرِ مِنْ لُطْفِكَ مَوْضِعًا يَنْتَفِعُونَ بِهِ ، وَلِلْجَسِيمِ مَوْضِعًا لَا يَسْتَغْنُونَ عَنْهُ .

That commander of the army should have such a position before you that he renders help to them equitably and spends from his money on them and on those of their families who remain behind so that all their worries converge on the one worry for fighting the enemy. Your kindness to them will turn their hearts to you. The most pleasant thing for the rulers is the establishment of justice in their areas and the manifestation of the love of their subjects, but the subjects' love manifests itself only when their hearts are clean. Their good wishes prove correct only when they surround their commanders (to protect them). Do not regard their positions to be a burden over them and do not keep watching for the end of their tenure. Therefore, be broad-minded in regard to their desires, continue praising them and recounting the good deeds of those who have shown such deeds, because the mention of good actions shakes the brave and rouses the weak, if Allāh so wills.

Appreciate the performance of every one of them, do not attribute the performance of one to the other, and do not minimize the reward below the level of the performance. The high position of a man should not lead you to regard his small deeds as big, nor should the low position of a man make you regard his big deeds as small.

Refer to Allāh and His Prophet the affairs which worry you and matters which appear confusing to you, because, addressing the people whom Allāh the Sublime, wishes to guide, He said:

O' you who believe! Obey Allāh and obey the Prophet and those vested with authority from among you; and then if you quarrel about anything refer it to Allāh and the Prophet if you believe in Allāh and in the Last Day (of Judgement). . . (Qur'ān, 4:59)

Referring to Allāh means to act according to what is clear

وَلَيْكُنْ آثَرُ^(٤٠٧٠) رُؤُوسِ جُنْدِكَ عِنْدَكَ مَنْ وَاسَاهُمْ^(٤٠٧١) فِي مُعُونَتِهِ ،
وَأَفْضَلُ^(٤٠٧٢) عَلَيْهِمْ مِنْ جِدَّتِهِ^(٤٠٧٣) ، بِمَا يَسَعُهُمْ وَيَسَعُ مَنْ وَرَاءَهُمْ
مِنْ خُلُوفِ^(٤٠٧٤) أَهْلِيهِمْ ، حَتَّى يَكُونَ هَمُّهُمَا وَاحِدًا فِي جِهَادِ
الْعَدُوِّ ؛ فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَعْطِفُ قُلُوبَهُمْ عَلَيْكَ ، وَإِنَّ أَفْضَلَ قُرَّةِ
عَيْنِ الْوَلَاةِ اسْتِقَامَةُ الْعَدْلِ فِي الْبِلَادِ ، وَظُهُورُ مَوَدَّةِ الرَّعِيَّةِ . وَإِنَّهُ لَا
تَظْهَرُ مَوَدَّتُهُمْ إِلَّا بِسَلَامَةِ صُدُورِهِمْ ، وَلَا تَصِحُّ نَصِيحَتُهُمْ إِلَّا
بِحَيْطِيَّتِهِمْ^(٤٠٧٥) عَلَى وُلَاةِ الْأُمُورِ ، وَقِلَّةِ اسْتِثْقَالِ دَوْلِهِمْ ، وَتَرْكِ
اسْتِبْطَاءِ أَنْقِطَاعِ مُدَّتِهِمْ ، فَافْسَحْ فِي أَمَالِهِمْ ، وَوَاصِلْ فِي حُسْنِ الثَّنَاءِ
عَلَيْهِمْ ، وَتَعْدِيدِ مَا أَبْلَى ذَوُو الْبَلَاءِ^(٤٠٧٦) مِنْهُمْ ؛ فَإِنَّ كَثْرَةَ الذِّكْرِ لِحُسْنِ
أَفْعَالِهِمْ تَهْزُ الشُّجَاعَ ، وَتُحَرِّضُ النَّاكِلَ^(٤٠٧٧) ، إِنْ شَاءَ اللَّهُ .

ثُمَّ أَعْرِفْ لِكُلِّ أَمْرٍ مِنْهُمْ مَا أَبْلَى ، وَلَا تَضْمَنَّ بَلَاءَ^(٤٠٧٨) أَمْرٍ
إِلَى غَيْرِهِ ، وَلَا تُقْصِرَنَّ بِهِ دُونَ غَايَةِ بَلَائِهِ ، وَلَا يَدْعُونَكَ شَرَفُ أَمْرٍ
إِلَى أَنْ تُعْظِمَ مِنْ بَلَائِهِ مَا كَانَ صَغِيرًا ، وَلَا ضَعْفُ أَمْرٍ إِلَى أَنْ تَسْتَصْغِرَ
مِنْ بَلَائِهِ مَا كَانَ عَظِيمًا .

وَأَرَدُّدُ إِلَى اللَّهِ وَرَسُولِهِ مَا يُضْلِعُكَ^(٤٠٧٩) مِنَ الْخُطُوبِ ، وَيَشْتَبِيهِ عَلَيْكَ
مِنَ الْأُمُورِ ؛ فَقَدْ قَالَ اللَّهُ تَعَالَى لِقَوْمٍ أَحَبَّ إِرْشَادَهُمْ : « يَا أَيُّهَا الَّذِينَ
آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ، فَإِنْ تَنَازَعْتُمْ فِي
شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ » فَالرَّدُّ إِلَى اللَّهِ : الْأَخْذُ بِمُحْكَمِ كِتَابِهِ^(٤٠٨٠) ،

in His Book and referring to the Prophet means to follow his unanimously agreed *sunnah* in regard to which there are no differences.

2. The Chief Judge

For the settlement of disputes among people select him who is the most distinguished of your subjects in your view. The cases (coming before him) should not vex him, disputation should not enrage him, he should not insist on any wrong point, and should not grudge accepting the truth when he perceives it; he should not lean towards greed and should not content himself with a cursory understanding (of a matter) without going thoroughly into it. He should be most ready to stop (to ponder) on doubtful points, most regardful of arguments, least disgusted at the quarrel of litigants, most patient at probing into matters and most fearless at the time of passing judgement. Praise should not make him vain and elation should not make him lean (to any side). Such people are very few.

Then, very often check his decisions and allow him so much money (as remuneration) that he has no excuse worth hearing (for not being honest) and there remains no occasion for him to go to others for his needs. Give him that rank in your audience for which no one else among your chiefs aspires, so that he remains safe from the harm of those around you. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious persons when action was taken according to passion, and worldly wealth was sought.

3. Executive Officers

Thereafter, look into the affairs of your executives. Give them appointment after tests and do not appoint them according to partiality or favouritism, because these two things constitute sources of injustice and unfairness. Select from among them those who are people of experience and modesty, hailing from virtuous

وَالرَّدُّ إِلَى الرَّسُولِ : الْأَخْذُ بِسُنَّتِهِ الْجَامِعَةِ غَيْرِ الْمُفَرَّقَةِ .

ثُمَّ اخْتَرَ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ ، مِمَّنْ لَا تَضِيقُ بِهِ الْأُمُورُ ، وَلَا تُمَحِّكُهُ ^(٤٠٨١) الْخُصُومُ ، وَلَا يَتِمَادَى ^(٤٠٨٢) فِي الزَّلَّةِ ^(٤٠٨٣) ، وَلَا يَحْصُرُ ^(٤٠٨٤) مِنَ الْفِيءِ ^(٤٠٨٥) إِلَى الْحَقِّ إِذَا عَرَفَهُ ، وَلَا تُشْرِفُ ^(٤٠٨٦) نَفْسُهُ عَلَى طَمَعٍ ، وَلَا يَكْتَفِي بِأَذْنَى فَهْمٍ دُونَ أَقْصَاهُ ^(٤٠٨٧) ؛ وَأَوْقَفَهُمْ فِي الشُّبُهَاتِ ^(٤٠٨٨) ، وَآخَذَهُمْ بِالْحُجَجِ ، وَأَقْلَهُمْ تَبَرُّمًا ^(٤٠٨٩) بِمُرَاجَعَةِ الْخَضَمِ ، وَأَصْبَرَهُمْ عَلَى تَكْشِفِ الْأُمُورِ ، وَأَضْرَمَهُمْ ^(٤٠٩٠) عِنْدَ اتِّصَاحِ الْحُكْمِ ، مِمَّنْ لَا يَزِدُّهُ إِطْرَاءُ ^(٤٠٩١) ، وَلَا يَسْتَحِيلُهُ إِغْرَاءُ ، وَأُولَئِكَ قَلِيلٌ . ثُمَّ أَكْثَرَ تَعَاهُدَ ^(٤٠٩٢) قَضَائِهِ ، وَأَفْسَحَ لَهُ فِي الْبَذْلِ ^(٤٠٩٣) مَا يُزِيلُ عِلَّتَهُ ، وَتَقِلُّ مَعَهُ حَاجَتُهُ إِلَى النَّاسِ . وَأَعْطَاهُ مِنَ الْمَنْزِلَةِ لَدَيْكَ مَا لَا يَطْمَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ ، لِيَأْمَنَ بِذَلِكَ أَغْتِيَالَ الرِّجَالِ لَهُ عِنْدَكَ . فَانْظُرْ فِي ذَلِكَ نَظْرًا بَلِيغًا ، فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أَسِيرًا فِي أَيْدِي الْأَشْرَارِ ، يُعْمَلُ فِيهِ بِالْهَوَى ، وَتُطَلَبُ بِهِ الدُّنْيَا

ثُمَّ انْظُرْ فِي أُمُورِ عُمَّالِكَ فَاسْتَعْمِلَهُمْ اخْتِبَارًا ^(٤٠٩٤) ، وَلَا تُؤَلِّهِمْ مُحَابَاةً ^(٤٠٩٥) وَآثَرَةً ^(٤٠٩٦) ، فَإِنَّهُمَا جِمَاعٌ مِنْ شُعْبِ ^(٤٠٩٧) الْجَوْرِ وَالْخِيَانَةِ . وَتَوَخَّ ^(٤٠٩٨) مِنْهُمْ أَهْلَ التَّجَرِبَةِ وَالْحَيَاءِ ، مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ ،

houses, having been previously in Islam, because such persons possess high manners and untarnished honour. They are the least inclined towards greed and always have their eyes on the ends of matters.

Give them an abundant livelihood (by way of salary) because this gives them the strength to maintain themselves in order and not to have an eye upon the funds in their custody, and it would be an argument against them if they disobeyed your orders or misappropriated your trust. You should also check their activities and have people who report on them who should be truthful and faithful, because your watching their actions secretly will urge them to preserve trust with and to be kind to the people. Be careful of assistants. If any one of them extends his hands towards misappropriation and the reports of your reporters reaching you confirm it, that should be regarded enough evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, black-list him with (the charge of) misappropriation and make him wear the necklace of shame for his offence.

4. The Administration of Revenues

Look after the revenue (*kharāj* or land tax) affairs in such a way that those engaged in it remain prosperous because in their prosperity lies the prosperity of all others. The others cannot prosper without them, because all people are dependent on revenue and its payers. You should also keep an eye on the cultivation of the land more than on the collection of revenue because revenue cannot be had without cultivation and whoever asks for revenue without cultivation, ruins the area and brings death to the people. His rule will not last only a moment.

If they complain of the heaviness (of the revenue) or of diseases, or dearth of water, or excess of water or of a change in the condition of the land either due to flood or to drought, you

وَالْقَدَمِ^(٤٠٩) فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ ، فَإِنَّهُمْ أَكْرَمُ أَخْلَاقًا ، وَأَصَحُّ
أَعْرَاضًا ، وَأَقْلُّ فِي الْمَطَامِعِ إِشْرَاقًا ، وَأَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ
نَظْرًا . ثُمَّ أَسْبَغَ^(٤١٠) عَلَيْهِمُ الْأَرْزَاقَ ، فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى
اسْتِصْلَاحِ أَنْفُسِهِمْ ، وَغِنَى لَهُمْ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ ، وَحُجَّةٌ
عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ ثَلَمُوا أَمَانَتَكَ^(٤١١) . ثُمَّ تَفَقَّدَ أَعْمَالَهُمْ ،
وَأَبْعَثَ الْعُيُونَ^(٤١٢) مِنْ أَهْلِ الصَّدَقِ وَالْوَفَاءِ عَلَيْهِمْ ، فَإِنَّ تَعَاهُدَكَ فِي
السِّرِّ لِأُمُورِهِمْ حَدُودَةٌ لَهُمْ^(٤١٣) عَلَى اسْتِعْمَالِ الْأَمَانَةِ ، وَالرَّفْقِ بِالرَّعِيَّةِ .
وَتَحَفَّظَ مِنَ الْأَعْوَانِ ؛ فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةٍ اجْتَمَعَتْ بِهَا
عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ ، أَكْتَفَيْتَ بِذَلِكَ شَاهِدًا ، فَبَسَطْتَ عَلَيْهِ
الْعُقُوبَةَ فِي بَدَنِهِ ، وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ ، ثُمَّ نَصَبْتَهُ بِمَقَامِ
الْمَذَلَّةِ ، وَوَسَمْتَهُ بِالْخِيَانَةِ ، وَقَلَّدْتَهُ عَارَ التُّهْمَةِ .

وَتَفَقَّدَ أَمْرَ الْخَرَاجِ بِمَا يُضْلِحُ أَهْلَهُ ، فَإِنَّ فِي صَلَاحِهِ وَصَلَاحِهِمْ
صَلَاحًا لِمَنْ سِوَاهُمْ ، وَلَا صَلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِهِمْ ، لِأَنَّ النَّاسَ
كُلَّهُمْ عِيَالٌ عَلَى الْخَرَاجِ وَأَهْلِهِ . وَلَيْكُنْ نَظْرُكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ
مِنْ نَظْرِكَ فِي اسْتِجْلَابِ الْخَرَاجِ ، لِأَنَّ ذَلِكَ لَا يُدْرِكُ إِلَّا بِالْعِمَارَةِ ؛
وَمَنْ طَلَبَ الْخَرَاجَ بِغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ ، وَأَهْلَكَ الْعِبَادَ ، وَلَمْ
يَسْتَقِمْ أَمْرُهُ إِلَّا قَلِيلًا . فَإِنْ شَكُوا ثِقَلًا أَوْ عِلَّةً^(٤١٤) ، أَوْ انْقِطَاعَ شَرْبٍ^(٤١٥)
أَوْ بَالَةٍ^(٤١٦) ، أَوْ إِحَالَةَ أَرْضٍ^(٤١٧) اغْتَمَرَهَا^(٤١٨) غَرَقٌ ، أَوْ أَجْحَفَ^(٤١٩)

should remit the revenue to the extent that you hope will improve their position. The remission granted by you for the removal of distress from them should not be grudged by you, because it is an investment which they will return to you in the shape of the prosperity of your country and the progress of your domain in addition to earning their praise and happiness for meeting out justice to them. You can depend upon their strength because of the investment made by you in them through catering to their convenience, and can have confidence in them because of the justice extended to them by being kind to them. After that, circumstances may so turn that you may have to ask for their assistance, when they will bear it happily, for prosperity is capable of bearing whatever you load on it. The ruin of the land is caused by the poverty of the cultivators, while the cultivators become poor when the officers concentrate on the collection (of money), having little hope for continuance (in their posts) and deriving no benefit from objects of warning.

5. The Clerical Establishment

Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your letters which contain your policies and secrets to him who possesses the best character, who is not elated by honours, lest he dares speak against you in common audiences. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging argreement on your behalf and should not fail in repudiating an agreement against you. He should not be ignorant of the extent of his own position in matters because he who is ignorant of his own position is (even) more ignorant of the position of others.

بِهَا عَطَشٌ ، خَفَّفْتَ عَنْهُمْ بِمَا تَرْجُو أَنْ يَصْلَحَ بِهِ أَمْرُهُمْ ؛ وَلَا يَثْقُلَنَّ عَلَيْكَ شَيْءٌ خَفَّفْتَ بِهِ أَلْمُؤَنَةَ عَنْهُمْ ، فَإِنَّهُ ذُخْرٌ يَعُودُونَ بِهِ عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ ، وَتَزْيِينِ وَلَايَتِكَ ، مَعَ اسْتِجْلَابِكَ حُسْنَ ثَنَائِهِمْ ، وَتَبَجُّحِكَ^(٤١١٠) بِاسْتِفَاضَةِ^(٤١١١) الْعَدْلِ فِيهِمْ ، مُعْتَمِدًا فَضْلَ قُوَّتِهِمْ^(٤١١٢) ، بِمَا ذَخَرْتَ^(٤١١٣) عَنْدهُمْ مِنْ إِجْمَامِكَ^(٤١١٤) لَهُمْ ، وَالثِّقَةَ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ وَرَفِيقِكَ بِهِمْ ، فَرُبَّمَا حَدَثَ مِنَ الْأُمُورِ مَا إِذَا عَوَّلْتَ فِيهِ عَلَيْهِمْ مِنْ بَعْدِ اخْتِمَلُوهُ طِبَّةً أَنْفُسُهُمْ بِهِ ؛ فَإِنَّ الْعُمَرَانَ مُحْتَمِلٌ مَا حَمَلْتَهُ ، وَإِنَّمَا يُؤْتَى خَرَابُ الْأَرْضِ مِنْ إِعْوَارِ^(٤١١٥) أَهْلِهَا ، وَإِنَّمَا يُعَوِّزُ أَهْلُهَا لِإِشْرَافِ أَنْفُسِ الْوَلَاةِ عَلَى الْجَمْعِ^(٤١١٦) ، وَسُوءِ ظَنِّهِمْ بِالْبَقَاءِ ، وَقِلَّةِ انْتِفَاعِهِمْ بِالْعَبْرِ .

ثُمَّ أَنْظِرْ فِي حَالِ كُتَابِكَ ، قَوْلٌ عَلَى أُمُورِكَ خَيْرُهُمْ ، وَأَخْصُصْ رَسَائِلَكَ الَّتِي تُدْخِلُ فِيهَا مَكَائِدَكَ وَأَسْرَارَكَ بِاجْتِمَاعِهِمْ لَوُجُوهِ صَالِحِ الْأَخْلَاقِ مِمَّنْ لَا تُبْطِرُهُ^(٤١١٧) الْكَرَامَةُ ، فَيَجْتَرِيءَ بِهَا عَلَيْكَ فِي خِلَافٍ لَكَ بِحَضْرَةِ مَلَا^(٤١١٨) ، وَلَا تَقْصُرْ بِهِ الْغَفْلَةُ^(٤١١٩) عَنْ إِيرَادِ مَكَاتِبَاتِ عُمَالِكَ عَلَيْكَ ، وَإِصْدَارِ جَوَابَاتِهَا عَلَى الصَّوَابِ عَنْكَ ، فِيمَا يَأْخُذُ لَكَ وَيُعْطِي مِنْكَ ، وَلَا يُضْعِفُ عَقْدًا أَعْتَقَدَهُ لَكَ^(٤١٢٠) ، وَلَا يَعْجِزُ عَنْ إِبْلَاقِ مَا عُقِدَ عَلَيْكَ^(٤١٢١) ، وَلَا يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي الْأُمُورِ ، فَإِنَّ الْجَاهِلَ بِقَدْرِ نَفْسِهِ يَكُونُ بِقَدْرِ غَيْرِهِ أَجْهَلَ . ثُمَّ لَا يَكُنْ اخْتِيَارَكَ

Your selection of these people should not be on the basis of your understanding (of them), confidence and your good impression, because people catch the ideas of the officers through affectation and personal service and there is nothing in it which is like well-wishing or trustfulness. You should rather test them by what they did under the virtuous people before you. Take a decision in favour of one who has a good name among the common people and is the most renowned in trustworthiness, because this will be a proof of your regard for Allāh and for him on whose behalf you have been appointed to this position (namely your Imām). Establish one chief for every department of work. He should not be incapable of big matters, and a rush of work should not perplex him. Whenever there is a defect in your secretaries which you overlook, then you will be held responsible for it.

6. Traders and Industrialists

Now take some advice about traders and industrialists. Give them good counsel whether they be settled (shop-keepers) or traders or physical labourers because they are sources of profit and the means of the provision of useful articles. They bring them from distant and far-flung areas throughout the land and sea, plains or mountains, from where people cannot come and to where they do not dare to go, for they are peaceful and there is no fear of revolt from them, and they are quite without fear of treason.

Look after their affairs before yourself or wherever they may be in your area. Know, along with this, that most of them are very narrow-minded, and awfully avaricious. They hoard goods for profiteering and fix high prices for goods. This is a source of harm to the people and a blot on the officers in charge. Stop people from hoarding, because the Messenger of Allāh (p.b.u.h.a.h.p.)

إِيَّاهُمْ عَلَىٰ فِرَاسَتِكَ^(٤١٢٢) وَأَسْتِنَامَتِكَ^(٤١٢٣) وَحُسْنِ الظَّنِّ مِنْكَ ، فَإِنَّ
الرِّجَالَ يَتَعَرَّضُونَ لِفِرَاسَاتِ^(٤١٢٤) الْوَلَاةِ بِتَصْنَعِهِمْ^(٤١٢٥) وَحُسْنِ خِدْمَتِهِمْ ،
وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَالْأَمَانَةِ شَيْءٌ . وَلَكِنْ اخْتَبَرَهُمْ بِمَا
وُلُّوا لِلصَّالِحِينَ قَبْلَكَ ، فَاعْمِدْ لِأَحْسَنِهِمْ كَانَ فِي الْعَامَةِ أَثَرًا ، وَأَعْرِفَهُمْ
بِالْأَمَانَةِ وَجْهًا ، فَإِنَّ ذَلِكَ دَلِيلٌ عَلَىٰ نَصِيحَتِكَ لِلَّهِ وَلِمَنْ وُلِّيتَ أَمْرُهُ .
وَأَجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أُمُورِكَ رَأْسًا مِنْهُمْ ، لَا يَقْهَرُهُ كِبَرُهَا ، وَلَا
يَتَشَتَّتُ عَلَيْهِ كَثِيرُهَا ، وَمَهْمَا كَانَ فِي كِتَابِكَ مِنْ عَيْبٍ فَتَغَابَيْتَ^(٤١٢٦)
عَنْهُ أَلْزَمْتَهُ .

ثُمَّ اسْتَوْصِ بِالتَّجَارِ وَذَوِي الصَّنَاعَاتِ ، وَأَوْصِ بِهِمْ خَيْرًا : الْمُقِيمِ
مِنْهُمْ وَالْمُضْطَرِّبِ بِمَالِهِ^(٤١٢٧) ، وَالْمُتَرْقِّقِ^(٤١٢٨) بِبَدَنِهِ ، فَإِنَّهُمْ مَوَادُّ
الْمَنَافِعِ ، وَأَسْبَابُ الْمَرَافِقِ^(٤١٢٩) ، وَجَلَابُهَا مِنَ الْمَبَاعِدِ وَالْمَطَارِحِ^(٤١٣٠) ، فِي
بَرَكَ وَبَحْرِكَ ، وَسَهْلِكَ وَجَبْلِكَ ، وَحَيْثُ لَا يَلْتَثِمُ النَّاسُ لِمَوَاضِعِهَا^(٤١٣١) ،
وَلَا يَجْتَرِوْنَ عَلَيْهَا ، فَإِنَّهُمْ سِلْمٌ^(٤١٣٢) لَا تُخَافُ بِأَيْقَتِهِ^(٤١٣٣) ، وَصُلْحٌ
لَا تُخْشَىٰ غَائِلَتُهُ . وَتَفَقَّدُ أُمُورَهُمْ بِحَضْرَتِكَ وَفِي حَوَاشِي سِلَادِكَ .
وَأَعْلَمْ - مَعَ ذَلِكَ - أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَيْقًا^(٤١٣٤) فَاحِشًا ، وَشُحًّا^(٤١٣٥)
قَبِيحًا ، وَاخْتِكَارًا^(٤١٣٦) لِلْمَنَافِعِ ، وَتَحَكُّمًا فِي الْبِيَاعَاتِ ،
وَذَلِكَ بَابُ مَضَرَّةٍ لِلْعَامَّةِ ، وَعَيْبٌ عَلَىٰ الْوَلَاةِ . فَامْنَعْ مِنَ الْاِخْتِكَارِ ، فَإِنَّ
رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - مَنَعَ مِنْهُ . وَلَيْكُنِ الْبَيْعُ بَيْنَا

has prohibited it. The sale should be smooth, with correct weights and prices, not harmful to either party, the seller or the purchaser; whoever commits hoarding after you prohibit it, give him exemplary but not excessive punishment.

7. The Lowest Class

(Fear) Allāh and keep Allāh in view in respect of the lowest class, consisting of those who have few means: the poor, the destitute, the penniless and the disabled; because in this class are both the discontented and those who beg. Take care for the sake of Allāh of His obligations towards them for which He has made you responsible. Fix for them a share from the public funds and a share from the crops of lands taken over as booty for Islam in every area, because in it the remote ones have the same shares as the near ones. All these people are those whose rights have been placed in your charge. Therefore, a luxurious life should not keep you away from them. You cannot be excused for ignoring small matters because you were deciding big problems. Consequently, do not be unmindful of them, nor turn your face from them out of vanity.

Take care of the affairs of those of them who do not approach you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allāh on the day you will meet Him, because of all the subjects these people are the most deserving of equitable treatment, while for others also you should fulfil their rights so as to render account to Allāh.

Take care of the orphans and the aged who have no means (for livelihood) nor are they ready for begging. This is heavy on the officers; in fact, every right is heavy. Allāh lightens it for those who seek the next world and so they endure (hardships)

سَمَحًا : بِمَوَازِينِ عَدْلٍ ، وَأَسْعَارٍ لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ
وَالْمُبْتَاعِ ^(٤١٣٧) . فَمَنْ قَارَفَ ^(٤١٣٨) حُكْرَةً ^(٤١٣٩) بَعْدَ نَهْيِكَ إِيَّاهُ فَكَفَّلْ
بِهِ ^(٤١٤٠) ، وَعَاقِبُهُ فِي غَيْرِ إِسْرَافٍ ^(٤١٤١) .

ثُمَّ اللَّهُ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ ، مِنَ الْمَسَاكِينِ
وَالْمُحْتَاجِينَ وَأَهْلِ الْبُؤْسَى ^(٤١٤٢) وَالزَّمْنَى ^(٤١٤٣) ، فَإِنَّ فِي هَذِهِ الطَّبَقَةِ
قَانِعًا ^(٤١٤٤) وَمُعْتَرًّا ^(٤١٤٥) ، وَأَحْفَظُ لِلَّهِ مَا اسْتَحْفَظَكَ ^(٤١٤٦) مِنْ حَقِّهِ فِيهِمْ ،
وَأَجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ ، وَقِسْمًا مِنْ غَلَّتِ ^(٤١٤٧) صَوَائِي ^(٤١٤٨)
الْإِسْلَامِ فِي كُلِّ بَلَدٍ ، فَإِنَّ لِلْأَقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَدْنَى ، وَكُلُّ
قَدْ اسْتُرْعِيَتْ حَقُّهُ ؛ فَلَا يَشْغَلْنِكَ عَنْهُمْ بَطَرٌ ^(٤١٤٩) ، فَإِنَّكَ لَا تُعْذَرُ
بِتَضْيِيعِكَ التَّافَةِ ^(٤١٥٠) لِإِحْكَامِكَ الْكَثِيرِ الْمُهْمِّ . فَلَا تُشْخِصْ هَمَّكَ ^(٤١٥١)
عَنْهُمْ ، وَلَا تُصْعِرْ خَدَّكَ لَهُمْ ^(٤١٥٢) ، وَتَفَقَّدْ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ مِنْهُمْ
مَنْ تَقْتَحِمُهُ الْعُيُونُ ^(٤١٥٣) ، وَتَحْقِرُهُ الرِّجَالُ ؛ فَفَرِّغْ لِأَوَّلِيكَ ثِقَتَكَ ^(٤١٥٤)
مِنْ أَهْلِ الْخَشْيَةِ وَالتَّوَاضُعِ ، فَلْيَرْفَعْ إِلَيْكَ أُمُورَهُمْ ، ثُمَّ أَعْمَلْ فِيهِمْ
بِالْإِعْذَارِ إِلَى اللَّهِ ^(٤١٥٥) يَوْمَ تَلْقَاهُ ، فَإِنَّ هَوْلًا مِنْ بَيْنِ الرَّعِيَةِ أَخْوَجُ
إِلَى الْإِنْصَافِ مِنْ غَيْرِهِمْ ، وَكُلُّ فَاغْزَرٍ إِلَى اللَّهِ فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ .
وَتَعَهَّدْ أَهْلَ الْيَتَمِ وَذَوِي الرِّقَةِ فِي السَّنِّ ^(٤١٥٦) مَنْ لَا حِيلَةَ لَهُ ، وَلَا
يَنْصِبُ لِلْمَسْأَلَةِ نَفْسَهُ ، وَذَلِكَ عَلَى الْوَلَاةِ ثَقِيلٌ ، وَالْحَقُّ كُلُّهُ ثَقِيلٌ ؛
وَقَدْ يُخَفِّفُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنْفُسَهُمْ ، وَوَثِقُوا

upon themselves and trust on the truthfulness of Allāh's promise to them. And fix a time for complainants wherein you make yourself free for them, and sit for them in common audience and feel humble therein for the sake of Allāh who created you. (On that occasion) you should keep away your army and your assistants such as the guards and the police so that anyone who like to speak may speak to you without fear, because I have heard the Messenger of Allāh (p.b.u.h.a.h.p.) say in more than one place, "The people among whom the right of the weak is not secured from the strong without fear will never achieve purity." Tolerate their awkwardness and inability to speak. Keep away from you narrowness and haughtiness; Allāh would, on this account, spread over you the skirts of His mercy and assign the reward of His obedience for you. Whatever you give, give it joyfully, but when you refuse, do it handsomely and with excuses.

Then there are certain matters which you cannot avoid performing yourself. For example, replying to your officers when your secretaries are unable to do so, or disposing of the complaints of the people when your assistants shirk them. Finish every day the work meant for it, because every day has its own work. Keep for yourself the better and greater portion of these periods for the worship of Allāh, although all these items are for Allāh provided the intention is pure and the subjects prosper thereby.



بِصِدْقِ مَوْعُودِ اللَّهِ لَهُمْ .

وَأَجْعَلْ لِدَوِي الْحَاجَاتِ^(١١٥٧) مِنْكَ قِسْماً تُفَرِّغْ لَهُمْ فِيهِ شَخْصَكَ ،
وَتَجْلِسُ لَهُمْ مَجْلِساً عَامّاً فَتَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي خَلَقَكَ ، وَتُقْعَدَ
عَنْهُمْ جُنْدَكَ وَأَعْوَانَكَ^(١١٥٨) مِنْ أَحْرَاسِكَ^(١١٥٩) وَشُرْطِكَ^(١١٦٠) ، حَتَّى
يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرَ مُتَتَعِّعٍ^(١١٦١) ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ فِي غَيْرِ مَوْطِنٍ^(١١٦٢) : « لَنْ تُقَدَّسَ^(١١٦٣)
أُمَّةٌ لَا يُؤْخَذُ لِلضَّعِيفِ فِيهَا حَقُّهُ مِنَ الْقَوِيِّ غَيْرَ مُتَتَعِّعٍ » . ثُمَّ
أَحْتَمَلَ الْخُرْقَ^(١١٦٤) مِنْهُمْ وَالْعِيَّ^(١١٦٥) ، وَنَحَ^(١١٦٦) عَنْهُمْ الضِّيقَ^(١١٦٧)
وَالْأَنْفَ^(١١٦٨) يَبْسُطُ اللَّهُ عَلَيْكَ بِذَلِكَ أَكْنَافَ رَحْمَتِهِ^(١١٦٩) ، وَيُوجِبُ
لَكَ ثَوَابَ طَاعَتِهِ . وَأَعْطِ مَا أُعْطِيتَ هَنِيئاً^(١١٧٠) ، وَآمَنْعَ فِي إِجْمَالٍ
وَأَعْذَارٍ^(١١٧١) !

ثُمَّ أُمُورٌ مِنْ أُمُورِكَ لَا بُدَّ لَكَ مِنْ مُبَاشَرَتِهَا : مِنْهَا إِجَابَةُ عُمَالِكَ بِمَا
يَعْيَا^(١١٧٢) عَنْهُ كُتَابُكَ ، وَمِنْهَا إِضْدَارُ حَاجَاتِ النَّاسِ يَوْمَ وَرُودِهَا عَلَيْكَ
بِمَا تَخْرُجُ^(١١٧٣) بِهِ صُدُورُ أَعْوَانِكَ . وَأَمْضِ لِكُلِّ يَوْمٍ عَمَلَهُ ، فَإِنَّ
لِكُلِّ يَوْمٍ مَا فِيهِ . وَاجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ أَفْضَلَ تِلْكَ
الْمَوَاقِيتِ ، وَأَجْزَلَ^(١١٧٤) تِلْكَ الْأَقْسَامِ ، وَإِنْ كَانَتْ كُلُّهَا لِلَّهِ إِذَا
صَلَحَتْ فِيهَا النِّيَّةُ ، وَسَلِمَتْ مِنْهَا الرَّعِيَّةُ .

Communion with Allāh

The particular thing by which you should purify your religion for Allāh should be the fulfilment of those obligations which are especially for Him. Therefore, devote to Allāh some of your physical activity during the night and the day, and whatever (worship) you perform for seeking nearness to Allāh should be complete, without defect or deficiency, whatsoever physical exertion it may involve. When you lead the prayers for the people it should be neither (too long as to be) boring nor (too short as to be) wasteful, because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allāh (p.b.u.h.a.h.p.) sent me to Yemen I enquired how I should offer prayers with them and he replied, "Say the prayers as the weakest of them would say, and be considerate to the believers."

On the behaviour and action of a Ruler

Then, do not keep yourself secluded from the people for a long time, because the seclusion of those in authority from the subjects is a kind of narrow-sightedness and causes ignorance about their affairs. Seclusion from them also prevents them from the knowledge of those things which they do not know and as a result they begin to regard big matters as small and small matters as big, good matters as bad and bad matters as good, while the truth becomes confused with falsehood. After all, a governor is a human being and cannot have knowledge of things which people keep hidden from him.

No writ is big on the face of truth to differentiate its various expressions from falsehood. Then you can be one of two kinds of men. Either you may be generous in granting rights; and then why this hiding in spite of (your) discharging the obligations and good acts that you perform? Or you are a victim of stinginess; in that case people will soon give up asking you since they will lose hope of generous treatment from you. In spite of that there are many needs of the people towards you which do not involve

وَلْيَكُنْ فِي خَاصَّةٍ مَا تُخْلِصُ بِهِ لِلَّهِ دِينَكَ : إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ لَهُ خَاصَّةٌ ، فَأَعْطِ اللَّهَ مِنْ بَدَنِكَ فِي لَيْلِكَ وَنَهَارِكَ ، وَوَفِّ مَا تَقَرَّبْتَ بِهِ إِلَى اللَّهِ مِنْ ذَلِكَ كَامِلًا غَيْرَ مَثْلُومٍ ^(١٧٥) وَلَا مَنْقُوصٍ ، بِالْإِغَاءِ مِنْ بَدَنِكَ مَا بَلَغَ . وَإِذَا قُمْتَ فِي صَلَاتِكَ لِلنَّاسِ ، فَلَا تَكُونَنَّ مُنْفَرًّا وَلَا مُضِيعًا ^(١٧٦) ، فَإِنَّ فِي النَّاسِ مَنْ بِهِ أَلِيعَةُ وَلَهُ الْحَاجَةُ . وَقَدْ سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - حِينَ وَجَّهَنِي إِلَى الْيَمَنِ كَيْفَ أَصَلِّي بِهِمْ ؟ فَقَالَ : « صَلِّ بِهِمْ كَصَلَاةِ أَوْعَفِهِمْ ، وَكُنْ بِالْمُؤْمِنِينَ رَحِيمًا » .

وَأَمَّا بَعْدُ ، فَلَا تُطَوِّلَنَّ احْتِجَابَكَ عَنْ رَعِيَّتِكَ ، فَإِنَّ احْتِجَابَ الْوُلَاةِ عَنِ الرَّعِيَّةِ شُعْبَةٌ مِنَ الضِّيْقِ ، وَقِلَّةُ عِلْمٍ بِالْأُمُورِ ؛ وَالِاحْتِجَابُ مِنْهُمْ يَقْطَعُ عَنْهُمْ عِلْمَ مَا احْتَجَبُوا دُونَهُ فَيَضْغُرُ عَنْدهُمْ الْكَبِيرُ ، وَيَعْظُمُ الصَّغِيرُ ، وَيَقْبُحُ الْحَسَنُ ، وَيَخْسُنُ الْقَبِيحُ ، وَيُشَابُّ الْحَقُّ بِالْبَاطِلِ . وَإِنَّمَا الْوَالِي بَشَرٌ لَا يَعْرِفُ مَا تَوَارَى عَنْهُ النَّاسُ بِهِ مِنَ الْأُمُورِ ، وَلَيْسَتْ عَلَى الْحَقِّ سِمَاتٌ ^(١٧٧) تُعَرِّفُ بِهَا ضُرُوبُ الصِّدْقِ مِنَ الْكُذْبِ ، وَإِنَّمَا أَنْتَ أَحَدُ رَجُلَيْنِ : إِمَّا أَمْرٌ سَخَتْ نَفْسُكَ بِالْبَذْلِ ^(١٧٨) فِي الْحَقِّ ، فَفِيمَ احْتِجَابِكَ مِنْ وَاجِبِ حَقِّ تَعْطِيهِ ، أَوْ فِعْلٍ كَرِيمٍ تُسَدِّيه ! أَوْ مُبْتَلًى بِالْمَنْعِ ، فَمَا أَسْرَعَ كَفَّ النَّاسِ عَنْ مَسْأَلَتِكَ إِذَا أَيْسُوا ^(١٧٩) مِنْ بَذْلِكَ ! مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ مِمَّا لَا مَوْئَبَةَ فِيهِ عَلَيْكَ ،

any hardship on you, such as the complaint against oppression or the request for justice in a matter.

Further, a governor has favourites and people of easy access to him. They misappropriate things, are high-handed and do not observe justice in matters. You should destroy the root of evil in the people by cutting away the causes of these defects. Do not make any land grants to your hangers on or supporters. They should not expect from you the possession of land which may cause harm to adjoining people over the question of irrigation or common services whose burden the grantees place on others. In this way, the benefit will be rather theirs than yours, and the blame will lie on you in this world and the next.

Allow rights to whomsoever it is due, whether near you or far from you. In this matter, you should be enduring and watchful even though it may involve your relations and favourites, and keep in view the reward of that which appears burdensome on you because its reward is handsome.

If the subjects suspect you of high-handedness, explain to them your position openly and remove their suspicion with your explanation, because this would mean exercise for your soul and consideration to the subjects while this explanation will secure your aim of keeping them firm in truth.

Do not reject peace to which your enemy may call you and wherein there is the pleasure of Allāh, because peace brings rest to your army and relief from your worries and safety for your country. But after peace there is great apprehension from the enemy because often the enemy offers peace to benefit by your

مِنْ شَكَاةٍ^(٤١٨٠) مَظْلَمَةٍ ، أَوْ طَلَبِ انْصَافٍ فِي مُعَامَلَةٍ .

ثُمَّ إِنَّ لِلْوَالِي خَاصَّةً وَبِطَانَةً ، فِيهِمْ أَسْتِثْنَاءٌ وَتَطَاوُلٌ ، وَقِلَّةٌ انْصَافٍ فِي مُعَامَلَةٍ ، فَآخِصِمُ^(٤١٨١) مَادَّةَ أَوْلَئِكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَحْوَالِ . وَلَا تُقْطَعَنَّ^(٤١٨٢) لِأَحَدٍ مِنْ حَاشِيَتِكَ وَحَامَتِكَ^(٤١٨٣) قَطِيعَةٌ ، وَلَا يَطْمَعَنَّ مِنْكَ فِي اعْتِقَادٍ^(٤١٨٤) عُقْدَةٌ ، تَضُرُّ بِمَنْ يَلِيهَا مِنَ النَّاسِ ، فِي شَرْبٍ^(٤١٨٥) أَوْ عَمَلٍ مُشْتَرَكٍ ، يَحْمِلُونَ مَوْنَتَهُ عَلَى غَيْرِهِمْ ، فَيَكُونُ مَهْنًا^(٤١٨٦) ذَلِكَ لَهُمْ دُونَكَ ، وَعَيْنُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ .

وَالْزِمِ الْحَقَّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَالْبَعِيدِ ، وَكُنْ فِي ذَلِكَ صَابِرًا مُحْتَسِبًا ، وَاقِعًا ذَلِكَ مِنْ قَرَابَتِكَ وَخَاصَّتِكَ حَيْثُ وَقَعَ ، وَابْتَغِ عَاقِبَتَهُ بِمَا يَثْقُلُ عَلَيْكَ مِنْهُ ، فَإِنَّ مَغَبَّةَ^(٤١٨٧) ذَلِكَ مَحْمُودَةٌ .

وَإِنْ ظَنَنْتَ الرَّعِيَّةَ بِكَ حَيْفًا^(٤١٨٨) فَاصْحِرْ^(٤١٨٩) لَهُمْ بِعُذْرِكَ ، وَاعْدِلْ^(٤١٩٠) عَنْكَ ظُنُونَهُمْ بِإِصْحَارِكَ ، فَإِنَّ فِي ذَلِكَ رِيَاضَةً^(٤١٩١) مِنْكَ لِنَفْسِكَ ، وَرَفَقًا بِرَعِيَّتِكَ ، وَإِعْذَارًا^(٤١٩٢) تَبْلُغُ بِهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى الْحَقِّ .

وَلَا تَدْفَعَنَّ صُلْحًا دَعَاكَ إِلَيْهِ عَدُوُّكَ وَلِلَّهِ فِيهِ رِضًى ، فَإِنَّ فِي الصُّلْحِ دَعَةً^(٤١٩٣) لِجُنُودِكَ ، وَرَاحَةً مِنْ هُمُومِكَ ، وَأَمْنًا لِبِلَادِكَ ، وَلَكِنْ الْحَذَرُ كُلُّ الْحَذَرِ مِنْ عَدُوِّكَ بَعْدَ صُلْحِهِ ، فَإِنَّ الْأَعْدُوَّ رُبَّمَا قَارَبَ لِيَتَغَفَّلَ^(٤١٩٤)

negligence. Therefore, be cautious and do not act by wishfulness in this matter.

If you conclude an agreement between yourself and your enemy or enter into a pledge with him then fulfil your agreement and discharge your pledge faithfully. Place yourself as a shield against whatever you have pledged because among the obligations of Allāh there is nothing on which people are more strongly united despite the difference of their ideas and variation of their views than respect for fulfilling pledges. Besides Muslims, even unbelievers have abided by agreements because they realized the dangers which would come in the wake of violation (thereof). Therefore, do not deceive your enemy, because no one can offend Allāh save the ignorant and the wicked. Allāh made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Therefore, there should be no deceit, cunning or duplicity in it.

Do not enter into an agreement which may admit of different interpretations and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allāh involves you in hardship do not seek its repudiation without justification, because the bearing of hardships through which you expect relief and a handsome result is better than a violation whose consequence you fear, and that you fear that you will be called upon by Allāh to account for it and you will not be able to seek forgiveness for it in this world or the next.

You should avoid shedding blood without justification, because nothing is more inviting of Divine retribution, greater in (evil) consequence, and more effective in the decline of prosperity and cutting short of life than the shedding of blood without jus-

فَخُذْ بِالْحَزْمِ ، وَأَتَّهِمْ فِي ذَلِكَ حُسْنَ الظَّنِّ . وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ
عَدُوِّكَ عُقْدَةً ، أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً^(٤١٩٥) ، فَحُطَّ^(٤١٩٦) عَهْدُكَ بِالْوَفَاءِ ،
وَأَزَعِ ذِمَّتَكَ بِالْأَمَانَةِ ، وَاجْعَلْ نَفْسَكَ جُنَّةً^(٤١٩٧) دُونَ مَا أُعْطِيتَ ،
فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً ، مَعَ تَفَرُّقِ
أَهْوَائِهِمْ ، وَتَشْتَّتِ آرَائِهِمْ ، مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ . وَقَدْ لَزِمَ ذَلِكَ
الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا^(٤١٩٨) مِنْ عَوَاقِبِ
الْغَدْرِ ؛ فَلَا تَغْدِرَنَّ بِذِمَّتِكَ ، وَلَا تَخِيْسَنَّ بِعَهْدِكَ^(٤١٩٩) ، وَلَا تَخْتَلِنَنَّ^(٤٢٠٠)
عَدُوَّكَ ، فَإِنَّهُ لَا يَجْتَرِئُ عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ . وَقَدْ جَعَلَ اللَّهُ عَهْدَهُ
وَذِمَّتَهُ أَمْنًا أَفْضَاهُ^(٤٢٠١) بَيْنَ الْعِبَادِ بِرَحْمَتِهِ ، وَحَرِيماً^(٤٢٠٢) يَسْكُنُونَ إِلَى
مَنْعَتِهِ^(٤٢٠٣) ، وَيَسْتَفِيضُونَ إِلَى جِوَارِهِ^(٤٢٠٤) ؛ فَلَا إِذْغَالَ^(٤٢٠٥) وَلَا
مُدَالَسَةَ^(٤٢٠٦) وَلَا خِدَاعَ فِيهِ ، وَلَا تَعْقِدْ عُقْدًا تُجَوِّزُ فِيهِ الْإِلْعَالَ^(٤٢٠٧) ،
وَلَا تُعَوِّلَنَّ عَلَى لَحْنِ قَوْلٍ^(٤٢٠٨) بَعْدَ التَّأْكِيدِ وَالتَّوْثِيقَةِ . وَلَا يَدْعُونَكَ
ضَيْقُ أَمْرٍ ، لَزِمَكَ فِيهِ عَهْدُ اللَّهِ ، إِلَى طَلَبِ أَنْفِسَاخِهِ بِغَيْرِ الْحَقِّ ، فَإِنْ
صَبْرَكَ عَلَى ضَيْقِ أَمْرٍ تَرْجُو أَنْفِرَاجَهُ وَفَضْلَ عَاقِبَتِهِ ، خَيْرٌ مِنْ غَدْرِ
تَخَافُ تَبِعَتَهُ ، وَأَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طِلْبَةٌ^(٤٢٠٩) ، لَا تَسْتَقْبِلُ
فِيهَا دُنْيَاكَ وَلَا آخِرَتَكَ .

إِيَّاكَ وَالْدَّمَاءَ وَسَفْكَهَا بِغَيْرِ حِلِّهَا ، فَإِنَّهُ لَيْسَ شَيْءٌ أَذْنَى لِنِقْمَةٍ ،
وَلَا أَعْظَمَ لِتَبِعَةٍ ، وَلَا أُخْرَى بِزَوَالِ نِعْمَةٍ ، وَأَنْقِطَاعِ مُدَّةٍ ، مِنْ سَفْكِ

tification. On the Day of Judgement Allāh the Glorified, would commence giving His judgement among the people with the cases of bloodshed committed by them. Therefore, do not strengthen your authority by shedding prohibited blood because this will weaken and lower the authority, moreover destroy it and shift it. You cannot offer any excuse before Allāh or before me for wilful killing because there must be the question of revenge in it. If you are involved in it be error and you exceed in the use of your whip or sword, or are hard in inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death, then the haughtiness of your authority should not prevent you from paying the blood price to the successors of the killed person.

You should avoid self-admiration, having reliance in what appears good in yourself and love of exaggerated praise because this is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous.

Avoid showing (the existence of) obligation on your subjects for having done good to them or praising your own actions or making promises and then breaking them, because showing (the existence of) obligation destroys good, self-praise takes away the light of truth, and breaking promises earns the hatred of Allāh and of the people. Allāh the Glorified, says:

Most hateful is it unto Allāh that you say what you (yourselves) do (it) not. (Qur'ān, 61:3)

Avoid haste in matters before their time, slowness at their

الدَّمَاءِ بِغَيْرِ حَقِّهَا . وَاللَّهُ سُبْحَانَهُ مُبْتَدِيءُ بِالْحُكْمِ بَيْنَ الْعِبَادِ ، فِيمَا تَسَافَكُوا مِنَ الدَّمَاءِ يَوْمَ الْقِيَامَةِ ؛ فَلَا تُقَوِّينَ سُلْطَانَكَ بِسَفْكِ دَمٍ حَرَامٍ ، فَإِنَّ ذَلِكَ مِمَّا يُضَعِّفُهُ وَيُوهِنُهُ ، بَلْ يُزِيلُهُ وَيَنْقُلُهُ . وَلَا عُذْرَ لَكَ عِنْدَ اللَّهِ وَلَا عِنْدِي فِي قَتْلِ الْعَمَدِ ، لِأَنَّ فِيهِ قَوْدٌ^(٤٢١٠) الْبَدَنِ . وَإِنْ أَبْتَلَيْتَ بِخَطَاٍ وَأَفْرَطَ عَلَيْكَ^(٤٢١١) سَوْطُكَ أَوْ سَيْفُكَ أَوْ يَدُكَ بِالْعُقُوبَةِ ؛ فَإِنَّ فِي الْوَكْرَةِ^(٤٢١٢) فَمَا فَوْقَهَا مَقْتَلَةً ، فَلَا تَطْمَحَنَّ^(٤٢١٣) بِكَ نَخْوَةَ سُلْطَانِكَ عَنْ أَنْ تُودِّيَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ حَقَّهُمْ .

وَأَيَّاكَ وَالْإِعْجَابَ بِنَفْسِكَ ، وَالثِّقَةَ بِمَا يُعْجِبُكَ مِنْهَا ، وَحُبَّ الْأِطْرَاءِ^(٤٢١٤) ، فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرُصِ الشَّيْطَانِ فِي نَفْسِهِ لِيَمْنَحَ مَا يَكُونُ مِنْ إِحْسَانِ الْمُحْسِنِينَ .

وَأَيَّاكَ وَالْمَنَّ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ ، أَوْ التَّزِيدَ^(٤٢١٥) فَمَا كَانَ مِنْ فِعْلِكَ ، أَوْ أَنْ تَعِدَهُمْ فَتُتْبِعَ مَوْعِدَكَ بِخُلْفِكَ ، فَإِنَّ الْمَنَّ يُبْطِلُ الْإِحْسَانَ ، وَالتَّزِيدَ يَذْهَبُ بِنُورِ الْحَقِّ ، وَالْخُلْفَ يُوجِبُ الْمَقْتَ^(٤٢١٦) عِنْدَ اللَّهِ وَالنَّاسِ . قَالَ اللَّهُ تَعَالَى : « كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ » .

وَأَيَّاكَ وَالْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا ، أَوْ التَّسَقُّطَ^(٤٢١٧) فِيهَا عِنْدَ

proper time, insistence on them when the propriety of action is not known or weakens when it becomes clear. Assign every matter its proper place and do every job at the appropriate time.

Do not appropriate to yourself that in which the people have an equal share, nor be regardless of matters which have come to light with the excuse that you are accountable for others. Shortly, the curtains of all matters will be raised from your view and you will be required to render redress to the oppressed. Have control over (your) sense of prestige, any outburst of anger, the might of your arm and the sharpness of your tongue. Guard against all this by avoiding haste and by delaying severe action till your anger subsides and you regain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allāh.

It is necessary for you to recall how matters went with those who preceded you, be it a government or a great tradition or a precedent of our Prophet (may Allāh bless him and his descendants) or the obligatory commands contained in the Book of Allāh. Then you should follow them as you have seen us acting upon them and should exert yourself in following that I have enjoined upon you in this document in which I have exhausted my pleas on you, so that if your heart advances towards its passions you may have no plea in its support.

I ask Allāh through the extent of His mercy and the greatness of His power of giving a good inclination that He may prompt me and you to advance a clear plea before Him and His creatures in a manner that may attract His pleasure along with handsome praise among the people, good effect in the country, an increase

إِمْكَانِهَا ، أَوْ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ^(٤٢١٨) ، أَوْ الْوَهْنَ^(٤٢١٩) عَنْهَا إِذَا اسْتَوْضَحَتْ . فَضَعَ كُلُّ أَمْرٍ مَوْضِعَهُ ، وَأَوْقَعَ كُلُّ أَمْرٍ مَوْقِعَهُ .

وَأَيَّاكَ وَالْإِسْتِثْنَاءَ^(٤٢١٠) بِمَا النَّاسُ فِيهِ أَسْوَةٌ^(٤٢٢١) ، وَالتَّغَابِي^(٤٢٢٢) عَمَّا تُعْنَى بِهِ مِمَّا قَدْ وَضَحَ لِلْعُيُونِ ، فَإِنَّهُ مَأْخُودٌ مِنْكَ لِغَيْرِكَ . وَعَمَّا قَلِيلٍ تَنْكَشِفُ عَنْكَ أَغْطِيَةُ الْأُمُورِ ، وَيُنْتَصَفُ مِنْكَ لِلْمَظْلُومِ . أَمَلِكُ حَمِيَّةَ أَنْفِكَ^(٤٢٢٣) ، وَسُورَةَ^(٤٢٢٤) حَدِّكَ^(٤٢٢٥) ، وَسَطَوَةَ يَدِكَ . وَغَرْبَ^(٤٢٢٦) لِسَانِكَ ، وَآخِرِسَ مِنْ كُلِّ ذَلِكَ بِكَفِّ الْبَادِرَةِ^(٤٢٢٧) ، وَتَأْخِيرِ السَّطَوَةِ ، حَتَّى يَسْكُنَ غَضَبُكَ فَتَمْلِكَ الْإِخْتِيَارَ : وَلَنْ تَحْكُمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تُكْثِرَ هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ .

وَالْوَاجِبُ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا مَضَى لِمَنْ تَقَدَّمَكَ مِنْ حُكُومَةٍ عَادِلَةٍ ، أَوْ سُنَّةٍ فَاضِلَةٍ ، أَوْ أَثَرٍ عَنْ نَبِيٍّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - أَوْ فَرِيضَةٍ فِي كِتَابِ اللَّهِ ، فَتَقْتَدِيَ بِمَا شَاهَدْتَ مِمَّا عَمِلْنَا بِهِ فِيهَا ، وَتَجْتَهِدَ لِنَفْسِكَ فِي اتِّبَاعِ مَا عَاهَدْتَ إِلَيْكَ فِي عَهْدِي هَذَا ، وَاسْتَوْثَقْتُ بِهِ مِنَ الْحُجَّةِ لِنَفْسِي عَلَيْكَ ، لِكَيْلَا تَكُونَ لَكَ عِلَّةٌ عِنْدَ تَسْرُعِ نَفْسِكَ إِلَى هَوَاهَا . وَأَنَا أَسْأَلُ اللَّهَ بِسَعَةِ رَحْمَتِهِ ، وَعَظِيمِ قُدْرَتِهِ عَلَى إِعْطَاءِ كُلِّ رَغْبَةٍ ، أَنْ يُوَفِّقَنِي وَإِيَّاكَ لِمَا فِيهِ رِضَاهُ مِنَ الْإِقَامَةِ عَلَى الْعُذْرِ الْوَاضِحِ إِلَيْهِ وَإِلَى خَلْقِهِ ، مَعَ حُسْنِ الثَّنَاءِ فِي الْعِبَادِ ، وَجَمِيلِ الْأَثَرِ فِي الْبِلَادِ ،

in prosperity and a hightening of honour; and that He may allow me and you to die a death of virtue and martyrdom. Surely, we have to return to Him. Peace be on the Messenger of Allāh – may Allāh shower His blessings and plentiful salutation on him and his pure and chaste descendants; and that is an end to the matter.

1. This document, which deserves to be called the constitution of Islamic polity, was prepared by the person who was the greatest scholar of Divine law and acted upon it more than anyone else. From the study of Amir al-mu'minin's way of governance in these pages it can be concluded that his aim was only the enforcement of Divine law and the improvement of social conditions, and not to disrupt public security or to fill treasures by plunder, or to strive to extend the country's boundaries by fair means or foul. Worldly governments generally adopt such constitutions which cater to their utmost benefit and try to change every law which is against that aim or is injurious for their objective. But every article of this constitution serves as a custodian of common interests and protector of collective organization. Its enforcement has no touch of selfishness or any iota of self-interest. It contains such basic principles of the fulfilment of Allāh's obligations, the protection of human rights without distinction of religion or community, the care of the destitute and the poor and the provision of succour to the low and the down-trodden from which full guidance can be had for the propagation of right and justice, the establishment of peace and security, and the prosperity and well-being of the people.

Amir al-mu'minin wrote this instrument for Mālik ibn al-Hārith al-Ashtar, when he was appointed the Governor of Egypt in 38 A.H.. Mālik al-Ashtar was one of the chief companions of Amir al-mu'minin. He had shown great endurance and steadfastness and perfect confidence and trust in Amir al-mu'minin. He had attained the utmost nearness and attachment to him by moulding his conduct and character after the conduct and character of Amir al-mu'minin. This can be gauged by Amir al-mu'minin's words: "Mālik was to me as I was to the Messenger of Allāh." (Ibn Abi'l-Hadīd, vol.15, p.98; *al-A'lām*, vol.6, p.131). Mālik al-Ashtar too, actuated by selfless feelings of service, took a very active part in military encounters and proved himself to be Amir al-mu'minin's arm in all battles and encounters. He showed such feats of courage and daring that his bravery was acknowledged throughout Arabia. Along with this bravery he was also conspicuous

وَتَمَامِ النِّعْمَةِ ، وَتَضْعِيفِ الْكَرَامَةِ^(٤٢٢٨) ، وَأَنْ يَخْتِمَ لِي وَلَكَ بِالسَّعَادَةِ
وَالشَّهَادَةِ ، « إِنَّا إِلَيْهِ رَاجِعُونَ » . وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ وَسَلَّمَ - الطَّيِّبِينَ الطَّاهِرِينَ ، وَسَلَامَ تَسْلِيمًا كَثِيرًا ، وَالسَّلَامُ .

* * * * *

in endurance and forbearing. In this connection, Warrām ibn Abi Firās an-Nakha'i has written that once Mālik was passing through the market of Kūfah with the dress and turban made of gunny-cloth when a shopkeeper finding him in this condition and clothing, he threw some rotten leaves upon him, but he did not at all mind this dirty behaviour, nor did he even look at him. Rather, he quietly stepped forward. Then someone said to this shopkeeper, "Do you know to whom you have been so insolent?" He replied that he did not know who he was, whereupon he said that it was Mālik al-Ashtar, the companion of Amīr al-mu'minīn. Hearing this, he lost his senses and at once ran behind him to seek pardon for this insolence and humiliating treatment. While in his search he reached a mosque where Mālik was offering prayers. When he finished the prayers this man went forward and fell on his feet and begged pardon with great pertinacity and weeping. Mālik raised the man's beard up and said, "By Allāh, I have come to the mosque to pray to Allāh to forgive you. I myself had pardoned you that very moment, and I hope Allāh too will pardon you." (*Tanbīhu 'l-khawātir wa nuzhatu 'n-nawāzīr*, vol. 1, p. 2; *al-Biḥār*, vol. 42, p. 157). This is the forgiveness and tolerance of a warrior at who name courage trembled, and whose swordsmanship was acknowledged by the brave men of Arabia. And this is the real sign of bravery that a man should exercise self-control during bitterness of anger and rage and endure hardships with patience and calmness. In this connection, Amīr al-mu'minīn's saying is that, "The bravest of men is he who over-powers his passions."

However, besides these characteristics and qualities, he had a perfect aptitude for organization and administration. Thus, when the 'Uthmānī (al-'Uthmāniyyah) party began to spread the germs of destruction in Egypt and tried to upset the law and order of the country by mischief and revolt then Amīr al-mu'minīn removed Muḥammad ibn Abī Bakr from the governorship and decided to appoint Mālik al-Ashtar in his place, although at that time he was posted as the Governor of Naṣībīn. However, Amīr al-mu'minīn sent him word that he should name someone as his deputy and come to Amīr al-mu'minīn. On receipt of this order Mālik al-Ashtar appointed Shabīb ibn 'Āmir al-Azdī in his place and himself came to Amīr al-mu'minīn. Amīr al-mu'minīn gave him a warrant of appointment and sent him off to Egypt, and also sent a written order to Egyptians to obey him. When Mu'āwiyah got the news of Mālik al-Ashtar's appointment through his spies he was perplexed because he had promised 'Amr ibn al-'Āṣ that he would give him the governorship of Egypt in reward of his services and he had hoped that 'Amr ibn al-'Āṣ

would easily defeat Muḥammad ibn Abi Bakr and wrest the power from him, but could not imagine conquering Egypt by defeating Mālik al-Ashtar. He therefore decided to do away with him before he took over the charge. For this he arranged with a landlord of the city of al-ʿArish (or al-Qulzum) that when Mālik passed through al-ʿArish on his way to Egypt he should kill him by some device or other and in reward for this the revenue of his estate would be written off. So, when Mālik al-Ashtar reached al-ʿArish with retinue and force the chief of al-ʿArish gave him a good ovation and insisted on having Mālik as his guest. Mālik agreed and stayed at his place. When he finished the meal the host gave him some syrup of honey to drink in which he had mixed with poison. Soon after drinking it the poison began to show its effect and before the eyes of everyone this great warrior known for his swordsmanship and for putting the rows of the enemy to flight calmly went into the embrace of death.

When Muʿāwiyah got news of his success of this device he was overjoyed and shouted in merriment, "Oh, honey is also an army of Allāh", and then said during a speech:

ʿAlī ibn Abi Ṭālib had two right hand men. One was chopped off on the day of Siffin and he was ʿAmmār ibn Yāsir, and the second has been severed now and he is Mālik al-Ashtar.

But when the news of Mālik's assassination reached Amir al-mu'minīn, he was highly grieved and sorrowful, then he said:

Mālik! who is Mālik? If Mālik was a stone, he was hard and solid; if he was a rock, he was a great rock which had no parallel. It seems his death has made me also lifeless. I swear by Allāh that his death made the Syrians joyous and insulted the Iraqis.

Then he continued:

Women have become barren to give birth to such as Mālik. (aṭ-Tabarī, vol.1, pp.3392 – 3395; Ibn al-Athīr, vol.3, pp.352 – 353; al-Yaʿqūbī, vol.2, p.194; *al-Istiʿāb*, vol.3, p.1366; Ibn Abi'l-Ḥadīd, vol.6, pp.74 – 77; Ibn Kathīr, vol.7, pp.313 – 314; Abu'l-Fidā', vol.1, p.179)

LETTER 54

To Ṭalḥah and az-Zubayr (through 'Imrān ibn al-Ḥuṣayn al-Khuzā'i¹). Abū Ja'far al-Iskāfi has mentioned this in his "Kitāb al-maqāmāt" on the excellent qualities (manāqib) of Amir al-mu'minin (peace be upon him).

Now, both of you know, although you conceal it, that I did not approach the people till they approached me, and I did not ask them to swear allegiance to me till they themselves swore allegiance to me, and both of you were among those who approached me and swore me allegiance. Certainly, the common people did not swear me allegiance under any force put on them or for any money given to them. If you two swore allegiance to me obediently, come back and offer repentance to Allāh soon, but if you swore allegiance to me reluctantly, you have certainly given me cause for action, by showing your obedience and concealing your disobedience.² By my life, you were not more entitled than other *muhājirūn* to conceal and hide the matter. Your refusing allegiance before entering into it would have been easier than getting out of it after having accepted it.

You have indicated that I killed 'Uthmān; then let someone from among the people of Medina who supported neither me nor you decide the matter between me and you. Then one of us shall face (the command of law) according to (their) involvement. You should give up your way now, when the great question before you is only one of shame, before you face the question of shame coupled with the Hell-fire; and that is an end to the matter.

1. 'Imrān ibn al-Ḥuṣayn al-Khuzā'i was a high ranking companion distinguished in learning and achievements and very cautious in relating traditions. He accepted Islam in the year of Khaybar and participated in *jihād* with the Prophet. Was honoured with the judicial position at Kūfah and died at Baṣrah in 52 A.H.

٥٤ — وَمِنْ بَيِّنَاتِ مَا بَيَّنَّنَا

إلى طلحة والزبير (مع عمران بن الحصين الخزاعي) ذكره أبو جعفر الإسكافي في كتاب «المقامات» في مناقب أمير المؤمنين عليه السلام .

أَمَّا بَعْدُ ، فَقَدْ عَلِمْتُمَا ، وَإِنْ كَتَمْتُمَا ، أَنِّي لَمْ أَرِدِ النَّاسَ حَتَّى
أَرَادُونِي ، وَلَمْ أَبَايِعْهُمْ حَتَّى بَايَعُونِي . وَإِنَّكُمْ مِمَّنْ أَرَادَنِي وَبَايَعَنِي ،
وَإِنَّ الْعَامَّةَ لَمْ تُبَايَعْنِي لِسُلْطَانٍ غَالِبٍ ، وَلَا لِعَرَضٍ ^(٢٢٩) حَاضِرٍ ، فَلِإِنْ
كُنْتُمَا بَايَعْتُمَا نِي طَائِعِينَ ، فَأَرْجِعَا وَتَوَبَا إِلَى اللَّهِ مِنْ قَرِيبٍ ؛ وَإِنْ كُنْتُمَا
بَايَعْتُمَا نِي كَارِهَيْنِ ، فَقَدْ جَعَلْتُمَا لِي عَلَيْكُمَا السَّبِيلَ ^(٢٣٠) بِإِظْهَارِكُمَا
الطَّاعَةَ ، وَإِسْرَارِكُمَا الْمَعْصِيَةَ . وَلَعَمْرِي مَا كُنْتُمَا بِأَحَقَّ الْمُهَاجِرِينَ
بِالتَّقِيَةِ وَالْكِتْمَانِ ، وَإِنَّ دَفْعَكُمْ هَذَا الْأَمْرَ مِنْ قَبْلِ أَنْ تَدْخُلَا فِيهِ ،
كَانَ أَوْسَعَ عَلَيْكُمَا مِنْ خُرُوجِكُمَا مِنْهُ ، بَعْدَ إِقْرَارِكُمَا بِهِ . .

وَقَدْ زَعَمْتُمَا أَنِّي قَتَلْتُ عُثْمَانَ ، فَبَيَّنِّي وَبَيَّنَّكُمْ مَنْ تَخَلَّفَ عَنِّي
وَعَنْكُمْ مِنْ أَهْلِ الْمَدِينَةِ ، ثُمَّ يُلْزَمُ كُلُّ أَمْرٍ بِقَدْرِ مَا أَحْتَمَلَ .
فَأَرْجِعَا أَيُّهَا الشَّيْخَانِ عَنْ رَأْيِكُمَا ، فَإِنَّ الْآنَ أَعْظَمَ أَمْرِكُمَا أَلْعَارُ ، مِنْ
قَبْلِ أَنْ يَتَجَمَعَ أَلْعَارُ وَالنَّارُ ، وَالسَّلَامُ .

One of the genuine traditions related by 'Imrān ibn al-Ḥuṣayn about Amir al-mu'minin is:

The Messenger of Allāh raised and sent an army under the command of 'Alī ibn Abī Ṭālib. From the *khums* (one-fifth) received by him 'Alī set aside a slave girl for himself. This was distasteful to some of his men and four of them decided to complain of this to the Prophet (p.b.u.h.a.h.p.). On their return they approached the Prophet, and one of them stood up and said: "O' Messenger of Allāh! Do you not see that 'Alī did so and so?" The Prophet turned away his face from him. Another man stood up and made the same complaint and the Prophet turned away his face from him. Still another man stood up and repeated what his two colleagues had said and met the same reaction. Then the fourth man stood up and spoke like his predecessors. The Prophet (p.b.u.h.a.h.p.) then turned to them with signs of anger on his face and said: "What do you want me to do to 'Alī? (repeating thrice). Surely, 'Alī is from me and I am from him, and after me he is the Master of all the believers." (*al-Jāmi' aṣ-ṣaḥiḥ*, at-Tirmidhī, vol.5, p.632; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.4, pp.437-438; *al-Musnad*, Abū Dāwūd at-Ṭayālīsī, p.111; *al-Mustadrak*, al-Ḥākim, vol.3, pp.110-111; *Ḥilyah al-awliyā'*, Abū Nu'aym, vol.6, p.294; *Tārīkh al-Islām*, adh-Dhahabī, vol.2, p.196; *at-Tārīkh*, Ibn Kathīr, vol.7, p.345; *Uṣd al-ghābah*, Ibn al-Athīr, vol.4, p.27, *al-Iṣābah*, Ibn Ḥajar, vol.2, p.509)

2. That is you are men of riches and means having a large tribe and community. What is the need to you to do for this double dealing of concealing the real feelings of the heart, showing obedience and swearing allegiance loathsomely and unwillingly. Of course, if someone else, who was weak and helpless, said that he was obliged to swear allegiance, his point could be accepted to some extent. But when no one else has expressed his helplessness in the matter, why did this helplessness befall you so that you now regard your swearing of allegiance to be the result of your helplessness.

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LETTER 55

To Mu'āwiyah

Now, Allāh, the Glorified, has made this world for what is to come hereafter, and put its inhabitants to trial as to which of you is good in action, and we have not been created for this world, nor ordered to strive for it, but we have been made to stay in it to stand trial therein. So, Allāh has tried me with you and tried you with me. He has therefore made either of us a plea for the other.

Now, you have leapt on the world by a wrong interpretation of the Qur'ān, and wanted me to account for what neither my hand nor tongue was responsible, but you and the Syrians put the blame on me, and your scholar incited against me the ignorant and one who is sitting incited the one who is standing. You should fear Allāh about yourself and not allow Satan to lead you. Turn your face towards the next world because that is our path and your path, and fear that Allāh may not entangle you in any sudden infliction which may destroy the root as well as cut away the branches. I swear to you by Allāh an oath which will not be broken that if destiny brings me and you together I shall steadfastly hold before you: *Until Allāh judges between us, and He is the Best of the judges.* (Qur'ān, 7:87)

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٥٥ - وَمِنْ كِتَابِ الْعِلْمِ

إلى معاوية

أَمَّا بَعْدُ ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا ، وَابْتَلَى فِيهَا أَهْلَهَا ، لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا ، وَلَسْنَا لِلدُّنْيَا خُلُقْنَا ، وَلَا بِالسَّعْيِ فِيهَا أُمْرُنَا ، وَإِنَّمَا وَضَعْنَا فِيهَا لِنُبْتَلَى بِهَا ، وَقَدْ ابْتَلَانِي اللَّهُ بِكَ وَابْتَلَاكَ بِي : فَجَعَلَ أَحَدَنَا حُجَّةً عَلَى الْآخَرِ ، فَعَدَوْتُ^(٤٢٣١) عَلَى الدُّنْيَا بِتَأْوِيلِ الْقُرْآنِ ، فَطَلَبْتَنِي بِمَا لَمْ تَجْنِ يَدِي وَلَا لِسَانِي ، وَعَصَيْتُهُ أَنْتَ وَأَهْلُ الشَّامِ بِي ، وَالْب^(٤٢٣٢) عَالِمُكُمْ جَاهِلُكُمْ ، وَقَائِمُكُمْ قَاعِدُكُمْ ، فَاتَّقِ اللَّهَ فِي نَفْسِكَ ، وَنَارِ عِ الشَّيْطَانِ قِيَادَكَ^(٤٢٣٣) ، وَأَصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ ، فَهِيَ طَرِيقُنَا وَطَرِيقُكَ . وَاحْذَرْ أَنْ يُصِيبَكَ اللَّهُ مِنْهُ بِعَاجِلِ قَارِعَةٍ^(٤٢٣٤) تَمَسُّ الْأَظْل^(٤٢٣٥) ، وَتَقْطَعُ الدَّابِرَ^(٤٢٣٦) ، فَإِنِّي أُولِي لَكَ بِاللَّهِ أَلِيَّةٌ^(٤٢٣٧) غَيْرَ فَاجِرَةٍ ، لَيْتَنُ جَمَعْتَنِي وَإِيَّاكَ جَوَامِعُ الْأَقْدَارِ لَا أَزَالُ بِبَاحْتِكَ^(٤٢٣٨) « حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ »

INSTRUCTION 56

When Amir al-mu'minin placed Shurayh ibn Hāni (al-Madhḥijī) at the head of the vanguard preceding towards Syria, he issued this document of instruction to him.

Fear Allāh every morning and evening and remain apprehensive about yourself of this deceitful world and do not regard it safe in any case. Know that if for fear of some evil you do not refrain yourself from things which you love, then passions will fling you into a lot of harm. Therefore, be for yourself a refrainer and protector, and for your anger a suppressor and killer.

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LETTER 57

**To the people of Kūfah at the time of
his march from Medina to Baṣrah**

Now, I have come out of my city either as an oppressor or as the oppressed, either as a rebel or one against whom rebellion has been committed. In any case, to whomsoever this letter of mine reaches, I appeal to him in the name of Allāh that he should come to me and if I am in the right he should help me; but if I am in the wrong then he should try to get me to the right according to his view.

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٥٦ - وَمِنْ وَصَايَا الْعَالِمِ

وصى بها شريح بن هانيء ، لما جعله على مقدمته إلى الشام

اتَّقِ اللَّهَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ ، وَخَفْ عَلَى نَفْسِكَ الدُّنْيَا الْغُرُورَ ،
وَلَا تَأْمَنْهَا عَلَى حَالٍ ، وَأَعْلَمْ أَنَّكَ إِنْ لَمْ تَرُدَّ نَفْسَكَ عَنْ كَثِيرٍ مِمَّا
تُحِبُّ ، مَخَافَةَ مَكْرُوهِهٖ سَمَتَ^(٤٢٣٩) بِكَ الْأَهْوَاءُ^(٤٢٤٠) إِلَى كَثِيرٍ مِنَ
الضَّرَرِ . فَكُنْ لِنَفْسِكَ مَانِعًا رَادِعًا ، وَلِنَزْوَتِكَ^(٤٢٤١) عِنْدَ الْحَفِظَةِ^(٤٢٤٢)
وَأَقِمَّا^(٤٢٤٣) قَامِعًا^(٤٢٤٤) .

٥٧ - وَمِنْ وَصَايَا الْعَالِمِ

إلى أهل الكوفة ، عند مسيره من المدينة إلى البصرة

أَمَّا بَعْدُ ، فَإِنِّي خَرَجْتُ مِنْ حَيٍّ^(٤٢٤٥) هَذَا : إِمَّا ظَالِمًا ، وَإِمَّا
مَظْلُومًا ؛ وَإِمَّا بَاغِيًا ، وَإِمَّا مَبْغِيًا عَلَيْهِ . وَإِنِّي أَذْكُرُ اللَّهَ مَنْ بَلَغَهُ كِتَابِي
هَذَا لَمَّا^(٤٢٤٦) نَفَرَ إِلَيَّ ، فَإِنْ كُنْتُ مُحْسِنًا أَعَانِي ، وَإِنْ كُنْتُ مُسِيئًا
أَسْتَغْنِي^(٤٢٤٧) .

LETTER 58

Written to the people of various localities describing what took place between him and the people of Şiffin.

The whole thing began thus that we and the Syrians met in an encounter although we believe in one and the same Allāh and the same Prophet, and our message in Islam is the same. We did not want them to add anything in the belief in Allāh or in acknowledging His Messenger (may Allāh bless him and his descendants) nor did they want us to add any such thing. In fact, there was complete unity except that we differed on the question of 'Uthmān's blood while we were uninvolved in it. We suggested to them to appease the situation by calming the temporary irritation and pacifying the people till matters settled down and stabilized when we would gain strength to put matters right.

They however said that they would settle it by war. Thus, they refused our offer and consequently war spread its wings and came to stay. Its flames rose and became strong. When the war had bitten us as well as them and pierced its talons into us as well as them, they accepted what we had proposed to them. So, we agreed to what they suggested and hastened to meet their request. In this way, the plea became clear to them and no excuse was left to them. Now, whoever among them adheres to this will be saved by Allāh from ruin, and whoever shows obstinacy and insistence (on wrong) is the reverser whose heart has been blinded by Allāh and evils will encircle his head.

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٥٨ — وَمِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ

كتبه إلى أهل الأمصار ، يقص فيه ما جرى بينه وبين أهل صفين

وَكَانَ بَدْءُ أَمْرِنَا أَنَّا أَلْتَقَيْنَا وَالْقَوْمُ مِنْ أَهْلِ الشَّامِ ، وَالظَّاهِرُ أَنَّ رَبَّنَا وَاحِدٌ^(٤٢٤٨) ، وَنَبِيَّنَا وَاحِدٌ ، وَدَعَوَتَنَا فِي الْإِسْلَامِ وَاحِدَةٌ ، وَلَا نَسْتَزِيدُهُمْ^(٤٢٤٩) فِي الْإِيمَانِ بِاللَّهِ وَالتَّصَدِيقِ بِرَسُولِهِ وَلَا يَسْتَزِيدُونَنَا : الْأَمْرُ وَاحِدٌ إِلَّا مَا اخْتَلَفْنَا فِيهِ مِنْ دَمِ عُثْمَانَ ، وَنَحْنُ مِنْهُ بَرَاءٌ ! فَقُلْنَا : تَعَالَوْا نُدَاوِمَا لَا يُدْرِكُ الْيَوْمَ بِإِطْفَاءِ النَّائِرَةِ^(٤٢٥٠) ، وَتَسْكِينِ أَلْعَامَةِ ، حَتَّى يَشْتَدَّ الْأَمْرُ وَيَسْتَجْمَعَ ، فَنَقْوَى عَلَى وَضْعِ الْحَقِّ مَوَاضِعَهُ ، فَقَالُوا : بَلْ نُدَاوِيهِ بِالْمُكَابَرَةِ^(٤٢٥١) ! فَأَبَوْا حَتَّى جَنَحَتْ^(٤٢٥٢) الْحَرْبُ وَرَكَدَتْ^(٤٢٥٣) ، وَوَقَدَتْ^(٤٢٥٤) نِيرَانَهَا وَحَمِشَتْ^(٤٢٥٥) . فَلَمَّا ضَرَّسْتَنَا^(٤٢٥٦) وَإِيَاهُمْ ، وَوَضَعْتَ مَخَالِبَهَا فِينَا وَفِيهِمْ ، أَجَابُوا عِنْدَ ذَلِكَ إِلَى الَّذِي دَعَوْنَاهُمْ إِلَيْهِ ، فَأَجَبْنَاهُمْ إِلَى مَا دَعَوْا ، وَسَارَعْنَاهُمْ^(٤٢٥٧) إِلَى مَا طَلَبُوا ، حَتَّى اسْتَبَانَتْ عَلَيْهِمُ الْحُجَّةُ ، وَأَنْقَطَعَتْ مِنْهُمْ الْمَعْذِرَةُ . فَمَنْ تَمَّ عَلَى ذَلِكَ مِنْهُمْ فَهُوَ الَّذِي أَنْقَذَهُ اللَّهُ مِنَ الْهَلَكَةِ ، وَمَنْ لَجَّ وَتَمَادَى فَهُوَ الرَّاكِسُ^(٤٢٥٨) الَّذِي رَانَ^(٤٢٥٩) اللَّهُ عَلَى قَلْبِهِ ، وَصَارَتْ دَائِرَةُ السُّوءِ عَلَى رَأْسِهِ .

LETTER 59

To al-Aswad ibn Qutbah, the Governor of Ḥulwān

Now, if the actions of a governor follow the passions he will be greatly hampered in justice. All the people should be equal in right before you, because injustice cannot be a substitute for justice. Avoid that thing the like of which you would not like for yourself. Exert yourself in what Allāh has made obligatory on you, hoping for His reward and fearing His chastisement.

Know that this world is the place of trial. Whoever here wastes any hour of his time will repent it on the Day of Judgment, and nothing can ever make you too satisfied as not to need right. One of the rights on you is that you should protect yourself (from sins) and look after the subjects to your best. The benefit that will come to you from this will be greater than that which will accrue (to people) through you; and that is an to the matter.

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LETTER 60

To the officers through whose jurisdiction the army passed

From the servant of Allāh 'Alī, Amīr al-mu'minīn to all the collectors of revenue and officers of the realm through whose area the army passes.

Now, I have sent an army that will pass by you, if Allāh wills. I have instructed them about what Allāh has made obligatory on them, namely that they should avoid molestation and evade

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٥٩ — وَمِنْ كِتَابِ أَبِي هُرَيْرَةَ

إلى الأسود بن قُطَيْبَةَ صاحب جند حلوان (٤٢٦٠)

أَمَّا بَعْدُ ، فَإِنَّ أَوَّلِي إِذَا اخْتَلَفَ هَوَاهُ^(٤٢٦١) مَنَعَهُ ذَلِكَ كَثِيرًا مِنْ
الْعَدْلِ ، فَلْيَكُنْ أَمْرُ النَّاسِ عِنْدَكَ فِي الْحَقِّ سَوَاءً ؛ فَإِنَّهُ لَيْسَ فِي
الْجَوْرِ عِوَضٌ مِنَ الْعَدْلِ ، فَاجْتَنِبْ مَا تُنْكِرُ أَمْثَالَهُ ، وَابْتَذِلْ نَفْسَكَ
فِيمَا أَفْتَرَضَ اللَّهُ عَلَيْكَ ، رَاجِيًا ثَوَابَهُ ، وَمُتَخَوِّفًا عِقَابَهُ .

وَأَعْلَمْ أَنَّ الدُّنْيَا دَارُ بَلِيَّةٍ لَمْ يَفْرُغْ صَاحِبُهَا فِيهَا قَطُّ سَاعَةً إِلَّا كَانَتْ
فَرَعَتْهُ^(٤٢٦٢) عَلَيْهِ حَسْرَةٌ يَوْمَ الْقِيَامَةِ ، وَأَنَّهُ لَنْ يُغْنِيكَ عَنِ الْحَقِّ شَيْءٌ
أَبَدًا ؛ وَمِنْ الْحَقِّ عَلَيْكَ حِفْظُ نَفْسِكَ ، وَالْإِحْتِسَابُ^(٤٢٦٣) عَلَى
الرَّعِيَّةِ بِجُهِدِكَ ، فَإِنَّ الَّذِي يَصِلُ إِلَيْكَ مِنْ ذَلِكَ أَفْضَلُ مِنَ الَّذِي
يَصِلُ بِكَ ، وَالسَّلَامُ .

٦٠ — وَمِنْ كِتَابِ أَبِي هُرَيْرَةَ

إلى العمال الذين يطأ الجيش عملهم (٤٢٦٤)

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ مَرَّ بِهِ الْجَيْشُ مِنْ جُبَاةِ الْخَرَاجِ
وَعُمَالِ الْبِلَادِ .

أَمَّا بَعْدُ ، فَإِنِّي قَدْ سَيَّرْتُ جُنُودًا هِيَ مَارَةٌ بِكُمْ إِنْ شَاءَ اللَّهُ ، وَقَدْ أَوْصَيْتُهُمْ
بِمَا يَجِبُ لِلَّهِ عَلَيْهِمْ مِنْ كَفِّ الْأَذَى ، وَصَرْفِ الشَّدَى^(٤٢٦٥) ، وَأَنَا أَبْرَأُ

harm. I hold myself clear before you and those (unbelievers) who are under your protection from any annoyance committed by the army except when one is compelled by hunger and there is no other way of satisfying it. If anyone of them takes anything through force you should punish him. None of you should be silly enough to obstruct them or intervene in matters which we have allowed them by way of exception. I am myself within the army. So, refer to me their high-handedness, and any hardship which is caused by them and which you cannot avert except through Allāh and through me. I shall then avert it with the help of Allāh, if He so wills.

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LETTER 61

To Kumayl ibn Ziyād an-Nakha'i, the Governor of Hit expressing displeasure on his inability to prevent the the enemy forces that passed through his area from marauding.

Now, the neglecting by a man of what he has been made responsible for and doing what is to be done by others is a manifest weakness and a ruinous sight. Certainly, your advance on the people of Qarqisiyā, and your leaving the arsenals over which we had set you, without anyone to protect them or to repulse the enemy force, savoured of shattered thinking. In this way, you served like a bridge for the enemy who came marauding on your allies while your arms were weak, you had no awe around you; you could not prevent the enemy from advancing; you could not break his might; you could not defend the people of your area and you could not discharge functions on behalf of your Imām.

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إِلَيْكُمْ وَإِلَى ذِمَّتِكُمْ مِنْ مَعَرَّةٍ^(٤٢٦٦) الْجَيْشِ ، إِلَّا مِنْ جَوْعَةِ الْمُضْطَرِّ^(٤٢٦٧) ،
لَا يَجِدُ عَنْهَا مَذْهَبًا إِلَى شِبَعِهِ . فَانْكَلُوا^(٤٢٦٨) مَنْ تَنَاوَلَ مِنْهُمْ شَيْئًا ظُلْمًا
عَنْ ظُلْمِهِمْ ، وَكُفُّوا أَيْدِي سَفَهَائِكُمْ عَنْ مُضَارَّتِهِمْ ، وَالتَّعَرَّضْ لَهُمْ فِيمَا
أَسْتَشْنَيْنَاهُ مِنْهُمْ . وَأَنَا بَيْنَ أَظْهَرِ الْجَيْشِ ، فَارْفَعُوا إِلَيَّ مَظَالِمَكُمْ ، وَمَا
عَرَّاكُمْ مِمَّا يَغْلِبُكُمْ مِنْ أَمْرِهِمْ ، وَمَا لَا تُطِيقُونَ دَفْعَهُ إِلَّا بِاللَّهِ وَبِي ،
فَأَنَا أُغِيرُهُ بِمَعُونَةِ اللَّهِ ، إِنْ شَاءَ اللَّهُ .

٦١ - وَمِنْ كِتَابِ الْعَالِيَةِ السَّامِيَةِ

إلى كميل بن زياد النخعي ، وهو عامله على هيت ، ينكر عليه تركه دفع من يجتاز به من
جيش العدو طالباً الغارة .

أَمَّا بَعْدُ ، فَإِنَّ تَضْيِيعَ الْمَرْءِ مَا وُلِّيَ ، وَتَكَلُّفُهُ مَا كُفِّيَ ، لَعَجْزٌ حَاضِرٌ ،
وَرَأْيٌ مُتَبَرِّ^(٤٢٦٩) . وَإِنَّ تَعَاطِيكَ الْغَارَةَ عَلَى أَهْلِ قَرْقِيسِيَا^(٤٢٧٠) ،
وَتَعْطِيلِكَ مَسَالِحَكَ^(٤٢٧١) الَّتِي وَلَّيْنَاكَ - لَيْسَ بِهَا مَنْ يَمْنَعُهَا ، وَلَا يَرُدُّ
الْجَيْشَ عَنْهَا - لَرَأْيٌ شَعَاعٌ^(٤٢٧٢) . فَقَدْ صِرْتَ جِسْرًا لِمَنْ أَرَادَ الْغَارَةَ
مِنْ أَعْدَائِكَ عَلَى أَوْلِيَائِكَ ، غَيْرَ شَدِيدِ الْمَنْكِبِ^(٤٢٧٣) ، وَلَا مَهِيبِ الْجَانِبِ ،
وَلَا سَادٌّ ثَغْرَةً^(٤٢٧٤) ، وَلَا كَاسِرٌ لِعَدُوٍّ شَوْكَةً ، وَلَا مُغْنٍ عَنْ أَهْلِ
مِصْرِهِ ، وَلَا مُجْزٍ عَنْ أَمِيرِهِ .

LETTER 62

To the people of Egypt sent through Mālik al-Ashtar when he
was made the Governor of that place

Now, Allāh the Glorified, deputed Muḥammad (may Allāh bless him and his descendants) as a warner for all the worlds and a witness for all the prophets. When the Prophet expired, the Muslims quarrelled about power after him. By Allāh, it never occurred to me, and I never imagined, that after the Prophet the Arabs would snatch away the caliphate from his *Ahlu'l-bayt* (the members of his house), nor that they would take it away from me after him, but I suddenly noticed people surrounding the man to swear him allegiance.¹

I therefore withheld my hand till I saw that many people were reverting from Islam and trying to destroy the religion of Muḥammad (may Allāh bless him and his descendants). I then feared that if I did not protect Islam and its people and there occurred in it a breach or destruction, it would mean a greater blow to me than the loss of power over you which was, in any case, to last for a few days of which everything would pass away as the mirage passes away, or as the cloud scuds away. Therefore, in these happenings I rose till wrong was destroyed and disappeared, and religion attained peace and safety.

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٦٢ - وَمِنْ كِتَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ

إلى أهل مصر، مع مالك الأشتر لما ولاه إمارتها .

أَمَّا بَعْدُ ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - نَذِيرًا لِلْعَالَمِينَ ، وَمُهِمِّنًا ^(٤٢٧٦) عَلَى الْمُرْسَلِينَ . فَلَمَّا مَضَى عَلَيْهِ السَّلَامُ تَنَازَعَ الْمُسْلِمُونَ الْأَمْرَ مِنْ بَعْدِهِ . فَوَاللَّهِ مَا كَانَ يُلْقَى فِي رُوعِي ^(٤٢٧٧) ، وَلَا يَخْطُرُ بِبَالِي ، أَنَّ الْعَرَبَ تُزْعِجُ هَذَا الْأَمْرَ مِنْ بَعْدِهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عَنْ أَهْلِ بَيْتِهِ ، وَلَا أَنَّهُمْ مُنْحُوهُ عَنِّي مِنْ بَعْدِهِ ! فَمَا رَاعَنِي ^(٤٢٧٨) إِلَّا أَنْثِيَالُ ^(٤٢٧٩) النَّاسِ عَلَى فُلَانٍ يُبَايِعُونَهُ ، فَأَمْسَكْتُ يَدِي ^(٤٢٨٠) حَتَّى رَأَيْتُ رَاجِعَةً ^(٤٢٨١) النَّاسِ قَدْ رَجَعَتْ عَنِ الْإِسْلَامِ ، يَدْعُونَ إِلَى مَحْقِ دِينِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَخَشِيتُ إِنْ لَمْ أَنْصُرِ الْإِسْلَامَ وَأَهْلَهُ أَنْ أَرَى فِيهِ ثَلَمًا ^(٤٢٨٢) أَوْ هَدْمًا ، تَكُونُ الْمُصِيبَةُ بِهِ عَلَيَّ أَعْظَمَ مِنْ فَوْتٍ وَلَايَتِكُمُ الَّتِي إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ قَلِيلٍ ، يَزُولُ مِنْهَا مَا كَانَ ، كَمَا يَزُولُ السَّرَابُ ، أَوْ كَمَا يَنْتَقِشُ السَّحَابُ ، فَهَنُضْتُ فِي تِلْكَ الْأَحْدَاثِ حَتَّى زَاحَ ^(٤٢٨٣) الْبَاطِلُ وَزَهَقَ ^(٤٢٨٤) ، وَأَطْمَأَنَّ الدِّينُ وَتَنَهَّنَا ^(٤٢٨٥) .

A part of the same letter

By Allāh, if I had encountered them alone and they had been so numerous as to fill the earth to the brim, I would not have worried or become perplexed. I am clear in myself and possess conviction from Allāh about their misguidance and my guidance. I am hopeful and expectant that I will meet Allāh and get His good reward. But I am worried that silly and wicked people will control the affairs of the entire community, with the result that they will grab the funds of Allāh as their own property and make His people slaves,² fight with the virtuous, and ally with the sinful. Indeed, there is among them he who drank (wine) unlawfully³ and was whipped by way of punishment fixed by Islam, and there is he who did not accept Islam until he had secured financial gain through it.⁴ If this had not been so I would not have insisted on gathering you, reprehending you, mobilizing you and urging you (for *jihād*) but if you refuse and show weakness I will leave you.

Do you not see that the boundaries of your cities have diminished, your populated areas have been conquered, your possessions have been snatched away and your cities and lands have been attacked. May Allāh have mercy on you, get up to fight your enemy and do not remain confined to the earth, otherwise you will face oppression and suffer ignominy and your fate will be the worst. The warrior should be wakeful because if he sleeps the enemy does not sleep; and that is an end to the matter.

1. The Prophet's declarations about Amīr al-mu'minīn that "This is my brother, my vicegerent and my caliph among you", and while returning from his farewell *hajj* at Ghadīr Khum that "For whosoever I am the master, 'Alī is his master" had settled the issue of his own replacement and succession after which there was no need at all for any new election, nor could it be imagined that the people of Medina would feel the need for an election. But some power-thirsty individuals so ignored these clear injunctions as if their ears had never been acquainted with them, and considered the election

ومنه : إِنِّي وَاللَّهِ لَوِ لَقِيتُهُمْ وَاحِدًا وَهُمْ طِلَاعٌ^(٤٢٨٦) الْأَرْضِ كُلِّهَا مَا
بَالَيْتُ وَلَا اسْتَوْحَشْتُ ، وَإِنِّي مِنْ ضَلَالِهِمُ الَّذِي هُمْ فِيهِ وَالْهُدَى الَّذِي
أَنَا عَلَيْهِ لَعَلِّي بِصِيرَةٍ مِنْ نَفْسِي وَيَقِينٍ مِنْ رَبِّي . وَإِنِّي إِلَى لِقَاءِ اللَّهِ
لَمُسْتَأَقٌ ، وَحُسْنِ ثَوَابِهِ لَمُنْتَظِرٌ رَاجٍ ، وَلَكِنِّي آسَى^(٤٢٨٧) أَنْ يَلِي^(٤٢٨٨)
أَمْرَ هَذِهِ الْأُمَّةِ سُفَهَاوُهَا وَفُجَارُهَا ، فَيَتَّخِذُوا مَالَ اللَّهِ دُولًا^(٤٢٨٩) ، وَعِبَادَهُ
خَوْلًا^(٤٢٩٠) ، وَالصَّالِحِينَ حَرْبًا^(٤٢٩١) ، وَالْفَاسِقِينَ حِزْبًا ، فَإِنَّ مِنْهُمْ
الَّذِي قَدْ شَرِبَ فِيكُمْ الْحَرَامَ^(٤٢٩٢) ، وَجَلِدَ حَدًّا فِي الْإِسْلَامِ ، وَإِنَّ
مِنْهُمْ مَنْ لَمْ يُسَلِّمْ حَتَّى رُضِخَتْ لَهُ عَلَى الْإِسْلَامِ الرِّضَايُخُ^(٤٢٩٣) .
فَلَوْلَا ذَلِكَ مَا أَكْثَرْتُ تَأْلِيْبَكُمْ^(٤٢٩٤) وَتَأْنِيْبَكُمْ ، وَجَمْعَكُمْ وَتَخْرِيبَكُمْ ،
وَلَتَرَكْتُكُمْ إِذْ أَبَيْتُمْ وَوَبَيْتُمْ^(٤٢٩٥) .

أَلَا تَرَوْنَ إِلَى أَطْرَافِكُمْ^(٤٢٩٦) قَدْ انْتَقَصَتْ^(٤٢٩٧) ، وَإِلَى أَمْصَارِكُمْ قَدْ
أَفْتَتِحَتْ ، وَإِلَى مَمَالِكِكُمْ تَزْوَى^(٤٢٩٨) ، وَإِلَى بِلَادِكُمْ تُغْزَى ! أَنْفِرُوا
- رَحِمَكُمُ اللَّهُ - إِلَى قِتَالِ عَدُوِّكُمْ ، وَلَا تَتَّاقِلُوا إِلَى الْأَرْضِ فَتَقِرُّوا^(٤٢٩٩)
بِالْخَسْفِ^(٤٣٠٠) ، وَتَبُوءُوا^(٤٣٠١) بِالذُّلِّ ، وَيَكُونَ نَصِيبُكُمْ الْأَخْسَ ،
وَإِنَّ أَخَا الْحَرْبِ الْأَرِقَ^(٤٣٠٢) ، وَمَنْ نَامَ لَمْ يَنْمَ عَنْهُ ، وَالسَّلَامُ .

so necessary, that, leaving the burial rites of the Prophet, they assembled in the Saqifah of Banū Sā'idah and elected Abū Bakr as Caliph with a show of democracy. This was a very critical moment for Amīr al-mu'minīn. On one side some interested persons declared that he should take up arms and on the other hand he noticed that those Arabs who had accepted Islam by dint of its military strength were leaving it and Musaylimah ibn Thumamah al-Hanafī the liar (al-Kadhdhāb) and Tulayḥah ibn Khuwaylid al-Asadī (the liar) were throwing tribe after tribe into misguidance. In these circumstances, if there had been a civil war and the Muslims had fought against the Muslims, the forces of heresy and hypocrisy would have joined together and swept Islam off the surface of the globe. Therefore, Amīr al-mu'minīn preferred to keep quiet rather than to fight, and, with the purpose of maintaining the solidarity of Islam, confined himself to protesting peacefully rather than taking up arms. This was because formal power was not so dear to him as the good and prosperity of the community. For stopping the machinations of the hypocrites and defeating the aims of the mischief-mongers there was no other course but that he should not fan the flames of war by giving up his own claim. This was such a big act for the preservation of Islamic polity that it is acknowledged by all the sects of Islam.

2. This refers to the saying of the Holy Prophet about the children of Umayyah and the children of Abī al-'Āṣ ibn Umayyah (the grandfather of 'Uthmān ibn 'Affān and the dynasty of Marwān's caliphs) as related by Abū Dharr al-Ghifārī that the Holy Prophet said:

When the number of Banū (children of) Umayyah reaches forty men they will make Allāh's people their slaves, grab Allāh's funds as their own property and make the Book of Allāh a cause of corruption. (*al-Mustadrak*, vol.4, p.479; *Kanz al-'ummāl*, vol.11, p.149).

About the children of Abī al-'Āṣ it is related by Abū Dharr, Abū Sa'id al-Khudrī, Ibn 'Abbās, Abū Hurayrah and others that the Holy Prophet said:

When the number of Banū (children of) Abī al-'Āṣ reaches thirty men, they will grab the funds of Allāh as their own property, make Allāh's people their slaves and make the religion of Allāh a cause of corruption. (*al-Musnad*, Aḥmad ibn Ḥanbal, vol.3, p.80; *al-Mustadrak*, al-Hākim, vol.4, p.480; *al-Maṭālib al-'āliyah*, Ibn Hajar, vol.4, p.332; *Majma'*

az-zawā'id, al-Haytamī, vol.5, pp.241, 243; *Kanz al-'ummāl*, al-Muttaqī, vol.11, pp.148, 149, 351, 354).

The history of Islam (after the death of the Holy Prophet) has enough evidence to prove this prophecy of the Holy Prophet; and the fear of Amir al-mu'minin for the Muslim community was based on this reason.

3. The man who drank wine was al-Walid ibn 'Uqbah ibn Abi Mu'ayt. He was of the same mother as Caliph 'Uthmān and his Governor of Kūfah. al-Walid on an occasion in a state of intoxication led the morning prayers in the Central mosque of Kūfah with four units (*raka'ah*) instead of the usual two as prescribed by the Holy Prophet. The congregation, which consisted of several pious persons like Ibn Mas'ūd, was much incensed and still more irritated when, finishing the four units, al-Walid said:

What a pleasant morning! I would like to extend the prayers further if you consent.

Repeated complaints had already been made to the Caliph against al-Walid on account of his debauchery, but as often dismissed. People now reproached 'Uthmān for not listening to their grievances, and favouring such a scoundrel. By chance they succeeded in taking off the signet ring from the hand of the Governor while he lay senseless from the effects of a debauch, and carried it off to Medina. Still the caliph was slow and hesitated to enforce punishment upon his Governor (of the same mother); giving cause to be himself reproachfully accused of ignoring the law; though at last he was persuaded to have al-Walid scourged with forty strokes. He was consequently deposed from his office. Sa'id ibn al-'Āṣ, a cousin of 'Uthmān was appointed to take his place, and this was a matter of great reproach against 'Uthmān. (*Ansāb al-ashraf*, al-Balādhuri, vol.5, pp.33–35; *al-Aghānī*, Abu'l-Faraj al-Iṣfahānī, vol.4, pp.174–187; *al-Istī'āb*, vol.4, pp.1554–1557; *Uṣd al-ghābah*, vol.5, pp.91–92; aṭ-Ṭabari, vol.1, pp.2843–2850; Ibn al-Athīr, vol.3, pp.105–107; Ibn Abi'l-Ḥadīd, vol.17, pp.227–245)

4. The man who accepted Islam after securing financial gain was Mu'āwiyah who was adhering to Islam only for worldly benefits.

LETTER 63

To Abū Mūsā ('Abdullāh ibn Qays) al-Ash'ari, the Governor of Kūfah when Amir al-mu'minin learned that he was dissuading the people of Kūfah from joining in the battle of Jamal when Amir al-mu'minin had called them to fight along with him.

From the servant of Allāh, Amir al-mu'minin to 'Abdullāh ibn Qays:

Now, I have come to know of words uttered by you which go in your favour as well as against you.¹ So, when my messenger reaches you prepare yourself and get ready, come out of your den and call those who are with you. Then, if you are convinced of the truth get up but if you feel cowardice go away. By Allāh, you will be caught wherever you may be and you will not be spared till you are completely upset and everything about you is scattered and till you are shaken from your seat. Then, you will fear from your front as you do from the rear.

What you hope is not a light matter, but it is serious calamity. We have to ride its camels, overcome its difficulties and level its mountains. Set your mind in order, take a grip on your affairs and acquire your (lot and your) share. If you do not like it then go away to where neither you are welcome nor can you escape from it. It is better that you be left alone and lie sleeping. Then no one will enquire where is so-and-so. By Allāh, this is the case of right with the rightful person and we do not care what the heretics do; and that is an end to the matter.

1. When Amir al-mu'minin had the idea of suppressing the revolt of the people of Baṣrah he sent this letter through Imām al-Ḥasan to Abū Mūsā ('Abdullāh ibn Qays) al-Ash'ari, who had been appointed Governor of Kūfah by 'Uthmān, wherein he has ascolled him for his duplicit and contradictory behaviour and attempted to persuade him to *jihād*, because on one

٦٣ - وَمِنْ زِينَةِ الْمَدِينَةِ

إلى أبي موسى الأشعري، وهو عامله على الكوفة، وقد بلغه عنه تخطيطه (٤٣٠٣) الناس عن الخروج إليه لما نديهم لحرب أصحاب الجمل .

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ قَيْسٍ .

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي عَنْكَ قَوْلٌ هُوَ لَكَ وَعَلَيْكَ ، فَإِذَا قَدِمَ رَسُولِي
عَلَيْكَ فَأَرْفَعْ ذَلِكَ ، وَأَشْدُدْ مِثْرَكَ (٤٣٠٤) ، وَأَخْرِجْ مِنْ جُحْرِكَ (٤٣٠٥) ،
وَأَنْدُبْ (٤٣٠٦) مَنْ مَعَكَ ؛ فَإِنْ حَقَّقْتَ فَأَنْفُذْ (٤٣٠٧) ، وَإِنْ تَفَشَّلْتَ (٤٣٠٨)
فَابْعُدْ ! وَيَأْتِي اللَّهُ لَتَوْتَيْنٍ مِنْ حَيْثُ أَنْتَ ، وَلَا تُتْرَكُ حَتَّى يُخْلَطَ زُبْدُكَ
بِخَائِرِكَ (٤٣٠٩) ، وَذَائِبُكَ بِجَامِدِكَ ، وَحَتَّى تُعْجَلَ عَنْ قِعْدَتِكَ (٤٣١٠) ،
وَتَحْذَرَ مِنْ أَمَامِكَ كَحَذَرِكَ مِنْ خَلْفِكَ ، وَمَا هِيَ بِأَلْهُوَيْنِي (٤٣١١) الَّتِي
تَرْجُو ، وَلَكِنَّهَا الدَّاهِيَةُ الْكُبْرَى ، يُرَكَبُ جَمَلُهَا ، وَيُدَلَّلُ صَعْبُهَا ،
وَيُسَهَّلُ جَبَلُهَا . فَأَعْقِلْ عَقْلَكَ (٤٣١٢) ، وَأَمْلِكْ أَمْرَكَ ، وَخُذْ نَصِيبَكَ
وَحَظَّكَ . فَإِنْ كَرِهْتَ فَتَنَحَّ إِلَى غَيْرِ رَحْبٍ وَلَا فِي نَجَاةٍ ، فَبِالْحَرِيِّ (٤٣١٣)
لَتُكْفَيْنَ (٤٣١٤) وَأَنْتَ نَائِمٌ ، حَتَّى لَا يُقَالَ : أَيْنَ فُلَانٌ ؟ وَاللَّهِ إِنَّهُ لَحَقٌّ
مَعَ مُحِقٍّ ، وَمَا أَبَالِي مَا صَنَعَ الْمُلْحِدُونَ ، وَالسَّلَامُ .

side he used to say that Amir al-mu'minin was the true Imām and allegiance to him was right and on the other he said that to support him in fighting against the Muslims was not right; but it was a mischief and it was necessary to keep off this mischief. Thus, Amir al-mu'minin has referred to this contradictory view by the words "*huwa laka wa 'alayka*" (which go in your favour as well as against you). The intention is that when Amir al-mu'minin is the rightful Imām how can fighting his enemy with him be wrong? And if fighting on his side is wrong then what is the meaning of his being the rightful Imām.

In any case, in spite of his dissuading from fighting, the people of Kūfah came out in large numbers to join Amir al-mu'minin's army and took full part in the battle, giving such a defeat to the people of Baṣrah that they never again dared to revolt.



LETTER 64

In reply to Mu'āwiyah

Now then, certainly, we and you were on amiable terms as you say but difference arose between us and you the other day, when we accepted belief (*īmān*) and you rejected it. Today the position is that we are steadfast (in the belief) but you are creating mischief. Those of you who accepted Islam did so reluctantly and that too when all the chief men had accepted Islam and joined the Messenger of Allāh (may Allāh bless him and his descendants).

You have stated that I killed Ṭalḥah and az-Zubayr, forced 'Ā'ishah out of her house and adopted residence between the two cities (Kūfah and Baṣrah).¹ These are matters with which you have no concern nor do they involve anything against you. Therefore, no explanation about them is due to you.

You also state that you are coming to me with a party of *muhājirūn* and *anṣār*, but *hijrah* came to an end on the day your brother was taken prisoner. If you are in a hurry, then wait a bit as I may come to meet you and that would be more befitting as that would mean that Allāh has appointed me to punish you. But if you come to me it would be as the poet of Banū Asad said:

They are advancing against summer winds which are hurling stones on them in the highlands and lowlands.

(Remember) I have still the sword with which I dispatched your grandfather, your mother's brother and your brother to one

٦٤ - وَمِنْ كِتَابِهِ عَلَيْهِ السَّلَامُ

إلى معاوية ، جواباً

أَمَّا بَعْدُ ، فَإِنَّا كُنَّا نَحْنُ وَأَنْتُمْ عَلَى مَا ذَكَرْتَ مِنْ الْأُلْفَةِ وَالْجَمَاعَةِ ،
فَفَرَّقَ بَيْنَنَا وَبَيْنَكُمْ أَمْسٍ أَنَا آمَنَّا وَكَفَرْتُمْ ، وَالْيَوْمَ أَنَا اسْتَقَمْنَا
وَفُتِنْتُمْ ، وَمَا أَسْلَمَ مُسْلِمُكُمْ إِلَّا كَرَهَا^(٤٣١٥) ، وَبَعْدَ أَنْ كَانَ أَنْفُ الْإِسْلَامِ^(٤٣١٦)
كَلَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، حِزْبًا .

وَذَكَرْتَ أَنِّي قَتَلْتُ طَلْحَةَ وَالزُّبَيْرَ ، وَشَرَّدْتُ بَعَائِشَةَ^(٤٣١٧) ، وَنَزَلْتُ
بَيْنَ الْمِصْرَيْنِ^(٤٣١٨) ! وَذَلِكَ أَمْرٌ غِبْتَ عَنْهُ فَلَا عَلَيْكَ ، وَلَا أَلْعَذْرُ فِيهِ
إِلَيْكَ .

وَذَكَرْتَ أَنَّكَ زَائِرِي فِي الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَقَدْ أَنْقَطَعَتْ
الْهَجْرَةُ يَوْمَ أُسِرَ أَخُوكَ ، فَإِنْ كَانَ فِيهِ عَجَلٌ فَاسْتَرْفِهِ^(٤٣١٩) ، فَإِنِّي إِنْ
أَزْرَكَ فَذَلِكَ جَدِيرٌ أَنْ يَكُونَ اللَّهُ إِنَّمَا بَعَثَنِي إِلَيْكَ لِلنَّقْمَةِ مِنْكَ ! وَإِنْ
تَزُرَّنِي فَكَمَا قَالَ أَخُو بَنِي أَسَدٍ :

مُسْتَقْبِلِينَ رِيَّاحَ الصَّيْفِ تَضْرِبُهُمْ

بِحَاصِبٍ^(٤٣٢٠) بَيْنَ أَغْوَارٍ^(٤٣٢١) وَجُلُودٍ^(٤٣٢٢)

وَعِنْدِي السَّيْفُ الَّذِي أَعْضَضْتَهُ^(٤٣٢٣) بِجَدِّكَ وَخَالَكَ وَأَخِيكَ فِي

and the same place. By Allāh, I know what you are. Your heart is sheathed and your intelligence is weak. It is better to say that you have ascended to where you view a bad scene which is against you, not in your favour, because you are searching a thing lost by someone else, you are tending someone else's cattle and you are hankering after a thing which is not yours nor have you any attachment with it. How remote are your words from your actions, and how closely you resemble your paternal and maternal uncles who were led by their wickedness and love for wrong to oppose Muḥammad (may Allāh bless him and his descendants) and in consequence they were killed as you know. They could not put up a defence against the calamity and could not protect their place of safety from the striking of swords which abound in the battle and which do not show weakness.

You have said a lot about killing of 'Uthmān. You first join what the people have joined (i.e., allegiance) then seek a verdict about (the accused people) from me and I shall settle the matter between you and them according to the Book of Allāh, the Sublime. But what you are aiming at is just the fake nipple given to a child in the first days of stopping of nursing. Peace be on those who deserve it.

1. Mu'āwiyah had written a letter to Amīr al-mu'minīn in which after recalling mutual unity and amicability he laid on him the blame of killing Ṭalḥah and az-Zubayr and ousting 'Ā'ishah from her house and objected to his adopting Kūfah as his seat of government in place of Medina. In the end, he gave a threat of war and said that he was about to come out with a force of *muhājirūn* and *anṣār* to fight. Amīr al-mu'minīn wrote this letter in reply to him, wherein commenting on Mu'āwiyah's claim for unity he says that: "There might have been unity between you and us but with the advent of Islam such a gulf has developed between the two that it is not possible to bridge it, and such a separation has occurred which cannot be removed. This was because we responded to the call of the Prophet and hastened towards Islam but your position was that you were still in the state of unbelief and ignorance whereby we and you came to adopt separate ways. But when Islam secured stability and the chiefs of Arabs

مَقَامٍ وَاحِدٍ . وَإِنَّكَ وَاللَّهِ مَا عَلِمْتُ إِلَّا غَلْفُ الْقَلْبِ ^(٤٣٢٤) ، الْمُقَارِبُ
 الْعَقْلِ ^(٤٣٢٥) ؛ وَالْأَوَّلَى أَنْ يُقَالَ لَكَ : إِنَّكَ رَقِيتَ سُلَّمًا أَطْلَعَكَ مَطْلَعَ
 سُوءٍ عَلَيْكَ لَا لَكَ ، لِأَنَّكَ نَشَدْتَ غَيْرَ ضَالِّكَ ^(٤٣٢٦) ، وَرَعَيْتَ غَيْرَ
 سَائِمَتِكَ ^(٤٣٢٧) ، وَطَلَبْتَ أَمْرًا لَسْتَ مِنْ أَهْلِهِ وَلَا فِي مَعْدِنِهِ ، فَمَا أَبْعَدَ
 قَوْلَكَ مِنْ فِعْلِكَ !! وَقَرِيبٌ مَا أَشْبَهْتَ مِنْ أَعْمَامٍ وَأَخْوَالٍ ! حَمَلْتَهُمْ
 الشَّقَاوَةَ ، وَتَمَنَّى الْبَاطِلَ ، عَلَى الْجُحُودِ بِمُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 وَسَلَّم - فَضَرَعُوا مَصَارِعَهُمْ ^(٤٣٢٨) حَيْثُ عَلِمْتَ ، لَمْ يَدْفَعُوا عَظِيمًا ،
 وَلَمْ يَمْنَعُوا حَرِيمًا ، بَوَاقٍ سَيْوْفٍ مَا خَلَا مِنْهَا الْوَعْيُ ^(٤٣٢٩) ، وَلَمْ تُمَاشِهَا
 الْهُوَيْنَى ^(٤٣٣٠)

وَقَدْ أَكْثَرْتَ فِي قَتْلَةِ عُثْمَانَ ، فَادْخُلْ فِيمَا دَخَلَ فِيهِ النَّاسُ ، ثُمَّ
 حَاكِمِ الْقَوْمَ إِلَيَّ ، أَحْمِلْكَ وَإِيَّاهُمْ عَلَى كِتَابِ اللَّهِ تَعَالَى ؛ وَأَمَّا تِلْكَ
 الَّتِي تُرِيدُ فَإِنَّهَا خُدْعَةٌ ^(٤٣٣١) الصَّبِيِّ عَنِ اللَّبَنِ فِي أَوَّلِ الْفِصَالِ ^(٤٣٣٢) ،
 وَالسَّلَامُ لِأَهْلِهِ .

entered its fold you too were obliged to, and secured protection of your lives by putting the covering of Islam on your faces, but continued secretly to fan the mischief intended to shatter its foundations. Since we had accepted Islam of our own free will and pleasure we adhered to the right path and at no stage did any faltering occur in our steadfastness. Therefore, your acceptance of Islam too could not make us agree with your views."

As regards Mu'āwiyah's accusation that Amir al-mu'minin engineered the killing of Ṭalḥah and az-Zubayr; then even if this blame is admitted as true, is it not a fact that they had openly revolted against Amir al-mu'minin and had risen for war after breaking the allegiance. Therefore, if they were killed in connection with the revolt their blood would be wasted and no blame would lie on the killer, because the penalty for him who revolts against the rightful Imām is death, and fighting against him is permissible, without doubt. The fact however, is that this accusation has no reality because Ṭalḥah was killed by a man of his own party. Thus, the historians write:

Marwān ibn al-Ḥakam shot Ṭalḥah with an arrow and turning to Abān ibn 'Uthmān said: "We have killed a killer of your father and relieved you of revenge." (Ibn Sa'd, vol.3, part 1, p.159; Ibn al-Athir, vol.3, p.244; *al-Istī'āb*, vol.2, pp.766-769; *Usd al-ghābah*, vol.3, pp.60, 61; *al-Iṣābah*, vol.2, p.230; *Tahdhīb, at-tahdhīb*, vol.5, p.21).

As for az-Zubayr, he was killed by 'Amr ibn Jurmūz on his way back from Baṣrah, and there was no prompting by Amir al-mu'minin in it. Similarly, 'Ā'ishah herself came out of her house as the head of this rebellious group while Amir al-mu'minin counselled her several times to realize her position and not to step out of her bounds but these things had no effect on her.

Of the same type was his criticism that Amir al-mu'minin left Medina and adopted Kūfah as the seat of his government because Medina turns out bad people from itself and throws away dirt. The reply to it is only this that Mu'āwiyah himself too always retained Syria as his capital keeping away from Medina.

In this way, what right can he have to object to Amir al-mu'minin changing his seat. Amir al-mu'minin left Medina because of those rebel-

lions which had cropped up from all sides. To suppress them only the selection of such a place as capital from where military assistance could be mobilized at any time could be useful. Thus, Amīr al-mu'minin had seen on the occasion of the battle of Jamal that a great majority of the people of Kūfah had supported him and that therefore by making it a base for the army, defence against the enemy could be easily managed, while Medina was not appropriate for military mobilization or for supplies.

Lastly, as for Mu'āwiyah's threat that he would march with *muhājirūn* and *anṣār*, Amīr al-mu'minin gave a reply to this point in a very subtle way, namely that, "How would you bring *muhājirūn* now since the door for *hijrah* was closed the day when your brother Yazid ibn Abī Sufyān was taken prisoner." This man was taken prisoner on the day of the fall of Mecca and there is no question of *hijrah* after the fall of Mecca so as to enable anyone to be called a *muhājir* because of the Prophet's saying: "There is no *hijrah* after the victory over Mecca."

* * * * *

LETTER 65

To Mu'āwiyah

Now, this is the time¹ that you should derive benefit by observing a clear view of the main matters, because you have been treading in the path of your forefathers in making wrong claims, spreading false and untrue notions, claiming for yourself what is far above you and demanding what is not meant for you, because you want to run away from right and to revolt against what is more fastened to your flesh and blood namely what has been heard by the depth of your ears and has filled your chest. And after forsaking right there remains nothing except clear misguidance, and after disregarding a (clear) statement there is nothing except confusion. You should therefore guard (yourself) against doubts and its ill-effects of confusion, because for a long time mischief has spread its veils and its gloom has blinded your eyes.

I have received your letter which is full of uncouth utterances which weaken the cause of peace and nonsensical expressions which have not been prepared with knowledge and forbearance. By reason of these things you have become like one who is sinking in a marsh or groping in a dark place. You have raised yourself to a position which is difficult to approach and devoid of any signs (to guide). Even the royal kite cannot reach it. It is parallel to the 'Ayyūq (the star Capella), in height.

٦٥ - وَمِنْ أَشْرَارِهَا

إِلَيْهِ أَيْضًا

أَمَّا بَعْدُ ، فَقَدْ آتَى لَكَ أَنْ تَنْتَفِعَ بِاللَّمَحِ الْبَاصِرِ^(٤٣٣٣) مِنْ عِيَانِ الْأُمُورِ^(٤٣٣٤) ، فَقَدْ سَلَكَتَ مَدَارِجَ أَسْلَافِكَ بِإِدْعَائِكَ الْأَبَاطِيلَ ، وَافْتِحَامِكَ^(٤٣٣٥) غُرُورِ الْمَيِّنِ^(٤٣٣٦) وَالْأَكَاذِبِ ، وَبِأَنْتِحَالِكَ^(٤٣٣٧) مَا قَدْ عَلَا عَنْكَ^(٤٣٣٨) ، وَابْتِزَازِكَ^(٤٣٣٩) لِمَا قَدْ اخْتَزَنَ^(٤٣٤٠) دُونَكَ ، فِرَارًا مِنْ الْحَقِّ ، وَجُحُودًا لِمَا هُوَ أَلْزَمُ لَكَ مِنْ لَحْمِكَ وَدَمِكَ^(٤٣٤١) ؛ مِمَّا قَدْ وَعَاهُ سَمْعُكَ ، وَمُلِيَ بِهِ صَدْرُكَ ، فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ الْمُبِينُ ، وَبَعْدَ الْبَيَانِ إِلَّا اللَّبْسُ^(٤٣٤٢) ؟ فَاحْذَرِ الشُّبْهَةَ وَاشْتِمَالَهَا عَلَى لُبْسَتِهَا^(٤٣٤٣) ، فَإِنَّ الْفِتْنَةَ طَالَمَا أَغْدَفَتْ جَلَابِيْبَهَا^(٤٣٤٤) ، وَأَغْشَتْ^(٤٣٤٥) الْأَبْصَارَ ظُلْمَتُهَا .

وَقَدْ أَتَانِي كِتَابٌ مِنْكَ ذُو أَفَانِينَ^(٤٣٤٦) مِنْ أَلْقَوْلِ ضَعُفَتْ قَوَاهَا عَنْ السَّلَامِ^(٤٣٤٧) ، وَأَسَاطِيرِ^(٤٣٤٨) لَمْ يَحْكُهَا^(٤٣٤٩) مِنْكَ عِلْمٌ وَلَا حِلْمٌ^(٤٣٥٠) ؛ أَصْبَحْتَ مِنْهَا كَالْخَائِضِ فِي الدَّهَاسِ^(٤٣٥١) ، وَالْخَابِطِ^(٤٣٥٢) فِي الدِّيمَاسِ^(٤٣٥٣) ، وَتَرَقَّيْتَ إِلَى مَرْقَبَةٍ^(٤٣٥٤) بَعِيدَةِ الْمَرَامِ ، نَازِحَةٍ الْأَعْلَامِ^(٤٣٥٥) ، تَقْصُرُ دُونَهَا الْأَنْوُقُ^(٤٣٥٦) وَيُحَاذِي بِهَا الْعَيُوقُ^(٤٣٥٧)

May Allāh forbid that you be in charge of people's affairs after my assuming authority as Caliph, or that I issue an edict or document granting you authority over any one of them. Therefore, from now onwards you guard yourself and be watchful, because if you recalcitrate till the people of Allāh (are forced to) rush upon you, then matters will be closed for you and whatever can be accepted from you today will not be accepted then; and that is an end to the matter.



1. At the end of the battle of the Khārijites, Mu'āwiyah wrote a letter to Amīr al-mu'minīn wherein, as usual, he indulged in mud-throwing. In reply, Amīr al-mu'minīn wrote this letter in which he has tried to draw Mu'āwiyah's attention to the clear facts about this very battle of the Khārijites, because this battle took place in accordance with the prophecy of the Prophet while Amīr al-mu'minīn himself too had said before the battle that besides the people of Jamal and Siffin he had to fight against one more group and they were the "deviators" from the religion, namely the Khārijites. The occurrence of this battle and the killing of the man with breasts (Dhu'th-thudayyah) was a clear proof of Amīr al-mu'minīn being in the right. If Mu'āwiyah had not been obsessed with self-advertisement and lust for conquests, and had not shut his eyes against the right like his forefathers Abū Sufyān and his brother 'Utbah he would have seen right and come on its path. But compelled by his natural inclination he always evaded right and truth and kept himself blind to those sayings of the Prophet which threw light on Amīr al-mu'minīn's Imāmate and vicegerency. Because of being with the Prophet in the farewell pilgrimage the Prophet's saying: "Of whomsoever I am the master, 'Alī is his master" was not hidden from him, and neither was the Prophet's saying that: "O 'Alī you are to me as Hārūn was to Mūsā", because of his presence on the occasion of the battle of Tabūk. In spite of all this, he passed his life in concealing right and encouraging wrong. This was not due to any misunderstanding but it was his lust for power that kept prompting him to suppress and trample truth and justice.

وَحَاشَ لِلَّهِ أَنْ تَلِيَ لِلْمُسْلِمِينَ بَعْدِي صَدْرًا أَوْ وَرْدًا^(٤٣٥٨) ، أَوْ أُجْرِي
لَكَ عَلَى أَحَدٍ مِنْهُمْ عَقْدًا أَوْ عَهْدًا !! فَمِنْ الْآنَ فَتَدَارِكُ نَفْسَكَ ، وَانْظُرْ
لَهَا ، فَإِنَّكَ إِنْ فَرَّطْتَ حَتَّى يَنْهَدَ^(٤٣٥٩) إِلَيْكَ عِبَادُ اللَّهِ أُرْتَبَجَتْ^(٤٣٦٠)
عَلَيْكَ الْأُمُورُ ، وَمُنِعْتَ أَمْرًا هُوَ مِنْكَ الْيَوْمَ مَقْبُولٌ ، وَالسَّلَامُ .

* * * * *

LETTER 66

To 'Abdullāh ibn al-'Abbās

(This letter has already been included with a different version)

And then, sometimes a person feels joyful about a thing which he was not to miss in any case and feels grieved for a thing which was not to come to him at all. Therefore, you should not regard the attainment of pleasure and the satisfaction of the desire for revenge as the best favour of this world, but it should be the putting off of the (flame of) wrong and the revival of right. Your pleasure should be for what (good acts) you have sent forward; your grief should be for what you are leaving behind; and your worry should be about what is to befall after death.

* * * * *

LETTER 67

To Qutham ibn al-'Abbās, his Governor of Mecca

Now, make arrangements for *hajj* by the people, remind them of the days (to be devoted to) Allāh. Sit for giving them audience morning and evening. Explain the law to the seeker, teach the ignorant and discuss with the learned. There should be no intermediary between you and the people except your tongue, and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy is returned unsatisfied from your door in the first instance then even doing it thereafter will not bring you praise.

See what has been collected with you of the funds of Allāh (in the public treasury) and spend it over the persons with families,

٦٦ - وَمِنْ كِتَابِ أَبِي هُرَيْرَةَ

إلى عبدالله بن العباس ، وقد تقدم ذكره بخلاف هذه الرواية

أَمَّا بَعْدُ ، فَإِنَّ الْمَرْءَ لَيَفْرَحُ بِالشَّيْءِ الَّذِي لَمْ يَكُنْ لِيَفُوتَهُ ، وَيَحْزَنُ عَلَى الشَّيْءِ الَّذِي لَمْ يَكُنْ لِيُصِيبَهُ ، فَلَا يَكُنْ أَفْضَلَ مَا نِلْتَ فِي نَفْسِكَ مِنْ دُنْيَاكَ بُلُوغُ لَذَّةٍ أَوْ شِفَاءٍ غَيْظٍ ، وَلَكِنْ إِطْفَاءُ بَاطِلٍ أَوْ إِحْيَاءُ حَقٍّ . وَلْيَكُنْ سُرُورُكَ بِمَا قَدَّمْتَ ، وَأَسْفُكَ عَلَى مَا خَلَّفْتَ ^(٤٣٦١) ، وَهَمُّكَ فِيَمَا بَعْدَ الْمَوْتِ .

٦٧ - وَمِنْ كِتَابِ أَبِي هُرَيْرَةَ

إلى قثم بن العباس ، وهو عامله على مكة

أَمَّا بَعْدُ ، فَأَقِمْ لِلنَّاسِ الْحَجَّ ، وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ^(٤٣٦٢) ، وَأَجْلِسْ لَهُمُ الْعَصْرَيْنِ ^(٤٣٦٣) ، فَافْتِ الْمُسْتَفْتِي ، وَعَلِّمِ الْجَاهِلَ ، وَذَاكِرِ الْعَالِمَ . وَلَا يَكُنْ لَكَ إِلَى النَّاسِ سَفِيرٌ إِلَّا لِسَانُكَ ، وَلَا حَاجِبٌ إِلَّا وَجْهُكَ . وَلَا تَحْجُبَنَّ ذَا حَاجَةٍ عَنْ لِقَائِكَ بِهَا ، فَإِنَّهَا إِنْ ذِيدَتْ ^(٤٣٦٤) عَنْ أَبْوَابِكَ فِي أَوَّلِ وَرْدِهَا ^(٤٣٦٥) لَمْ تُحْمَدَ فِيَمَا بَعْدُ عَلَى قَضَائِهَا .

وَأَنْظِرْ إِلَى مَا اجْتَمَعَ عِنْدَكَ مِنْ مَالٍ اللَّهِ فَأَصْرِفْهُ إِلَى مَنْ قَبْلَكَ ^(٤٣٦٦)

the distressed, the starving and the naked, at your end. Then, send the remaining to us for distribution to those who are on this side.

Ask the people of Mecca not to charge rent from lodgers, because Allāh, the Glorified, says that: *“alike; for the dweller therein as well as the stranger”* (Qur’ān, 22:25). *“al-‘ākif”* (the dweller) here means he who is living there while *“al-bādi”* (the stranger) means he who is not among the people of Mecca, comes for ḥajj from outside. May Allāh grant us and you promptitude for seeking His love (by doing good acts); and that is an end to the matter.

* * * * *

LETTER 68

To Salmān al-Fārisi before Amir al-mu’minin’s caliphate

Now, the example of the world is like that of a snake which is soft in touch but whose poison is fatal. Therefore, keep yourself aloof from whatever appears good to you because of its short stay with you. Do not worry for it because of your conviction that it will leave you and that its circumstances are vicissitudes. When you feel most attracted towards it, shun it most, because whenever someone is assured of happiness in it, it throws him into danger; or when he feels secure in it, the world alters his security into fear; and that is an end to the matter.

* * * * *

مِنْ ذَوِي الْعِيَالِ وَالْمَجَاعَةِ ، مُصِيبًا بِهِ مَوَاضِعَ الْفَاقَةِ ^(٤٣٦٧) وَالْخَلَّاتِ ^(٤٣٦٨) ،
وَمَا فَضَلَ عَنْ ذَلِكَ فَآخِمْهُ إِلَيْنَا لِنَقْسِمَهُ فِيمَنْ قَبَلْنَا .

وَمُرَّ أَهْلَ مَكَّةَ أَلَّا يَأْخُذُوا مِنْ سَاكِنِ أَجْرًا ، فَإِنَّ اللَّهَ سُبْحَانَهُ
يَقُولُ : «سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِ» فَأَلْعَاكِفُ : الْمُقِيمُ بِهِ ، وَالْبَادِي :
الَّذِي يَحُجُّ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ . وَفَقْنَا اللَّهَ وَإِيَّاكُمْ لِمَحَابِهِ ^(٤٣٦٩) ،
وَالسَّلَامُ .

٦٨ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

إلى سلمان الفارسي رحمه الله قبل أيام خلافته

أَمَّا بَعْدُ ، فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ : لَيِّنٌ مَسْهًا ، قَاتِلٌ سُمُّهَا ؛
فَأَعْرِضْ عَمَّا يُعْجِبُكَ فِيهَا ، لِقَلَّةِ مَا يَصْحَبُكَ مِنْهَا ؛ وَضَعْ عَنْكَ هُمُومَهَا ،
لِإِمْقَانَتِهِ بِهِ مِنْ فِرَاقِهَا ، وَتَصَرُّفِ حَالَاتِهَا ؛ وَكُنْ آنَسَ مَا تَكُونُ
بِهَا ^(٤٣٧٠) ، أَخْذَرَ مَا تَكُونُ مِنْهَا ؛ فَإِنَّ صَاحِبَهَا كُلَّمَا أَطْمَأَنَّ فِيهَا إِلَى
سُرُورِ أَشْخَصَتِهِ ^(٤٣٧١) عَنْهُ إِلَى مَحْذُورٍ ، أَوْ إِلَى إِيْنَاسٍ أَرَاَلَتْهُ عَنْهُ إِلَى
إِمْحَاشٍ ! وَالسَّلَامُ .

LETTER 69

To al-Ḥārith (ibn 'Abdillāh, al-A'war) al-Hamdānī

Adhere to the rope of the Qur'ān and seek instructions from it. Regard its lawful as lawful and its unlawful as unlawful. Testify the right that has been in the past. Take lesson for the present condition of this world from the past (condition), because its one phase resembles the other, and its end is to meet its beginning, and the whole of it is to change and depart. Regard the name of Allāh as too great to mention Him, save in the matter of right. Remember more often death, and (what is to come) after death. Do not long for death except on a reliable condition.

Avoid every action which the doer likes for his own self but dislikes for the Muslims in general. Avoid every such action which is performed in secret and from which shame is felt in the open. Also avoid that action about which if the doer is questioned he himself regards it bad or offers excuses for it. Do not expose your honour to be treated as the subject of people's discussions. Do not relate to the people all that you hear, for that would amount to falsehood. Do not contest all that the people relate to you for that would mean ignorance. Kill your anger and forgive when you have power (to punish). Show forbearance in the moment of rage, and pardon in spite of authority; the eventual end will then be in your favour. Seek good out of every favour that Allāh has bestowed on you, and do not waste any favour of Allāh over you. The effect of Allāh's favours over you should be visible on you.

Know that the most distinguished among the believers is he who is the most forward of them in spending from himself,

٦٩ - وَمِنْ كِتَابِ أَبِي بَكْرٍ

إلى الحارث الهذلي

وَتَمَسَّكَ بِحَبْلِ الْقُرْآنِ وَأَسْتَنْصَحَهُ ، وَأَحِلَّ حَلَالَهُ ، وَحَرَّمَ حَرَامَهُ ، وَصَدَّقَ بِمَا سَلَفَ مِنَ الْحَقِّ ، وَاعْتَبِرَ^(٤٣٧٢) بِمَا مَضَى مِنَ الدُّنْيَا لِمَا بَقِيَ مِنْهَا ، فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا ، وَآخِرُهَا لَاحِقُ بِأَوَّلِهَا ! وَكُلُّهَا حَائِلٌ^(٤٣٧٣) مُفَارِقٌ . وَعَظَّمَ اسْمَ اللَّهِ أَنْ تَذْكُرَهُ إِلَّا عَلَى حَقٍّ ، وَأَكْثَرَ ذِكْرَ الْمَوْتِ وَمَا بَعْدَ الْمَوْتِ ، وَلَا تَتَمَنَّ الْمَوْتَ إِلَّا بِشَرِّ وَثِيقٍ^(٤٣٧٤) .

وَأَحْذَرُ كُلِّ عَمَلٍ يَرْضَاهُ صَاحِبُهُ لِنَفْسِهِ ، وَيُكْرَهُ لِعَامَّةِ الْمُسْلِمِينَ . وَأَحْذَرُ كُلِّ عَمَلٍ يُعْمَلُ بِهِ فِي السِّرِّ ، وَيُسْتَحَى مِنْهُ فِي الْعَلَانِيَةِ ، وَأَحْذَرُ كُلِّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ أَنْكَرَهُ أَوْ اعْتَذَرَ مِنْهُ . وَلَا تَجْعَلْ عِرْضَكَ غَرَضًا لِنِبَالِ الْقَوْلِ ، وَلَا تُحَدِّثِ النَّاسَ بِكُلِّ مَا سَمِعْتَ بِهِ ، فَكَفَى بِذَلِكَ كَذِبًا . وَلَا تَرُدَّ عَلَى النَّاسِ كُلِّ مَا حَدَّثُوكَ بِهِ ، فَكَفَى بِذَلِكَ جَهْلًا . وَأكْظِمِ الْغَيْظَ ، وَتَجَاوَزْ عِنْدَ الْمَقْدَرَةِ ، وَأَحْلَمْ عِنْدَ الْغَضَبِ ، وَأَصْفَحْ مَعَ الدَّوْلَةِ^(٤٣٧٥) ، تَكُنْ لَكَ الْعَاقِبَةُ . وَأَسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ ، وَلَا تُضَيِّعَنَّ نِعْمَةً مِنْ نِعَمِ اللَّهِ عِنْدَكَ ، وَلْيَرَّ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ .

وَأَعْلَمْ أَنَّ أَفْضَلَ الْمُؤْمِنِينَ أَفْضَلُهُمْ تَقْدِيمَةً^(٤٣٧٦) مِنْ نَفْسِهِ وَأَهْلِهِ

his family and his property, because whatever good you send forward will remain in store for you and the benefit of whatever you keep behind will be derived by others. Avoid the company of the person whose opinion is unsound and whose action is detestable, because a man is judged after his companion.

Live in big cities because they are collective centres of the Muslims. Avoid places of neglectfulness and wickedness and places where there are paucity of supporters for the obedience of Allāh. Confine your thinking to matters which are helpful to you. Do not sit in the marketing centres because they are the meeting-places of Satan, and targets of mischiefs. Frequently look at those over whom you enjoy superiority because this is a way of giving thanks.

Do not undertake a journey on Friday until you have attended the prayers, except when you are going in the way of Allāh, or in an excusable matter. Obey Allāh in all your affairs because Allāh's obedience has precedence over all other things. Deceive your heart into worshipping, persuade it and do not force it. Engage it (in worshipping) when it is free and merry, except as regards the obligations enjoined upon you, for they should not be neglected and must be performed at the five times. Be on guard lest death comes down upon you while you have fled away from your Lord in search of worldly pleasure. Avoid the company of the wicked because vice adjoins vice. Regard Allāh as great, and love His lovers. Keep off anger because it is one large army from Satan's armies; and that is an end to the matter.

وَمَالِهِ ، فَإِنَّكَ مَا تَقْدِّمُ مِنْ خَيْرٍ يَبْقَ لَكَ ذَخْرُهُ ، وَمَا تُؤَخِّرُهُ يَكُنْ لِيُغَيِّرَكَ خَيْرُهُ . وَاحْذَرِ صَحَابَةَ مَنْ يَفِيلُ^(٤٣٧٧) رَأْيُهُ ، وَيُنْكِرُ عَمَلَهُ ، فَإِنَّ الصَّاحِبَ مُعْتَبَرٌ بِصَاحِبِهِ . وَأَسْكُنِ الْأَمْصَارَ الْعِظَامَ فَإِنَّهَا جِمَاعُ الْمُسْلِمِينَ ، وَاحْذَرِ مَنَازِلَ الْغَفْلَةِ وَالْجَفَاءِ وَقِلَّةَ الْأَعْوَانِ عَلَى طَاعَةِ اللَّهِ . وَأَقْصُرْ رَأْيَكَ عَلَى مَا يَغْنِيكَ . وَإِيَّاكَ وَمَقَاعِدَ الْأَسْوَاقِ ، فَإِنَّهَا مَحَاضِرُ الشَّيْطَانِ ، وَمَعَارِيضُ^(٤٣٧٨) الْفِتَنِ . وَأَكْثِرْ أَنْ تَنْظُرَ إِلَى مَنْ فَضَّلْتَ عَلَيْهِ^(٤٣٧٩) ، فَإِنَّ ذَلِكَ مِنْ أَبْوَابِ الشُّكْرِ ، وَلَا تُسَافِرْ فِي يَوْمِ جُمُعَةٍ حَتَّى تَشْهَدَ الصَّلَاةَ إِلَّا فَاصِلًا^(٤٣٨٠) فِي سَبِيلِ اللَّهِ ، أَوْ فِي أَمْرٍ تُعْذَرُ بِهِ . وَأَطِعِ اللَّهَ فِي جَمِيعِ أُمُورِكَ ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى مَا سِوَاهَا . وَخَادِعُ نَفْسِكَ فِي الْعِبَادَةِ ، وَارْفُقْ بِهَا وَلَا تَقْهَرْهَا ، وَخُذْ عَفْوَهَا^(٤٣٨١) وَنَشَاطَهَا ، إِلَّا مَا كَانَ مَكْتُوبًا عَلَيْكَ مِنَ الْفَرِيضَةِ ، فَإِنَّهُ لَا بُدَّ مِنْ قَضَائِهَا وَتَعَاهُدهَا عِنْدَ مَحَلِّهَا . وَإِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ وَأَنْتَ آبِقُ^(٤٣٨٢) مِنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا . وَإِيَّاكَ وَمُصَاحَبَةَ الْفُسَاقِ ، فَإِنَّ الشَّرَّ بِالشَّرِّ مُلْحَقٌ . وَوَقِّرِ اللَّهَ ، وَأَحْبِبْ أَحِبَّاءَهُ . وَاحْذَرِ الْغَضَبَ ، فَإِنَّهُ جُنْدٌ عَظِيمٌ مِنْ جُنُودِ إِبْلِيسَ ، وَالسَّلَامُ .

LETTER 70

To Sahl ibn Ḥunayf al-Anṣārī, his Governor of Medina about certain persons in Medina who had gone over to Mu'āwiyah.

Now, I have come to know that certain persons from your side are stealthily going over to Mu'āwiyah. Do not feel sorry for their numbers so lost to you or for their help of which you are deprived. It is enough that they have gone into misguidance and you have been relieved of them. They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it and are leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in the matter of right. Therefore, they ran away to selfishness and partiality. Let them remain remote and far away.

By Allāh, surely they have not gone away from oppression and joined justice. In this matter, we only desire Allāh to resolve for us its hardships and to level for us its unevenness, if Allāh wills; and that is an end to the matter.

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LETTER 71

To al-Mundhir ibn Jārūd al-'Abdī who had misappropriated certain things given into his administrative charge.

Now, the good behaviour of your father deceived me about you and I thought that you would follow his way and tread in

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٧٠ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى سهل بن حنيف الانصاري ، وهو عامله على المدينة ، في معنى قوم
من أهلها لحقوا بمعاوية

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِّنْ قِبَلِكَ ^(٤٣٨٣) يَتَسَلَّلُونَ ^(٤٣٨٤) إِلَى
مُعَاوِيَةَ ، فَلَا تَأْسَفْ عَلَى مَا يَفُوتُكَ مِنْ عَدَدِهِمْ ، وَيَذْهَبُ عَنْكَ مِنْ
مَدَدِهِمْ ، فَكَفَى لَهُمْ غِيًّا ^(٤٣٨٥) ، وَلَكَ مِنْهُمْ شَافِيًا ، فِرَارُهُمْ مِنَ الْهَدْيِ
وَالْحَقِّ ، وَإِضَاعُهُمْ ^(٤٣٨٦) إِلَى الْعَمَى وَالْجَهْلِ ؛ وَإِنَّمَا هُمْ أَهْلُ دُنْيَا
مُقْبِلُونَ عَلَيْهَا ، وَمُهْطِعُونَ إِلَيْهَا ^(٤٣٨٧) ، وَقَدْ عَرَفُوا الْعَدْلَ وَرَأَوْهُ ، وَسَمِعُوهُ
وَوَعَوْهُ ، وَعَلِمُوا أَنَّ النَّاسَ عِنْدَنَا فِي الْحَقِّ أَسْوَةٌ ، فَهَرَبُوا إِلَى الْأَثَرَةِ ^(٤٣٨٨) ،
فَبُعِدًا لَهُمْ وَسُحْقًا ^(٤٣٨٩) !!

إِنَّهُمْ - وَاللَّهِ - لَمْ يَنْفِرُوا مِنْ جَوْرِ ، وَلَمْ يَلْحَقُوا بِعَدْلٍ ، وَإِنَّا
لَنَطْمَعُ فِي هَذَا الْأَمْرِ أَنْ يُذِلَّ اللَّهُ لَنَا صَعْبَهُ ، وَيُسَهِّلَ لَنَا حَزَنَهُ ^(٤٣٩٠) ،
إِنْ شَاءَ اللَّهُ ، وَالسَّلَامُ .

٧١ - وَمِنْ كِتَابِ أَبِي إِسْحَاقَ

إلى المنذر بن الحارود العبدي ، وقد خان في بعض ما ولاه من أعماله

أَمَّا بَعْدُ ، فَإِنَّ صَلَاحَ أَبِيكَ غَرَّبِي مِنْكَ ، وَظَنَنْتُ أَنَّكَ تَتَّبِعُ

his path. But according to what has reached me about you, you are not giving up following your passions and are not retaining any provision for the next world. You are making this world by ruining your next life, and doing good to your kinsmen by cutting yourself off from religion.

If what has reached me about you is correct, then the camel of your family and the strap of your shoe is better than yourself. A man with qualities like yours is not fit to close a hole in the ground, nor for performing any deed, nor for increasing his position, nor for taking him as a partner in any trust, nor for trusting him against misappropriation. Therefore, proceed to me as soon as this letter of mine reaches you if Allāh so wills.

as-Sayyid ar-Raḍī says: al-Mundhir ibn Jārūd al-‘Abdī is he about whom Amīr al-mu’minīn (peace be upon him) said that:

He looks very often at his shoulders, feels proud in his garments (appearance) and usually blows away (dust) from his shoes.

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LETTER 72

To ‘Abdullāh ibn al-‘Abbās

Now, you cannot go farther than the limit of your life, nor can you be given a livelihood which is not for you. Remember that this life consists of two days — a day for you and a day against you, and that the world is a house (changing) authorities. Whatever in it is for you will come to you despite your weakness; and whatever in it turns against you cannot be brought back despite your strength.

هَذِيهِ^(٤٣٩١) ، وَتَسْلُكُ سَبِيلَهُ ، فَإِذَا أَنْتَ فِيمَا رُفِّي^(٤٣٩٢) إِلَيَّ عَنْكَ لَا تَدْعُ لِهَوَاكَ
 أَنْقِيَادًا ، وَلَا تُبْقِي لِآخِرَتِكَ عَتَادًا^(٤٣٩٣) . تَعْمُرُ دُنْيَاكَ بِخَرَابِ آخِرَتِكَ ،
 وَتَصِلُ عَشِيرَتَكَ بِقَطِيعَةِ دِينِكَ . وَلَكِنْ كَانَ مَا بَلَغَنِي عَنْكَ حَقًّا ،
 لَجَمَلُ أَهْلِكَ وَشِيعِ^(٤٣٩٤) نَعْلِكَ خَيْرٌ مِنْكَ ، وَمَنْ كَانَ بِصِفَتِكَ فَلَيْسَ
 بِأَهْلٍ أَنْ يُسَدَّ بِهِ ثَغْرٌ ، أَوْ يُنْفَذَ بِهِ أَمْرٌ ، أَوْ يُعْلَى لَهُ قَدْرٌ ، أَوْ يُشْرَكَ
 فِي أَمَانَةٍ ، أَوْ يُؤْمَنَ عَلَى جَبَايَةٍ^(٤٣٩٥) ، فَأَقْبِلْ إِلَيَّ حِينَ يَصِلُ إِلَيْكَ
 كِتَابِي هَذَا ، إِنْ شَاءَ اللَّهُ .

قال الرضي : والمنذر بن الجارود هذا هو الذي قال فيه أمير المؤمنين عليه السلام :
 إنه لنظاراً في عطفيه^(٤٣٩٦) مختال في بُرْدِيهِ^(٤٣٩٧) ، تَقْتَالُ فِي شِرَاكِهِ^(٤٣٩٨) .

٧٢ — وَمِنْ كِتَابِ الْإِسْلَامِ

إلى عبد الله بن العباس

أَمَّا بَعْدُ ، فَإِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ ، وَلَا مَرْزُوقٍ مَا لَيْسَ لَكَ ،
 وَأَعْلَمُ بِأَنَّ الدَّهْرَ يَوْمَانِ : يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ ، وَأَنَّ الدُّنْيَا دَارُ
 دُولٍ^(٤٣٩٩) ، فَمَا كَانَ مِنْهَا لَكَ أَتَاكَ عَلَى ضَعْفِكَ ، وَمَا كَانَ مِنْهَا عَلَيْكَ
 لَمْ تَدْفَعْهُ بِقُوَّتِكَ .

LETTER 73

To Mu'āwiyah

Now, (in) exchanging replies and listening to your letters my view has been weak and my intelligence has been erring. When you refer your demands to me and expect me to send you written replies, you are like one who is in deep slumber while his dreams contradict him, or one who stands perplexed and overwhelmed, not knowing whether whatever comes to him is for him or against him. You are not such a man but he is (to some extent) like you (as you are worse than him). I swear by Allāh that, had it not been for (my) giving you time, you would have faced from me catastrophe that would have crushed the bones and removed the flesh. Know that Satan has prevented you from turning to good actions and listening to the words of counsels. Peace be upon those who deserve it.

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DOCUMENT 74

Written by Amir al-mu'minin as a protocol between the tribes of Rabi'ah and the people of Yemen. Taken from the writing of Hishām ibn (Muḥammad) al-Kalbi.

This indenture contains what the people of Yemen, including the townsmen and nomads, and the tribes of Rabi'ah, including the townsmen and nomads, have agreed upon: that they will adhere to the Book of Allāh, will call to it and order according to it and will respond to whoever calls to it and orders according to it. They will not sell it for any price nor accept any

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٧٣ - وَمِنْ كِتَابِ الْمَعَالِي السَّامِيَةِ

إلى معاوية

أَمَّا بَعْدُ ، فَإِنِّي عَلَى التَّرَدُّدِ فِي جَوَابِكَ ، وَالِاسْتِمَاعِ إِلَى كِتَابِكَ ،
لَمُوهِنٌ^(٤٤٠) رَأْيِي ، وَمُخْطِئٌ فِرَاسَتِي^(٤٤١) . وَإِنَّكَ إِذْ تُحَاوِلُنِي
الْأُمُورَ^(٤٤٢) وَتُرَاجِعُنِي السُّطُورَ^(٤٤٣) ، كَأَلْمُسْتَقِيلِ النَّائِمِ تَكْذِبُهُ
أَحْلَامُهُ^(٤٤٤) ، وَالْمُتَحِيرِ الْقَائِمِ يَبْهُطُهُ^(٤٤٥) مَقَامُهُ ، لَا يَدْرِي آلَهُ
مَا يَأْتِي أَمَّ عَلَيْهِ ، وَلَسْتَ بِهِ ، غَيْرَ أَنَّهُ بِكَ شَبِيهُ . وَأُقْسِمُ بِاللَّهِ إِنَّهُ
لَوْ لَا بَعْضُ الْأَسْتِيقَاءِ^(٤٤٦) ، لَوَصَلْتَ إِلَيْكَ مِنِّي قَوَارِعٌ^(٤٤٧) ، تَقْرَعُ^(٤٤٨)
الْعَظْمَ ، وَتَهْلِسُ^(٤٤٩) اللَّحْمَ ! وَأَعْلَمُ أَنَّ الشَّيْطَانَ قَدْ ثَبَّطَكَ^(٤٥٠) عَنْ
أَنْ تُرَاجِعَ أَحْسَنَ أُمُورِكَ ، وَتَأْذَنَ^(٤٥١) لِمَقَالِ نَصِيحَتِكَ ، وَالسَّلَامَ
لِأَهْلِهِ .

٧٤ - وَمِنْ كِتَابِ الْمَعَالِي السَّامِيَةِ

كتبه بين ربيعة واليمن ، ونقل من خط هشام بن الكلبي

هَذَا مَا اجْتَمَعَ عَلَيْهِ أَهْلُ الْيَمَنِ حَاضِرُهَا وَبَادِيهَا ، وَرَبِيعَةُ
حَاضِرُهَا^(٤٥٢) وَبَادِيهَا^(٤٥٣) ، أَنَّهُمْ عَلَى كِتَابِ اللَّهِ يَدْعُونَ إِلَيْهِ ، وَيَأْمُرُونَ
بِهِ ، وَيُجِيبُونَ مَنْ دَعَا إِلَيْهِ وَأَمَرَ بِهِ ، لَا يَشْتَرُونَ بِهِ ثَمَنًا ، وَلَا يَرْضَوْنَ

alternative for it. They will join hands against anyone who opposes it and abandons it. They will help one another. Their voice will be one. They will not break their pledge on account of the rebuke of a rebuker, the wrath of an angry person, the humiliating treatment of one group to the other, or the use of abusive terms by one party against the other.

This pledge is binding on those of them who are present and those of them who are absent; those of them who are forbearing and those of them who are foolish; those of them who are learned and those of them who are ignorant. Along with this the pledge of Allāh is also binding on them, and the pledge of Allāh is to be accounted for.

Written by: 'Alī ibn Abī Ṭalīb.

* * * * *

LETTER 75

To Mu'āwiyah, soon after Amīr al-mu'minīn was sworn in.
(Muḥammad ibn 'Umar) al-Wāqidi has mentioned this in
his "Kitāb al-Jamal"

From the servant of Allāh, 'Alī Amīr al-mu'minīn to Mu'-
āwiyah son of Abū Sufyān:

Now, you are aware of my excuses before you people and my shunning you till that happened which was inevitable and which could not be prevented. The story is long and much is to be said. What was to pass has passed and what was to come has come. Therefore, secure (my) allegiance from those who are with you and come in a deputation of your people to me; and that is an end to the matter.

* * * * *

بِهِ بَدَلًا ، وَأَنَّهُمْ يَدُّ وَاحِدَةً عَلَى مَنْ خَالَفَ ذَلِكَ وَتَرَكَهُ ، أَنَصَارُ
بَعْضُهُمْ لِبَعْضٍ : دَعَوْتُهُمْ وَاحِدَةً ، لَا يَنْقُضُونَ عَهْدَهُمْ لِمُعْتَبَةٍ^(٤١٤)
عَاتِبٍ ، وَلَا لِعَظْبٍ غَاضِبٍ ، وَلَا لِاسْتِدْلَالِ قَوْمٍ قَوْمًا ، وَلَا لِمَسَبَّةِ
قَوْمٍ قَوْمًا ! عَلَى ذَلِكَ شَاهِدُهُمْ وَغَائِبُهُمْ ، وَسَفِيهِهُمْ وَعَالِمُهُمْ ،
وَحَلِيمُهُمْ وَجَاهِلُهُمْ . ثُمَّ إِنَّ عَلَيْهِمْ بِذَلِكَ عَهْدَ اللَّهِ وَمِيثَاقَهُ « إِنَّ عَهْدَ
اللَّهِ كَانَ مَسْئُولًا » .

وكتب : علي بن أبي طالب .

٧٥ — وَمِنْ كِتَابِ أَبِي بَكْرٍ

إلى معاوية في أول ما بويع له
ذكره الواقدي في كتاب « الجمل »

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ :

أَمَّا بَعْدُ ، فَقَدْ عَلِمْتَ لِغَدَارِي^(٤١٥) فِيكُمْ ، وَلِإِعْرَاضِي عَنْكُمْ ، حَتَّى
كَانَ مَا لَا بُدَّ مِنْهُ وَلَا دَفْعَ لَهُ ؛ وَالْحَدِيثُ طَوِيلٌ ، وَالْكَلَامُ كَثِيرٌ ، وَقَدْ
أَذْبَرَ مَا أَذْبَرَ ، وَأَقْبَلَ مَا أَقْبَلَ . فَبَايَعَ مَنْ قَبْلَكَ^(٤١٦) ، وَأَقْبَلَ إِلَيَّ فِي
وَقْدِ^(٤١٧) مِنْ أَصْحَابِكَ . وَالسَّلَامُ .

INSTRUCTION 76

Given to 'Abdullāh ibn al-'Abbās at the time of his appointment as his Governor of Baṣrah.

Meet people with a broad face, allow them free audience and pass generous orders. Avoid anger because it is a augury of Satan. Remember that whatever takes you near Allāh takes you away from the Fire (of Hell), and whatever takes you away from Allāh takes you near the Fire.

* * * * *

INSTRUCTION 77

Given to 'Abdullāh ibn al-'Abbās, at the time of his being deputed to confront the Khārijites.

Do not argue with them by the Qur'ān because the Qur'ān has many faces. You would say your own and they would say their own; but argue with them by the *sunnah*, because they cannot find escape from it.

* * * * *

LETTER 78

To Abū Mūsā al-Ash'ari in reply to his letter regarding the two arbitrators. Sa'id ibn Yahyā al-Umawi has mentioned this in his "Kitāb al-maghāzī".

Certainly, many people have turned away from many a (lasting) benefit (of the next life), for they bent towards the world and spoke with passions. I have been struck with wonder

٧٦ — وَمَنْ وَجَّهَ إِلَيْنَا السَّالِمَ

لعبد الله بن العباس ، عند استخلافه إياه على البصرة

سَعِ النَّاسَ بِوَجْهِكَ وَمَجْلِسِكَ وَحُكْمِكَ ، وَإِيَّاكَ وَالْغَضَبَ فَإِنَّهُ
طَيْرَةٌ^(٤٤١٨) مِنَ الشَّيْطَانِ . وَأَعْلَمُ أَنَّ مَا قَرَّبَكَ مِنَ اللَّهِ يُبَاعِدُكَ مِنَ النَّارِ ،
وَمَا بَاعَدَكَ مِنَ اللَّهِ يُقَرِّبُكَ مِنَ النَّارِ .

٧٧ — وَمَنْ وَجَّهَ إِلَيْنَا السَّالِمَ

لعبد الله بن العباس ، لما بعثه للاحتجاج على الخوارج

لَا تُخَاصِنُهُمْ بِالْقُرْآنِ ، فَإِنَّ الْقُرْآنَ حَمَالٌ^(٤٤١٩) ذُو وُجُوهِ ، تَقُولُ
وَيَقُولُونَ ، وَلَكِنْ حَاجَجْنَاهُمْ بِالسُّنَّةِ ، فَإِنَّهُمْ لَنَیَجِدُوا عَنْهَا مَحِيصًا^(٤٤٢٠) .

٧٨ — وَمَنْ وَجَّهَ إِلَيْنَا السَّالِمَ

إلى أبي موسى الأشعري جواباً في أمر الحكمين ،
ذكره سعيد بن يحيى الأموي في كتاب « المغازي » .

فَإِنَّ النَّاسَ قَدْ تَغَيَّرَ كَثِيرٌ مِنْهُمْ عَنْ كَثِيرٍ مِنْ حَظِّهِمْ ، فَمَالُوا مَعَ
الدُّنْيَا ، وَنَطَقُوا بِالْهَوَى . وَإِنِّي نَزَلْتُ مِنْ هَذَا الْأَمْرِ مَنَزِلًا مُعْجِبًا^(٤٤٢١) ،

in this matter, upon which people who are self-conceited have agreed. I am providing a cure for their wound but I fear lest it develops into a clot of blood (and becomes incurable). Remember that no person is more covetous than I for the unity of the *ummah* of Muḥammad (may Allāh bless him and his descendants) and their solidarity. I seek through it good reward and an honourable place to return to.

I shall fulfil what I have pledged upon myself even though you may go back from the sound position that existed when you left me last, because wretched is he who is denied the benefit of wisdom and experience. I feel enraged if anyone speaks wrong, or if I should worsen a matter which Allāh has kept sound. Therefore, leave out what you do not understand, because wicked people will be conveying to you vicious things; and that is an end to the matter.

* * * * *

LETTER 79

To the army officers when Amir al-mu'minin
became Caliph.

Now, what ruined those before you was that they denied people their rights and then they had to purchase them (by bribes), and they led the people to wrong and they followed it.

* * * * *

اجْتَمَعَ بِهِ أَقْوَامٌ أَعْجَبَتْهُمْ أَنْفُسُهُمْ ، وَأَنَا أَدَاوِي مِنْهُمْ قَرَحًا^(٤٤٢٢) أَخَافُ
أَنْ يَكُونَ عَلَقًا^(٤٤٢٣) . وَلَيْسَ رَجُلٌ - فَأَعْلَمُ - أَحْرَصَ عَلَى جَمَاعَةِ أُمَّةٍ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأُفْتِيهَا مِنِّي ، أَبْتَغِي بِذَلِكَ حُسْنَ
الثَّوَابِ ، وَكَرَمَ الْمَآبِ^(٤٤٢٤) . وَسَأَفِي بِالَّذِي وَآيَتْ^(٤٤٢٥) عَلَى نَفْسِي ، وَإِنْ
تَغَيَّرَتْ عَنْ صَالِحِ مَا فَارَقْتَنِي عَلَيْهِ ، فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ نَفْعَ مَا أُوتِيَ
مِنَ الْعَقْلِ ، وَالتَّجَرِبَةِ ، وَإِنِّي لَأَعْبُدُ^(٤٤٢٦) أَنْ يَقُولَ قَائِلٌ بِبَاطِلٍ ،
وَأَنْ أَفْسِدَ أَمْرًا قَدْ أَصْلَحَهُ اللَّهُ . فَدَعُ مَا لَا تَعْرِفُ ، فَإِنَّ شِرَارَ النَّاسِ
طَائِرُونَ إِلَيْكَ بِأَقَاوِيلِ السُّوءِ ، وَالسَّلَامُ .

٧٩ - وَمِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ السَّلَامِ

لما استخلف ، إلى أمراء الأجناد

أَمَّا بَعْدُ ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ مَنَعُوا النَّاسَ الْحَقَّ
فَاسْتَرَوْهُ ، وَأَخَذُوهُمْ بِالْبَاطِلِ فَاقْتَدَوْهُ^(٤٤٢٧) .

* * * * *

**SELECTIONS FROM THE SAYINGS AND PREACHINGS
OF AMĪR AL-MU'MINĪN 'ALĪ IBN ABĪ ṬĀLIB (PEACE BE
UPON HIM) INCLUDING HIS REPLIES TO QUESTIONS,
AND MAXIMS MADE FOR VARIOUS PURPOSES**

بسم الله الرحمن الرحيم
الأمير المؤمنين
عليه السلام

باب المختار من حكم أمير المؤمنين عليه السلام

ويدخل في ذلك المختار من أجوبة مسائله
والكلام القصير الخارج في سائر أغراضه

1. **Amir al-mu'minin, peace be upon him, said:** During civil disturbance be like an adolescent camel¹ who has neither a back strong enough for riding nor udders for milking.

2. **Amir al-mu'minin, peace be upon him, said:** He who adopts greed as a habit devalues himself; he who discloses his hardship agrees to humiliation; and he who allows his tongue to overpower his soul debases the soul.

3. **Amir al-mu'minin, peace be upon him, said:** Miserliness is shame; cowardice is a defect; poverty disables an intelligent man from arguing his case; and a destitute person is a stranger in his home town.

4. **Amir al-mu'minin, peace be upon him, said:** Incapability is a catastrophe; endurance is bravery; abstinence is riches; self-restraint is a shield (against sin); and the best companion is submission (to Allāh's will).

5. **Amir al-mu'minin, peace be upon him, said:** Knowledge is a venerable estate; good manners are new dresses; and thinking is clear mirror.

1. "*labūn*" means a milch camel and "*ibnu'l-labūn*" means its two year old young. In this age the young is neither suitable for riding nor does it has udders which could be milked. It is called "*ibnu'l-labūn*" because in this period of two years its mother bears another young and begins yielding milk again.

The intention is that during civil disturbance or trouble a man should behave in such a manner that he may be regarded of no consequence and ignored. No need should be felt for his participation in either party. This is because during mischief only dissociation can save from molestation. Of course, when the clash is between right and wrong it is not permissible to keep aloof nor can it be called civil disturbance: but on such occasions it is obligatory to rise up for the support of right and suppression of wrong. For example, during the battles of Jamal and Şiffin it was obligatory to support the right and to fight against the wrong.

١ - قَالَ عَلَيْهِ السَّلَامُ : كُنْ فِي الْفِتْنَةِ كَأَبْنِ اللَّبُونِ ^(٤٤٢٨) ، لَا ظَهْرٌ فَيُرْكَبَ ، وَلَا ضَرْعٌ فَيُحْلَبَ .

٢ - وَقَالَ عَلَيْهِ السَّلَامُ : أَزْرَى ^(٤٤٢٩) بِنَفْسِهِ مَنْ اسْتَشْعَرَ ^(٤٤٣٠) الطَّمَعِ ، وَرَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ ضُرِّهِ ، وَهَانَتْ عَلَيْهِ نَفْسُهُ مِنْ أَمْرِ ^(٤٤٣١) عَلَيْهِمَا لِسَانُهُ .

٣ - وَقَالَ عَلَيْهِ السَّلَامُ : الْبُخْلُ عَارٌ ، وَالْجُبْنُ مَنْقَصَةٌ ، وَالْفَقْرُ يُخْرِسُ الْفُطْنَ عَنْ حُجَّتِهِ ، وَالْمَقِلُّ غَرِيبٌ فِي بَلَدِهِ ^(٤٤٣٢) .

٤ - وَقَالَ عَلَيْهِ السَّلَامُ : الْعَجْزُ آفَةٌ ، وَالصَّبْرُ شَجَاعَةٌ ، وَالزُّهْدُ ثَرَوَةٌ ، وَالْوَرَعُ جَنَّةٌ ^(٤٤٣٣) ، وَنِعَمَ الْقَرِينُ الرِّضَى .

٥ - وَقَالَ عَلَيْهِ السَّلَامُ : الْعِلْمُ وَرَاثَةٌ كَرِيمَةٌ ، وَالْآدَابُ حُلٌّ مُجَدَّدَةٌ ، وَالْفِكْرُ مِرَاةٌ صَافِيَةٌ .

6. Amir al-mu'minin, peace be upon him, said : The bosom of the wise is the safe of his secrets; cheerfulness is the bond of friendship; effective forbearance is the grave of short-comings.

It is narrated that Amir al-mu'minin said in expressing this meaning that: Mutual reconciliation is the covering for short-comings; and he who admires himself attracts many opponents against him.¹

7. Amir al-mu'minin, peace be upon him, said: Charity is an effective cure, and the actions of people in their present life will be before their eyes in the next life.²

1. In the last phrase, Amir al-mu'minin has described the consequences and effects resulting from self-admiration namely that it creates the feeling of hatred and humiliation-against others. Thus, the man who manifests his greatness by every pretext in order to make himself conspicuous is never regarded with esteem. People begin to despise him because of his mental condition in seeking self-conspicuity and are not prepared to accord him the worth which he really has, much less to regard him as he himself thinks to be.

2. This saying comprises of two phrases:—

The first sentence relates to charity and Amir al-mu'minin has described it as an effective cure, because when a man helps the poor and the destitute by alms they pray for his health and recovery from the depth of their hearts and therefore their prayer is granted and brings him cure. In this connection, there is the saying of the Holy Prophet that, "Cure your sick by charity."

The second sentence relates to the disclosure of actions on the Day of Judgement, namely that the good and bad deeds which a person performs in this world cannot be perceived by human senses because of the veil of material elements but on the Day of Judgement when material curtains will be lifted they will so appear before the eyes that there will be no possibility of denial by anyone. Thus, Allāh has said:

On that day shall come out people (from their graves) in (scattered) groups, to be shown their own deeds. Then he who has done an atom-weight of good shall see it. And he who has done an atom-weight of evil shall see it. (Qur'ān, 99:6 – 8)

٦ - وقال عليه السلام : صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ ، وَالْبَشَاشَةُ حِبَالَةُ^(٤٤٣٤) الْمَوَدَّةِ ، وَالْإِحْتِمَالُ^(٤٤٣٥) قَبْرُ الْعُيُوبِ .

وروي أنه قال في العبارة عن هذا المعنى أيضاً : الْمَسْأَلَةُ خِבَاءُ الْعُيُوبِ ، وَمَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُ عَلَيْهِ .

٧ - وقال عليه السلام : الصَّدَقَةُ دَوَاءٌ مُنْجِحٌ ، وَأَعْمَالُ الْعِبَادِ فِي عَاجِلِهِمْ ، نُصْبُ أَعْيُنِهِمْ فِي آجَالِهِمْ .

8. Amīr al-mu'minīn, peace be upon him, said: How wonderful is man that he speaks with fat, talks with a piece of flesh, hears with a bone and breathes through a hole.

9. Amīr al-mu'minīn, peace be upon him, said: When this world advances towards anyone (with its favours) it attributes to him other's good; and when it turns away from him it deprives him of his own good.¹

10. Amīr al-mu'minīn, peace be upon him, said: Meet people in such a manner that if you die they should weep for you and if you live they should long for you.¹

11. Amīr al-mu'minīn, peace be upon him, said: When you gain power over your adversary pardon him by way of thanks for being able to overpower him.¹

1. The meaning is that when a man's fortune is helpful and the world is favourable to him then people describe his performances with exaggeration and give credit to him for others' actions as well, while if a man loses the favour of the world and the clouds of ill-luck and misfortune engulf him, they ignore his virtues and do not at all tolerate even to recall his name.

They are friends of him whom the world favours and the foes of him whom the world hits.

1. To the person who behaves with others with benignity and mannerliness, people extend their hand of cooperation, they honour and respect him and shed tears after his death. Therefore, a person should lead such an agreeable life that no one should have any complaint against him, nor should any harm be caused by him to anyone so that during life he should attract others and after death too he should be remembered in good words.

1. The occasion for pardon and forgiveness is when there is power to take revenge. But when there is no such power, then pardon is just the result of helplessness, for which there is no credit. However, to practise pardon despite having power and the ability to avenge is the essence of human distinction and an expression of thanks to Allāh for bestowing this power, because the feeling of gratefulness necessitates that man should bow before Allāh in humbleness and humiliation by which the delicate feeling of pity and kindness will arise in his heart and the rising flames of rage and

٨ - وقال عليه السلام : أَعْجَبُوا لِهَذَا الْإِنْسَانِ يَنْظُرُ بِشَخْمٍ ^(١١٣٦) ،
وَيَتَكَلَّمُ بِلُحْمٍ ^(١١٣٧) ، وَيَسْمَعُ بِعَظْمٍ ^(١١٣٨) ، وَيَتَنَفَّسُ مِنْ خَرَمٍ !!

٩ - وقال عليه السلام : إِذَا أَقْبَلْتَ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ
غَيْرِهِ ، وَإِذَا أَدْبَرْتَ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ .

١٠ - وقال عليه السلام : خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتَّ مَعَهَا
بَكُوا عَلَيْكُمْ ، وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ .

١١ - وقال عليه السلام : إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ
عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ .

12. **Amir al-mu'minin, peace be upon him, said:** The most helpless of all men is he who cannot find a few brothers during his life, but still more helpless is he who finds such a brother but loses him.¹

13. **Amir al-mu'minin, peace be upon him, said:** When you get (only) small favours do not push them away through lack of gratefulness.

14. **Amir al-mu'minin, peace be upon him, said:** He who is abandoned by near ones is dear to remote ones.

15. **Amir al-mu'minin, peace be upon him, said:** Every mischief monger cannot even be reproved.¹

16. **Amir al-mu'minin, peace be upon him, said:** All matters are subject to destiny, so much so that sometimes death results from effort.

anger will cool down after which there will be no urge to take revenge under the effect of which he would use his power and capability to satisfy his anger instead of using it properly.

1. It is not difficult to attract others by good manners and cheerfulness and to befriend them by sweet speech because no physical exertion or mental worry is required for this; and after making friends it is still easier to maintain the friendship and good relations because for making friends some effort or other is needed while for maintaining it no difficulty is to be surmounted. Therefore, no one can be more wretched than the man who cannot even retain a thing which could be retained just by keeping away a frown from the face.

The intention is that a man should meet everyone with good manners and cheerfulness so that people may like to associate with him and extend a hand of friendship towards him.

1. Amir al-mu'minin uttered this sentence when Sa'd ibn Abi Waqqās, Muḥammad ibn Maslamah and 'Abdullāh ibn 'Umar refused to support him against the people of Jamal. He means to say that these people are so against me that neither have my words any effect on them nor do I need to reproof, rebuke or correct them.

- ١٢ - وقال عليه السلام : أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْإِخْوَانِ ، وَأَعْجَزُ مِنْهُ مَنْ ضَيَّعَ مَنْ ظَفِرَ بِهِ مِنْهُمْ .
- ١٣ - وقال عليه السلام : إِذَا وَصَلْتَ إِلَيْكُمْ أَطْرَافُ النِّعَمِ ^(٤٤٣٩) فَلَا تُنْفَرُوا أَفْصَاهَا ^(٤٤٤٠) بِقِلَّةِ الشُّكْرِ .
- ١٤ - وقال عليه السلام : مَنْ ضَيَّعَهُ الْأَقْرَبُ أُتِيحَ لَهُ ^(٤٤٤١) الْأَبْعَدُ .
- ١٥ - وقال عليه السلام : مَا كُلُّ مَفْتُونٍ ^(٤٤٤٢) يُعَاتَبُ .
- ١٦ - وقال عليه السلام : تَذِلُّ الْأُمُورُ لِلْمَقَادِيرِ ، حَتَّىٰ يَكُونَ الْحَتْفُ ^(٤٤٤٣) فِي التَّدْبِيرِ .

17. Amir al-mu'minin, peace be upon him, was asked to explain the saying of the Messenger of Allāh that: Banish your old age (by hair-dye) and do not acquire resemblance to the Jews. Amir al-mu'minin replied:

The Prophet (p.b.u.h.a.h.p.) said this at a time when the religion was confined to a few, but now that its expanse has widened and it is firmly settled everyone is free in his action.¹

18. Amir al-mu'minin, peace be upon him, said about those who avoided fighting on his side: They abandoned right but did not support wrong.¹

19. Amir al-mu'minin, peace be upon him, said: He who gallops with loose rein collides with death.

20. Amir al-mu'minin, peace be upon him, said: Forgive the shortcomings of considerate people because when they fall into error Allāh raises them up.

21. Amir al-mu'minin, peace be upon him, said: The consequence of fear is disappointment and of bashfulness is frustration. Opportunity passes away like the cloud. Therefore, make use of good opportunities.¹

1. The intention is that since in the beginning of Islam the number of Muslims was limited it was necessary to keep them distinct from the Jews in order to maintain their collective entity, so the Prophet ordered the use of hair-dye which was not in use among the Jews. Besides, it was also the aim that when facing the enemy the people should not appear old in age and weak.

1. This saying is about those who claimed to be neutrals, such as 'Abdullāh ibn 'Umar, Sa'd ibn Abi Waqqāṣ, Abū Mūsā al-Ash'arī, al-Aḥnaf ibn Qays, Muḥammad ibn Maslamah, Usāmah ibn Zayd and Anas ibn Mālik, etc. No doubt these people did not openly support wrong but not to support right is also a kind of support of wrong. Therefore, they will be counted among the opponents of right.

1. However bad a thing may be regarded among the people and how-

١٧ - وسئل عليه السلام عن قول الرسول صلى الله عليه وآله وسلم «غَيِّرُوا الشَّيْبَ»^(٤٤٤) ، وَلَا تَشَبَّهُوا بِالْيَهُودِ » فقال عليه السلام : إِنَّمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذَلِكَ وَالَّذِينَ قُلُ^(٤٤٥) ، فَأَمَّا الْآنَ وَقَدْ اتَّسَعَ نِطاقُهُ^(٤٤٦) ، وَضُرِبَ بِجِرَانِهِ^(٤٤٧) ، فَأَمُرُّو^(٤٤٨) وَمَا اخْتَارَ .

١٨ - وقال عليه السلام في الذين اعتزلوا القتال معه : خَذَلُوا الْحَقَّ ، وَلَمْ يَنْصُرُوا الْبَاطِلَ .

١٩ - وقال عليه السلام : مَنْ جَرَى فِي عِنَانٍ^(٤٤٨) أَمْلِهِ عَشْرَ بَاجِلِهِ^(٤٤٩) .

٢٠ - وقال عليه السلام : أَقِيلُوا ذَوِي الْمُرُوءَاتِ عَشْرَاتِهِمْ^(٤٥٠) ، فَمَا يَعْثُرُ مِنْهُمْ عَائِرٌ إِلَّا وَيَدُّ اللَّهُ بِيَدِهِ يَرْفَعُهُ .

٢١ - وقال عليه السلام : قُرْنَتِ الْهَيْبَةُ بِالْخَيْبَةِ^(٤٥١) ، وَالْحَيَاءُ بِالْجِرْمَانِ^(٤٥٢) ، وَالْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ ، فَانْتَهِزُوا فُرْصَ الْخَيْرِ .

ever it may be looked down upon, if it is not really bad then to feel bashful about it is quite foolish, because it will often cause deprivation from things which are the source of successes and achievements in this as well as the next world. For example, if a man fears lest people may regard him to be ignorant and therefore feels bashful in asking an important and necessary issue then this misplaced bashfulness would result in his being deprived of knowledge. Therefore, no sane person should feel bashful about making enquiries. Thus, an old man who was learning despite old age was asked whether he did not feel ashamed of learning in old age and he replied: "I do not feel shame for ignorance during old age, then how can I feel shame for learning in old age." Of course, to feel shame in doing things which are really bad and mischievous is the essence of humanity and nobility; for instance, those immoral acts which are bad according to religion, intelligence and ethics. In any case, the first kind of bashfulness is bad and the second one is good. In this connection, the Holy Prophet's saying is that :

Bashfulness is of two kinds, bashfulness of intelligence and bashfulness of foolishness. The bashfulness of intelligence is knowledge whereas the bashfulness of foolishness is ignorance.



22. Amīr al-mu'minīn, peace be upon him, said We have a right. If it is allowed to us well and good, otherwise, we will ride on the hind part of the camel (like lowly people) even though the night journey may be long.

as-Sayyid ar-Raḍī says: This is a very fine and eloquent expression. It means that if we are not allowed our right we will be regarded humble. This sense comes out from this expression because on the rear part of the camel only slaves, prisoners or other people of this type used to ride.¹

23. Amīr al-mu'minīn, peace be upon him, said: He whose deeds accord (him) a back position cannot be given a front position because of his lineage.

24. Amīr al-mu'minīn, peace be upon him, said: To render relief to the grief-stricken and to provide comfort in hardship means the atonement of great sins.

25. Amīr al-mu'minīn, peace be upon him, said: O' son of Adam, when you see that your Lord, the Glorified, bestows

1. The sense of the interpretation written by as-Sayyid ar-Raḍī is that Amīr al-mu'minīn intends to say that if our right, that lies with others in our position, as with the Imām whom it is obligatory to obey, is acknowledged and we are given the chance of worldly rule well and good, otherwise, we will have to bear all sorts of hardships and ignominies and we shall be compelled to live this life of ignominy and humiliation for a long time.

Some commentators have stated a different meaning than this, namely that: "If our position is belittled and put aside, and others are given precedence over us, we shall bear it patiently and agree to remain behind" and this is what is meant by riding on the hind part of the camel, because the person who rides on the hind part is on the rear while the person who sits on its back is in the fore. Some people take it to mean that if we are allowed our right we will accept it but if it is not given we shall not behave like the rider who gives over the rein of his animal into the hands of some other person who is free to take him wherever he likes but we shall stick to our right even though a long time may elapse and not surrender to the usurpers.

٢٢ - وقال عليه السلام : لَنَا حَقٌّ ، فَإِنْ أُعْطِينَاهُ ، وَإِلَّا رَكِبْنَا
أَعْجَازَ الْإِبِلِ ، وَإِنْ طَالَ السُّرَى .

قال الرضي : وهذا من لطيف الكلام وفصيحه ، ومعناه : أنا إن لم نعط حقنا كنا أذلاء .
وذلك أن الرديف يركب عجزَ البعير ، كالعبد والأسير ومن يجري مجراهما .

٢٣ - وقال عليه السلام : مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ .

٢٤ - وقال عليه السلام : مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ
الْمَلْهُوفِ ، وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ .

٢٥ - وقال عليه السلام : يَا بَنَى آدَمَ ، إِذَا رَأَيْتَ رَبَّكَ سُبِّحَانَهُ

His favours on you while you are disobeying Him, you should fear Him.¹

26. Amīr al-mu'minin, peace be upon him, said: Whenever a person conceals a thing in his heart it manifests itself through unintentional words from his tongue and (in) the expressions of his face.¹

1. When a person goes on receiving favours despite sinfulness he develops the misunderstanding that Allāh is pleased with him and that this is the result of His pleasure, because increase in favours arises out of gratefulness and in the event of ungratefulness the bestowal of favours stops, as Allāh says:

And when declared your Lord: "If you be grateful I will increase (My favours) to you, and if you be ungrateful, verily My torment is indeed severe." (Qur'ān, 14:7)

Nevertheless, continuous bestowal of favours, despite disobedience and ungratefulness, cannot be the result of Allāh's pleasure, nor can it be said that in this way Allāh has put him under the misconception that he should regard this exuberance of favours as the result of Allāh's pleasure because when he knows that he is a sinner and disobedient and is committing sins and vices, knowing them to be sins and vices, then there are no grounds for misconception on his part by assuming Allāh's pleasure and consent. He should rather think that this is a sort of trial and respite for when his sinfulness and high-handedness reaches its zenith he will be caught all at once. Therefore, in such a case he should keep waiting as to when Allāh's favours are taken away from him and he is punished with deprivation and discomfiture.

1. The things which a man wants to conceal from others do come out through his tongue sometime or another, and his effort at concealment is unsuccessful. This is because although the far-sighted mind desires to keep them concealed yet sometimes it gets entangled in some more important matter and becomes careless on this score when the concealed thing comes out in words through his tongue. When the mind becomes attentive, it is not possible to undo the matter just as an arrow cannot be got back after shooting. Even if this is not the case and mind is fully cautious and attentive, the thing cannot remain concealed because the lines of the face are indicative of mental feelings and reflect the heart's emotions, and consequently redness of face can easily point out to the sense of shame, and its yellowness fear.

يُتَابِعُ عَلَيْكَ نِعْمَهُ وَأَنْتَ تَعْصِيهِ فَاخْذَرَهُ .

٢٦ - وقال عليه السلام : مَا أَضْمَرَ أَحَدٌ شَيْئاً إِلَّا ظَهَرَ فِي فَلَتَاتِ
لِسَانِهِ ، وَصَفَحَاتِ وَجْهِهِ .

27. Amir al-mu'minīn, peace be upon him, said: Keep walking in your sickness as long as you can.¹

28. Amir al-mu'minīn, peace be upon him, said: The best abstemiousness is to conceal it.

29. Amir al-mu'minīn, peace be upon him, said: When you are running away from the world and death is approaching, there is no question of delay in the encounter.

30. Amir al-mu'minīn, peace be upon him, said: Fear! Fear! By Allāh, He has hidden your sins so much so as though He has forgiven.

FAITH, UNBELIEF, DOUBT AND THEIR SUPPORTS

31. Amir al-mu'minīn, peace be upon him, was asked about faith when he said:

Faith stands on four supports: on endurance, conviction, justice and *jihād* (fighting in the way of Allāh).

Endurance again has four aspects: eagerness, fear, abstention (from the world) and anticipation (of death). So, whoever is eager for Paradise will ignore the passions; whoever fears the Fire (of Hell) will refrain from prohibited acts; whoever abstains from the world takes hardships lightly; and whoever anticipates death will

1. The intention is that as long as sickness does not become serious do not give it importance, because by giving importance the feelings get effected and the illness increases. Therefore, continued activity and regarding oneself well dispels sickness and also prevents the power of resistance from getting weak, and keeps up its psychological power, while the psychological power curbs small ailments by itself, provided it is not forced to give up resistance by the surrendering the imagination to the ailment.

٢٧ - وقال عليه السلام : أَمْشِرْ بِدَائِكَ مَا مَشَى بِكَ ^(٤٤٥٣)

٢٨ - وقال عليه السلام : أَفْضَلُ الزُّهْدِ إِخْتِمَاءُ الزُّهْدِ .

٢٩ - وقال عليه السلام : إِذَا كُنْتَ فِي إِذْبَارٍ ^(٤٤٥٤) ، وَالْمَوْتُ فِي إِقْبَالٍ ^(٤٤٥٥) ، فَمَا أَسْرَعَ الْمُلْتَقَى !

٣٠ - وقال عليه السلام : الْحَذَرُ الْحَذَرُ ! فَوَاللَّهِ لَقَدْ سَتَرَ ، حَتَّى كَانَهُ قَدْ غَفَرَ .

٣١ - وَسُئِلَ عَنِ الْإِيمَانِ ، فَقَالَ : الْإِيمَانُ عَلَى أَرْبَعِ دَعَائِمَ :

عَلَى الصَّبْرِ ، وَالْيَقِينِ ، وَالْعَدْلِ ، وَالْجِهَادِ . وَالصَّبْرُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ : عَلَى الشَّوْقِ ، وَالشَّفَقِ ^(٤٤٥٦) ، وَالزُّهْدِ ، وَالتَّرَقُّبِ : فَمَنْ أَشْتَاقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ ؛ وَمَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ ؛ وَمَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالْمُصِيبَاتِ ؛ وَمَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ

hasten towards good deeds.

Conviction also has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifest to him, and to whomsoever wise knowledge becomes manifest he appreciates instructive objects, and whoever appreciates instructive objects he is just like past people.

Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire depth of knowledge; whoever acquires depth of knowledge drinks from the spring of judgement; and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people.

jihād also has four aspects: to ask others to do good, to keep away others from doing evil, to fight (in the way of Allāh) sincerely and firmly on all occasions, and to detest the vicious. So, whoever asks others to do good provides strength to the believers; whoever desists others from evil humiliates the unbelievers; whoever fights sincerely on all occasions discharges all his obligations; and whoever detests the vicious and becomes angry for the sake of Allāh, then Allāh will be angry in favour of him and will keep him and will keep him pleased on the Day of Judgement.

Unbelief stands on four supports: hankering after whims, mutual quarrelling, deviation from the truth, and dissension. So, whoever hankers after whims does not incline towards right; whoever quarrels much on account of ignorance remains permanently blinded from the right; whoever deviates from truth, for him good becomes evil and evil becomes good and he remains intoxicated with misguidance; and whoever makes a breach (with Allāh and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow.

إِلَى الْخَيْرَاتِ . وَالْيَقِينُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ : عَلَى تَبَصُّرَةِ الْفِطْنَةِ ،
وَتَأَوُّلِ الْحِكْمَةِ ^(٤٤٥٧) ، وَمَوْعِظَةِ الْعِبْرَةِ ^(٤٤٥٨) ، وَسُنَّةِ ^(٤٤٥٩) الْأَوَّلِينَ .
فَمَنْ تَبَصَّرَ فِي الْفِطْنَةِ تَبَيَّنَتْ لَهُ الْحِكْمَةُ ؛ وَمَنْ تَبَيَّنَتْ لَهُ الْحِكْمَةُ
عَرَفَ الْعِبْرَةَ ؛ وَمَنْ عَرَفَ الْعِبْرَةَ فَكَأَنَّمَا كَانَ فِي الْأَوَّلِينَ . وَالْعَدْلُ
مِنْهَا عَلَى أَرْبَعِ شُعَبٍ : عَلَى غَايَصِ الْفَهْمِ ، وَغَوْرِ الْعِلْمِ ^(٤٤٦٠) ،
وَزُهْرَةِ الْحُكْمِ ^(٤٤٦١) ، وَرَسَاخَةِ الْحِلْمِ ، فَمَنْ فَهِمَ عِلْمَ غَوْرِ الْعِلْمِ ؛
وَمَنْ عِلْمَ غَوْرِ الْعِلْمِ صَدَرَ عَنْ شَرَائِعِ الْحُكْمِ ^(٤٤٦٢) ؛ وَمَنْ حَلَّمَ لَمْ
يُفْرِطْ فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيدًا . وَالْجِهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ :
عَلَى الْأَمْرِ بِالْمَعْرُوفِ ، وَالنَّهْيِ عَنِ الْمُنْكَرِ ، وَالصَّدَقِ فِي الْمَوَاطِنِ ^(٤٤٦٣) ،
وَشَتَائِنِ ^(٤٤٦٤) الْفَاسِقِينَ : فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ ،
وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْوْفَ الْكَافِرِينَ ؛ وَمَنْ صَدَقَ فِي الْمَوَاطِنِ
قَضَى مَا عَلَيْهِ ؛ وَمَنْ شَتَّى الْفَاسِقِينَ وَغَضِبَ لِلَّهِ ، غَضِبَ اللَّهُ لَهُ
وَأَرْضَاهُ يَوْمَ الْقِيَامَةِ . وَالْكَفْرُ عَلَى أَرْبَعِ دَعَائِمَ : عَلَى التَّعَمُّقِ ^(٤٤٦٥) ،
وَالْتَّنَازُعِ ، وَالزَّيْغِ ^(٤٤٦٦) ، وَالشُّقَاقِ ^(٤٤٦٧) : فَمَنْ تَعَمَّقَ لَمْ يُنِبْ ^(٤٤٦٨)
إِلَى الْحَقِّ ؛ وَمَنْ كَثُرَ نِزَاعُهُ بِالْجَهْلِ دَامَ عَمَاهُ عَنِ الْحَقِّ ؛ وَمَنْ زَاغَ
سَاءَتْ عِنْدَهُ الْحَسَنَةُ ، وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ ، وَسَكِرَ سُكْرَ الضَّلَالَةِ ؛
وَمَنْ شَاقَّ وَعُرَتْ ^(٤٤٦٩) عَلَيْهِ طُرُقُهُ ، وَأَعْضَلَ ^(٤٤٧٠) عَلَيْهِ أَمْرُهُ ، وَضَاقَ
عَلَيْهِ مَخْرَجُهُ .

Doubt has also four aspects: unreasonableness, fear, wavering and undue submission to every thing. So, he who adopts unreasonableness as his way, for him there is no dawn after the night; he who is afraid of what befalls him has to run on his heels; he who wavers in doubt Satans trample him under their feet; and he who submits to the destruction of this and the next world succumbs to it.

as-Sayyid ar-Raḍi says: We have left out the remaining portion of this saying for fear of length and for being outside the purpose of this chapter.

32. Amir al-mu'minin, peace be upon him, said: The doer of good is better than the good itself, and the doer of evil is worse than the evil itself.

33. Amir al-mu'minin, peace be upon him, said: Be generous but not extravagant; be thrifty but not miserly.

34. Amir al-mu'minin, peace be upon him, said: The best of riches is the abandonment of desires.

35. Amir al-mu'minin, peace be upon him, said: If someone is quick in saying about people what they dislike, they speak about him that about which they have no knowledge.

36. Amir al-mu'minin, peace be upon him, said: Whoever prolongs his desire ruins his actions.

37. Once Amir al-mu'minin, peace be upon him, was proceeding towards Syria when the countrymen of al-Anbār met him. Seeing him they began to walk on foot and then ran in front of him. He enquired why they were doing so and they replied that this was the way they respected their chiefs. Then he said:

وَالشَّكُّ عَلَى أَرْبَعِ شُعَبٍ : عَلَى التَّمَارِي ^(٤٤٧١) ، وَالْهَوَلِ ^(٤٤٧٢) ،
وَالْتَرَدُّ ^(٤٤٧٣) ، وَالْأَسْتِسْلَامَ ^(٤٤٧٤) : فَمَنْ جَعَلَ الْمِرَاءَ ^(٤٤٧٥) دَيْدَنًا ^(٤٤٧٦)
لَمْ يُضْهِحْ لَيْلُهُ ^(٤٤٧٧) ؛ وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ ^(٤٤٧٨) ؛
وَمَنْ تَرَدَّدَ فِي الرِّيبِ ^(٤٤٧٩) وَطِئَتْهُ سَنَابِكُ الشَّيَاطِينِ ^(٤٤٨٠) ؛ وَمَنِ اسْتَسْلَمَ
لِهَلَكَةِ الدُّنْيَا وَالْآخِرَةِ هَلَكَ فِيهِمَا .

قال الرضي : وبعد هذا كلام تركنا ذكره خوف الإطالة والخروج عن الغرض المقصود
في هذا الباب .

٣٢ - وقال عليه السلام : فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ ، وَفَاعِلُ الشَّرِّ
شَرٌّ مِنْهُ .

٣٣ - وقال عليه السلام : كُنْ سَمَحًا وَلَا تَكُنْ مُبَذِّرًا ، وَكُنْ
مُقَدِّرًا ^(٤٤٨١) وَلَا تَكُنْ مُقْتَرًّا ^(٤٤٨٢) .

٣٤ - وقال عليه السلام : أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى ^(٤٤٨٣) .

٣٥ - وقال عليه السلام : مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ ، قَالُوا
فِيهِ بِمَا لَا يَعْلَمُونَ .

٣٦ - وقال عليه السلام : مَنْ أَطَالَ الْأَمَلَ ^(٤٤٨٤) أَسَاءَ الْعَمَلَ .

٣٧ - وقال عليه السلام وقد لقيه عند مسيره إلى الشام دهاقين الأنبار ^(٤٤٨٥) ، فترجلوا له ^(٤٤٨٦)
واشتدوا بين يديه ^(٤٤٨٧) ، فقال :

مَا هَذَا الَّذِي صَنَعْتُمُوهُ ؟ فَقَالُوا : خُلِقْنَا مِنْ نَعْظِهِ بِأَمْرَانَا ، فَقَالَ :

By Allāh, this does not benefit your chiefs. You are be-labouring yourself in this world and earning misery for the next world by it. How harmful is the labour in whose wake there is punishment and how profitable is the case with which there is deliverance from the Fire (of Hell).

38. Amīr al-mu'minīn, peace be upon him, said to his son al-Hasan:

O' my son, learn four things and (a further) four things from me. Nothing will harm you if you practise them. That the richest of riches is intelligence; the biggest destitution is foolishness; the wildest wildness is vanity and the best achievement is goodness of the moral character.

O' my son, you should avoid making friends with a fool because he may intend to benefit you but may harm you; you should avoid making friends with a miser because he will run away from you when you need him most; you should avoid making friends with a sinful person because he will sell you for nought; and you should avoid making friends with a liar because he is like a mirage, making you feel far things near and near things far.

39. Amīr al-mu'minīn, peace be upon him, said: Super-erogatory worship cannot bring about nearness to Allāh if it hampers the obligatory.

40. Amīr al-mu'minīn, peace be upon him, said: The tongue of the wise man is behind his heart, and the heart of the fool is behind his tongue.

as-Sayyid ar-Raḍī says: This sentence has a strange and beautiful meaning. It means that the wise man does not speak with his tongue except after consulting his mind and exercising his imagination, but the fool quickly utters whatever comes to

وَاللَّهِ مَا يَنْتَفِعُ بِهَذَا أَمْرًاؤُكُمْ ! وَإِنَّكُمْ لَتَشْقُونَ^(٤١٨٨) عَلَى أَنْفُسِكُمْ فِي دُنْيَاكُمْ ، وَتَشْقُونَ^(٤١٨٩) بِهِ فِي آخِرَتِكُمْ . وَمَا أَخْسَرَ الْمَشَقَّةَ وَرَاءَهَا الْعِقَابُ ، وَأَرْبَحَ الدَّعَا^(٤١٩٠) مَعَهَا الْأَمَانُ مِنَ النَّارِ !

٣٨ - وقال عليه السلام لابنه الحسن :

يَا بُنَيَّ ، أَحْفَظْ عَنِّي أَرْبَعًا ، وَأَرْبَعًا ، لَا يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ : إِنَّ أَغْنَى الْغِنَى الْعَقْلُ ، وَأَكْبَرَ الْفَقْرِ الْحُمُقُ ، وَأَوْحَشَ الْوَحْشَةِ الْعُجْبُ^(٤١٩١) ، وَأَكْرَمَ الْحَسَبِ حُسْنُ الْخُلُقِ .

يَا بُنَيَّ ، إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ ؛ وَإِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ ، فَإِنَّهُ يَقْعُدُ عَنْكَ أَخَوَجَ مَا تَكُونُ إِلَيْهِ ؛ وَإِيَّاكَ وَمُصَادَقَةَ الْفَاجِرِ ، فَإِنَّهُ يَبِيعُكَ بِالنَّافِهِ^(٤١٩٢) ؛ وَإِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ ، فَإِنَّهُ كَالسَّرَابِ^(٤١٩٣) : يَقْرُبُ عَلَيْكَ الْبَعِيدَ ، وَيُبْعَدُ عَلَيْكَ الْقَرِيبَ .

٣٩ - وقال عليه السلام : لَا قُرْبَةَ بِالنَّوَافِلِ^(٤١٩٤) إِذَا أَضُرَّتْ بِالْفَرَائِضِ .

٤٠ - وقال عليه السلام : لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ ، وَقَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ .

قال الرضي : وهذا من المعاني العجيبة الشريفة ، والمراد به أن العاقل لا يطلق لسانه ، إلا بعد مشاورة الروية ومؤامرة الفكرة . والأحقق تسبق حذفات لسانه^(٤١٩٥) وفلتات كلامه

his tongue without thinking. In this way, the tongue of the wise man follows his heart while the heart of the fool follows his tongue.

41. This very sense has been related from Amir al-mu'minin, peace be upon him, in a different version as follows:

The heart of a fool is in his mouth while the tongue of the wise man is in his heart.

The meaning of both the sayings (40 and 41) is the same.

42. Amir al-mu'minin, peace be upon him, said to one of his companions during his sickness:

May Allāh make your illness a means for writing off your sins, because there is no reward for sickness but that it erases sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the hands and feet. Certainly, Allāh, the Glorified, admits into Paradise by virtue of truthfulness of intention and chastity of heart to whomsoever He wishes from among His creatures.

as-Sayyid ar-Raḍi says: Amir al-mu'minin is right in saying that there is no reward for sickness as such because compensation is admissible in respect of the acts of Allāh, the Sublime, towards His creatures such as grief, illness and the like, whereas reward and recompense becomes admissible against actions by the creature. This is the difference between the two and Amir al-mu'minin has clarified it through his lustrous knowledge and sound view.

43. Amir al-mu'minin, peace be upon him, said about Khabbāb ibn al-Aratt.¹

May Allāh have mercy on Khabbāb ibn al-Aratt since he accepted Islam willingly, immigrated (from Mecca) obediently, remained content with what sufficed him, was pleased with Allāh and lived the life of a *mujāhid* (holy soldier).

مراجعة فكره^(٤٩٦)، ومما خضه رأيه^(٤٩٧). فكأن لسان العاقل تابع لقلبه، وكأن قلب الأحقق تابع للسانه.

٤١- وقد روي عنه عليه السلام هذا المعنى بلفظ آخر، وهو قوله:

قَلْبُ الْأَحْمَقِ فِي فِيهِ، وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ.

ومعناهما واحد.

٤٢- وقال لبعض أصحابه في علة اعتلها: جَعَلَ اللَّهُ مَا كَانَ مِنْ شُكُوكَ حَطًّا لِسَيِّئَاتِكَ، فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ، وَلَكِنَّهُ يَحْطُّ السَّيِّئَاتِ، وَيَحْتُهَا حَتًّا^(٤٩٨) الْأَوْرَاقِ. وَإِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ، وَالْعَمَلِ بِالْأَيْدِي وَالْأَقْدَامِ، وَإِنَّ اللَّهَ سُبْحَانَهُ يُدْخِلُ بِصِدْقِ النِّيَّةِ وَالسَّرِيرَةِ الصَّالِحَةَ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ.

قال الرضي: وأقول: صدق عليه السلام، إن المرض لا أجر فيه، لأنه ليس من قبيل ما يستحق عليه العوض، لأن العوض يستحق على ما كان في مقابلة فعل الله تعالى بالعبد، من الآلام والأمراض، وما يجري مجرى ذلك. والأجر والثواب يستحقان على ما كان في مقابلة فعل العبد، فبينهما فرق قد بينه عليه السلام، كما يقتضيه علمه الثاقب ورأيه الصائب.

٤٣- وقال عليه السلام في ذكر خباب بن الارت: يَرْحَمُ اللَّهُ خَبَّابَ بْنَ الْأَرْتِ، فَلَقَدْ أَسْلَمَ رَاغِبًا، وَهَاجَرَ طَائِعًا، وَقَنِعَ بِالْكَفَافِ^(٤٩٩)، وَرَضِيَ عَنِ اللَّهِ، وَعَاشَ مُجَاهِدًا.

44. Amīr al-mu'minīn, peace be upon him, said: Blessed is the person who kept in mind the next life, acted so as to be able to render account, remained content with what sufficed him and remained pleased with Allāh.

45. Amīr al-mu'minīn, peace be upon him, said: Even if I strike the nose of a believer with this, my sword, for hating me he will not hate me, and even if I pile all the wealth of the world before a hypocrite (Muslim) for loving me he will not love me. This is because it is a verdict pronounced by the tongue of the revered Prophet, may Allāh bless him and his descendants, as he said:

O' 'Alī, a believer will never hate you and a hypocrite (Muslim) will never love you.¹

1. Khabbāb ibn al-Aratt was a distinguished companion of the Holy Prophet and was one of the early *muhājirūn* (immigrants). He suffered various sorts of hardships at the hands of the Quraysh. He was made to stand in the scorching sun, and to lie on fire but he did not for any reason abandon the side of the Holy Prophet. He accompanied the Holy Prophet in Badr and other battles. He supported Amīr al-mu'minīn in Siffin and Nahrawān. He had left Medina and settled in Kūfah. Thus, he died here in 39 A.H. at the age of 73, Amīr al-mu'minīn led his funeral prayer and he was buried outside Kūfah. Amīr al-mu'minīn uttered these mercy-invoking words standing on his grave.

1. This is one of the authentic traditions (*aḥādīth*) of the Holy Prophet whose authenticity the scholars of traditions had never doubted. It was narrated by certain companions of the Holy Prophet such as 'Abdullāh ibn al-'Abbās, 'Imrān ibn al-Ḥusayn, Umm al-mu'minīn Umm Salamah and others, such as Amīr al-mu'minīn himself, also narrated that:

By Him Who split the seed and created the soul, verily the Messenger of Allāh, peace be upon him and his progeny, gave me a promise that no one but a (true) believer will love me, and none but a hypocrite will hate me. (*aṣ-Ṣaḥīḥ*, Muslim, vol.1, p.60; [Muslim, in his book, regards the love of 'Alī as an ingredient of *īmān* or faith and one of its signs; and the hatred of 'Alī as the sign of dissemblance] *al-Jāmi'*

٤٤ - وقال عليه السلام : طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ ، وَعَمِلَ لِلْحِسَابِ ، وَقَنِعَ بِالْكَفَافِ ، وَرَضِيَ عَنِ اللَّهِ .

٤٥ - وقال عليه السلام : لَوْ ضَرَبْتُ خَيْشُومَ^(٤٠٠) الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي ؛ وَلَوْ صَبَبْتُ الدُّنْيَا بِجَمَاتِهَا^(٤٠١) عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي . وَذَلِكَ أَنَّهُ قُضِيَ فَانْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ؛ أَنَّهُ قَالَ : يَا عَلِيُّ ، لَا يُبْغِضُكَ مُؤْمِنٌ ، وَلَا يُحِبُّكَ مُنَافِقٌ .

46. Amīr al-mu'minin, peace be upon him, said: The sin that displeases you is better in the view of Allāh than the virtue which makes you proud.¹

47. Amīr al-mu'minin, peace be upon him, said: The worth of a man is according to his courage, his truthfulness is according to his balance of temper, his valour is according to his self-respect and his chasteness is according to his sense of shame.

aṣ-ṣaḥīḥ, vol.5, pp.635, 643; *as-Sunan*, Ibn Mājah, vol.1, p.55; *as-Sunan*, an-Nasā'ī, vol.8, pp.115 – 116, 117; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.1, pp.84, 95, 128; vol.6, p.292; *ʿIlal al-ḥadīth*, Abū Ḥātim, vol.2, p.400; *Ḥilyah al-awliyā'*, Abū Nu'aym, vol.4, p.185; *Jāmi' al-uṣūl*, Ibn al-Athīr, vol.9, p.473; *Majma' az-zawā'id*, vol.9, p.133; *Manāqib 'Alī ibn Abī Ṭālib*, Ibn al-Maghāzili, pp.190–195; *al-Istī'āb*, vol.3, p.1100; *Usd al-ghābah*, vol.4, p.26; *al-Iṣābah*, vol.2, p.509; *Tārikh Baghdād*, vol.2, p.255; vol.8, p.417; vol.14, p.426; *at-Tārikh*, Ibn Kathīr, vol.7, p.354)

It was in this way that the companions of the Holy Prophet used to test the faith (*īmān*) or hypocrisy (*nifāq*) of the Muslims through their love or hatred towards Amīr al-mu'minin, as is related from Abū Dharr al-Ghifārī, Abū Sa'īd al-Khudrī, 'Abdullāh ibn Mas'ūd and Jābir ibn 'Abdullāh that:

We (the companions of the Holy Prophet) used to distinguish the hypocrites by their hatred of 'Alī ibn Abī Ṭālib. (*at-Tirmidhī*, vol.5, p.635; *al-Mustadrak*, vol.3, p.129; *Ḥilyah al-awliyā'*, vol.6, p.294; *Majma' az-zawā'id*, vol.9, pp.132–133; *Jāmi' al-uṣūl*, vol.9, p. p.473; *ad-Durr al-manthūr*, vol.6, pp.66–67; *Tārikh Baghdād*, vol.13, p.153; *ar-Riyāḍ an-naḍirah*, vol.2, pp.214, 215; *al-Istī'āb*, vol.3, p.1110; *Usd al-ghābah*, vol.4, pp.29–30)

1. The person who feels ashamed and repentant after committing sin and offers repentance before Allāh remains safe from the penalty of that sin and deserves the reward of repentance: while the person who after doing a virtuous deed begins to feel superiority over others, and being proud of his virtues thinks that he has no apprehension whatever, destroys his virtue and remains deprived of the reward of the virtuous deed. Obviously, he who has erased the blot of his sin by repentance will be better than he who has ruined his action by being proud of it, and having not repented of it either.

٤٦ - وقال عليه السلام : سَيِّئَةٌ تَسُوءُكَ خَيْرٌ عِنْدَ اللَّهِ مِنْ حَسَنَةٍ تُعْجِبُكَ .

٤٧ - وقال عليه السلام : قَدَرُ الرَّجُلِ عَلَى قَدْرِ هِمَّتِهِ ، وَصِدْقُهُ عَلَى قَدْرِ مُرُوءَتِهِ ، وَشَجَاعَتُهُ عَلَى قَدْرِ أَنْفَتِهِ ، وَعِفَّتُهُ عَلَى قَدْرِ غَيْرَتِهِ .

48. Amīr al-mu'minīn, peace be upon him, said: Victory is by determination; determination is by the turning over of thoughts, and thoughts are formed by guarding secrets.

49. Amīr al-mu'minīn, peace be upon him, said: Fear the attack of a noble person when he is hungry, and that of an ignoble person when he is satiated.¹

50. Amīr al-mu'minīn, peace be upon him, said: The hearts of the people are like wild beasts. Whoever tames them, they would pounce upon him.¹

51. Amīr al-mu'minīn, peace be upon him, said: So long as your position is good, your defects will remain covered.

52. Amīr al-mu'minīn, peace be upon him, said: The most capable of pardoning is he who is the most powerful to punish.

53. Amīr al-mu'minīn, peace be upon him, said: Generosity is that which is by one's own initiative, because giving on being asked is either out of self-respect or to avoid rebuke.

1. The meaning is that a man of prestige and esteem never tolerates humiliation or disgrace. If his honour is assailed he will leap like a hungry lion and break away the shackles of humiliation. If a low and narrow minded person is raised beyond his name he would not be able to contain himself but, regarding himself very high, will assail other's position.

1. This saying confirms the theory that by nature human hearts love wildness and that the feeling of love and affection in them is an acquired attribute. Consequently, when the factors and causes of love and affection crop up they get tamed but when these factors disappear or the feelings of hatred are created against them, the people return to wildness, and thereafter they return to the path of love and affection with great difficulty.

Do not tease the heart because it is a wild bird. If once it flies away from the roof it would come down with great difficulty.

٤٨ - وقال عليه السلام : الظَّفَرُ بِالْحَزَمِ ، وَالْحَزَمُ بِإِجَالَةِ الرَّأْيِ ،
وَالرَّأْيُ بِتَخْصِينِ الْأَسْرَارِ .

٤٩ - وقال عليه السلام : أَحْذَرُوا صَوْلَةَ الْكَرِيمِ إِذَا جَاعَ ،
وَاللَّيِّمِ إِذَا شَبِعَ .

٥٠ - وقال عليه السلام : قُلُوبُ الرِّجَالِ وَخَشِيَّةٌ ، فَمَنْ تَأَلَّفَهَا
أَقْبَلَتْ عَلَيْهِ .

٥١ - وقال عليه السلام : عَيْبُكَ مَسْتُورٌ مَا أَسْعَدَكَ جَدُّكَ^(٤٥٠٢)

٥٢ - وقال عليه السلام : أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ .

٥٣ - وقال عليه السلام : السَّخَاءُ مَا كَانَ ابْتِدَاءً ؛ فَأَمَّا مَا كَانَ
عَنْ مَسْأَلَةٍ فَحَيَاءٌ وَتَذَمُّمٌ^(٤٥٠٣) .

54. Amīr al-mu'minīn, peace be upon him, said: There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement and no support like consultation.

55. Amīr al-mu'minīn, peace be upon him, said: Patience is of two kinds, patience over what pains you, and patience against what you covet.

56. Amīr al-mu'minīn, peace be upon him, said: With wealth a strange land is a homeland, while with destitution even a homeland is a strange land.¹

57. Amīr al-mu'minīn, peace be upon him, said: Contentment is wealth that does not diminish.¹

as-Sayyid ar-Raḍī says: This saying has also been related from the Prophet, may Allāh bless him and his descendants.

1. A person who has wealth and riches will get friends and acquaintances wherever he may be and therefore he will not feel strange in a foreign land; but if he is poor and destitute he will have no friends even in his homeland because people do not like to make friends with the poor and the destitute, or to extend relations with them. He is therefore, a stranger even at home and has no friends or well-wishers.

He who has no worldly successor remains unknown as a stranger even in his homeland.

1. Contentment means that a man should remain satisfied with what he gets and should not complain if he gets less. If he is not so contented he will try to satisfy his greed by committing social crimes like misappropriation, cheating and deceiving others, because greed compels one to satisfy one's wants by any means whatever. Then the satisfaction of one's want opens the way for another want and as a man's wants get satisfied his craving increases and he can never get rid of his needs or of dissatisfaction. This increasing dissatisfaction can be stopped only by contentment which makes a man carefree from all wants except the most essential ones. This is that everlasting wealth that gives satisfaction for good.

٥٤ - وقال عليه السلام : لَا غِنَى كَالْعَقْلِ ؛ وَلَا فَقْرَ كَالْجَهْلِ ؛ وَلَا مِيرَاثَ كَالْأَدَبِ ؛ وَلَا ظَهِيرَ كَالْمُشَاوَرَةِ .

٥٥ - وقال عليه السلام : الصَّبْرُ صَبْرَانِ : صَبْرٌ عَلَى مَا تَكْرَهُ ، وَصَبْرٌ عَمَّا تُحِبُّ .

٥٦ - وقال عليه السلام : الْغِنَى فِي الْغُرْبَةِ وَطَنٌ ، وَالْفَقْرُ فِي الْوَطَنِ غُرْبَةٌ .

٥٧ - وقال عليه السلام : الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ .

قال الرضوي : وقد روي هذا الكلام عن النبي صلى الله عليه وآله وسلم .

58. Amir al-mu'minin, peace be upon him, said: Wealth is the fountain head of passions.

59. Amir al-mu'minin, peace be upon him, said: Whoever warns you is like one who gives you good tidings.

60. Amir al-mu'minin, peace be upon him, said: The tongue is a beast; if it is let loose, it devours.

61. Amir al-mu'minin, peace be upon him, said: Woman is a scorpion whose grip is sweet.

62. Amir al-mu'minin, peace be upon him, said: If you are met with a greeting, give better greetings in return. If a hand of help is extended to you, do a better favour in return, although the credit would remain with the one who was first.

63. Amir al-mu'minin, peace be upon him, said: The inter-ceder is the wing of the seeker.

64. Amir al-mu'minin, peace be upon him, said: The people of the world are like travellers who are being carried while they are asleep.

65. Amir al-mu'minin, peace be upon him, said: A lack of friends means strangeness.

66. Amir al-mu'minin, peace be upon him, said: To miss what one needs is easier than to beg from an inappropriate person.¹

1. The shame that is faced in putting a request before an inappropriate person gives more mental pain than the grief in not obtaining its fulfilment. That is why non-fulfilment of a request can be tolerated but the obligation of a low and humble person is intolerable. Every self-respecting person would therefore prefer deprivation to being under obligation to an inappropriate man, and will not tolerate placing his request before a low and humble person.

٥٨ - وقال عليه السلام : أَلَمَالُ مَادَّةِ الشَّهَوَاتِ .

٥٩ - وقال عليه السلام : مَنْ حَذَرَكَ كَمَنْ بَشَّرَكَ .

٦٠ - وقال عليه السلام : اللِّسَانُ سَبْعٌ ، إِنْ خُلِيَ عَنْهُ عَقَرٌ (٤٠٠٤)

٦١ - وقال عليه السلام : الْمَرْأَةُ عَقْرَبٌ حُلُوَّةُ اللَّسْبَةِ (٤٠٠٥) .

٦٢ - وقال عليه السلام : إِذَا حُيِّتَ بِتَحِيَّةٍ فَحَيٍّ بِأَحْسَنَ مِنْهَا ،
وَإِذَا أُسْدِيَتْ إِلَيْكَ يَدٌ فَكَافِئْهَا بِمَا يُرَبِّي عَلَيْهَا ، وَالْفَضْلُ مَعَ ذَلِكَ
لِلْبَادِيءِ .

٦٣ - وقال عليه السلام : الشَّفِيعُ جَنَاحُ الطَّالِبِ .

٦٤ - وقال عليه السلام : أَهْلُ الدُّنْيَا كَرَكَبٍ يُسَارُ بِهِمْ وَهُمْ نِيَامٌ .

٦٥ - وقال عليه السلام : فَقَدْ أَلَاحِبَةٌ غُرْبَةٌ .

٦٦ - وقال عليه السلام : فَوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلَبِهَا إِلَى غَيْرِ
أَهْلِهَا .

67. Amīr al-mu'minīn, peace be upon him, said: Do not feel ashamed for giving little, because refusal is smaller than that.

68. Amīr al-mu'minīn, peace be upon him, said: Charity is the adornment of destitution, while gratefulness (to Allāh) is the adornment of riches.

69. Amīr al-mu'minīn, peace be upon him, said: If what you aim at does not come about then do not worry as to what you were.

70. Amīr al-mu'minīn, peace be upon him, said: You will not find an ignorant person but at one extreme or the other (i.e. a person who neglects or a person who exaggerates).

71. Amīr al-mu'minīn, peace be upon him, said: As intelligence increases, speech decreases.¹

72. Amīr al-mu'minīn, peace be upon him, said: Time wears our bodies, renews desires, brings death nearer and takes away aspirations. Whoever is successful with it encounters grief and whoever misses its favours also undergoes hardships.

73. Amīr al-mu'minīn, peace be upon him, said: Whoever places himself as a leader of the people should commence with educating his own self before educating others; and his teaching should be by his own conduct before teaching by the tongue.

1. Talkativeness is the result of diffused thinking while diffusion of thought is the result of the unripeness of wisdom. When wisdom attains perfection and understanding ripens one's mind, and thoughts are balanced, and wisdom acquires power and control over the tongue, as over other parts of the body, the tongue does not act without thinking or outside the dictates of wisdom. Obviously, uttering after thinking is short and free from extras.

As a man's intelligence increases his speaking decreases and he does not speak save at the opportune moment.

٦٧ - وقال عليه السلام : لَا تَسْتَحِ مِنْ إِعْطَاءِ الْقَلِيلِ ، فَإِنَّ الْجِرْمَانَ أَقَلُّ مِنْهُ .

٦٨ - وقال عليه السلام : أَلْعَفَافُ زِينَةُ الْفَقْرِ ، وَالشُّكْرُ زِينَةُ الْغِنَى .

٦٩ - وقال عليه السلام : إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلِّ^(٤٠٦) مَا كُنْتَ .

٧٠ - وقال عليه السلام : لَا تَرَى الْجَاهِلَ إِلَّا مُفْرِطًا أَوْ مُفَرَّطًا .

٧١ - وقال عليه السلام : إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ .

٧٢ - وقال عليه السلام : الدَّهْرُ يُخْلِقُ الْأَبْدَانَ ، وَيُجَدِّدُ الْأَمْالَ ، وَيُقَرِّبُ الْمَنِيَّةَ ، وَيُبَاعِدُ الْأُمْنِيَّةَ^(٤٠٧) : مَنْ ظَفَرَ بِهِ نَصَبٌ^(٤٠٨) ، وَمَنْ فَاتَهُ تَعَبٌ .

٧٣ - وقال عليه السلام : مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَبْدَأْ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ ، وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ

The person who teaches and instructs his own self is more entitled to esteem than he who teaches and instructs others.

74. Amir al-mu'minin, peace be upon him, said : The breath of a man is a step towards his death.¹

75. Amir al-mu'minin, peace be upon him, said : Every countable thing is to pass away and every expected thing must come about.

76. Amir al-mu'minin, peace be upon him, said : If matters get mixed up then the last ones should be appreciated according to the previous one.²

1. That is just as each step makes way for the other and this exercise by steps is the means of nearing the goal, similarly every breath of life serves as, death-knell for the previous one and carries life towards death, as if the breath whose motion is regarded as a sign of life is in fact the sign of the passing away of one moment of life and a means of nearing the goal of death, because each breath is death for the previous one, and life is the name of those very death-carrying breaths.

Every breath is the dead body of the life that passed by. Life is the name of living by facing successive deaths.

2. By looking at a seed a cultivator can say what plant will come out of it, what fruits, flowers or leaves it will have and what will be its expanse. In the same way, a guess can be made about the success of a student by looking at his labour and effort or about the failure of some other student by looking at his leisureliness and idleness, because the beginning is indicative of the end and the premises of the conclusion. Therefore, if the end of any matter is not visible then its beginning should be looked at. If its beginning is bad the end too would be bad and if the beginning is good the end too would be good.

An auspicious river begins from the very spring.

بِلِسَانِهِ ؛ وَمُعَلِّمٌ نَفْسِهِ وَمُؤَدِّبُهَا أَحَقُّ بِالْإِجْلَالِ مِنْ مُعَلِّمِ النَّاسِ وَمُؤَدِّبِهِمْ .

٧٤ - وقال عليه السلام : نَفْسُ الْمَرْءِ خُطَاةٌ إِلَى أَجَلِهِ^(٤٠٩) .

٧٥ - وقال عليه السلام : كُلُّ مَعْدُودٍ مُنْقَضٍ ، وَكُلُّ مُتَوَقَّعٍ آتٍ .

٧٦ - وقال عليه السلام : إِنَّ الْأُمُورَ إِذَا اشْتَبَهَتْ أَعْتَبِرَ آخِرُهَا بِأَوَّلِهَا^(٤١٠) .

77. It is related that when Dirār ibn Ḥamzah (the correct: Ḍamrah) ad-Ḍibābi (or as-Ṣudā'i)¹ went to Mu'āwiyah and Mu'āwiyah enquired from him about Amīr al-mu'minīn, peace be upon him, he said: I stand witness that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his beard, groaning like a man bitten by a snake and weeping as a grieved man, saying:

O' world, O' world! Get away from me. Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice whereafter there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach.

1. Dirār ibn Ḍamrah was one of the companions of Amīr al-mu'minīn. After the death of Amīr al-mu'minīn, he went to Syria (ash-Shām) where he met Mu'āwiyah. Mu'āwiyah asked him, "Describe 'Ali to me." He replied, "Would you please excuse me from answering this?" But Mu'āwiyah insisted, "You must describe him." Whereupon Dirār said:

If there is no alternative, then you should know that 'Ali was a man whose personality knew no limits, terrible in power, his speech was decisive, his judgements based on justice, his knowledge spread out in all directions and wisdom was manifest in all his behaviour. Among the food he liked most was the coarse kind and among the clothes, the short (and humble) ones. By Allāh, he was among us as one of us. He used to respond to our questions and fulfil all our requests. By Allāh, although he used to let us get close to him and he himself was close to us, we did not dare address him due to our feeling of awe towards him nor did we dare to speak first due to his greatness in our hearts. His smile displayed a row of pearls. He used to honour the pious; to be kind to the needy, *to feed the orphan, the near of kin or the needy man in misery on the day of hunger*; to clothe the bare ones and to help the undefended person. He used to detest the world and its flowering. I stand witness that . . . (and so forth, as quoted above by as-Sayyid ar-Radi).

When Mu'āwiyah heard this from Dirār his eyes became full of tears =

٧٧ - ومن خبر ضرار بن حمزة الضبائي عند دخوله على معاوية ومسالته له عن أمير المؤمنين ، وقال : فأشهد لقد رأيت في بعض مواقفه وقد أرحى الليل سدوله^(٤٥١١) وهو قائم في محرابه قابض على لحيته يتململ^(٤٥١٢) تملل السليم^(٤٥١٣) ، ويكي بكاء الحزين ، ويقول :

يَا دُنْيَا يَا دُنْيَا ، إِلَيْكَ عَنِّي ، أَبِي تَعَرَّضْتُ^(٤٥١٤) ؟ أَمْ إِلَيَّ تَشَوَّقَتْ ؟ لَا حَانَ حِينُكَ^(٤٥١٥) ! هَيْهَات ! غُرِّي غَيْرِي ، لَا حَاجَةَ لِي فِيكَ ، قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ فِيهَا ! فَعَيْشُكَ قَصِيرٌ ، وَخَطَرُكَ يَسِيرٌ ، وَأَمْلُكَ حَقِيرٌ . آه مِنْ قِلَّةِ الزَّادِ ، وَطُولِ الطَّرِيقِ ، وَبُعْدِ السَّفَرِ ، وَعَظِيمِ الْمَوْرِدِ^(٤٥١٦) !

ON PREDESTINATION

78. A man enquired from Amīr al-mu'minin: Was our going to fight against the Syrians destined by Allāh? Amīr al-mu'minin, peace be upon him, gave a detailed reply, a selection from which is hereunder:

Woe to you. You take it as a final and unavoidable destiny¹ (according to which we are bound to act). If it were so, there would have been no question of reward or chastisement and there would have been no sense in Allāh's promises or warnings. (On the other hand) Allāh, the Glorified, has ordered His people to act by free will and has cautioned them and refrained them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little (action). He is disobeyed, not because He is overpowered. He is obeyed but not under force. He did not send prophets just for fun. He did not send down the Book for the people without purpose. He did not create the skies, the earth and all that is in between them in vain. *That is the imagination of those who disbelieve; then woe to those who disbelieve — because of the fire.* (Qur'ān, 38:27)

= and he said, "May Allāh have mercy on Abu'l-Ḥasan. He really was so." Then, turning to Ḍirār he said, "How do you feel in his absence, O' Ḍirār!" Ḍirār replied, "My grief is like that of a woman whose only child is butchered in her arms." (*al-Istī'āb*, vol.3, pp.1107–1108; *Ḥilyah al-awliyā'*, vol.2, p.84; *Ṣifatu'ṣ-ṣafwah*, Ibn al-Jawzī, vol.1, p.121; *al-Amālī*, Abū 'Alī al-Qālī, vol.2, p.147; *Zahr al-ādāb*, al-Ḥuṣrī, vol.1, pp.40–41; *Murūj adh-dhahab*, vol.2, p.421; *ar-Riyād an-naḍirah*, al-Muḥibb aṭ-Ṭabarī, vol.2, p.212; Ibn Abi'l-Ḥadid, vol.18, pp.225–226)

1. The end of this story is that after this the man enquired, "What kind of destiny it was by which we had to go?" and Amīr al-mu'minin said, "*qaḍā'* (destiny)" means command of Allāh. For example, He has said, "*wa qaḍā rabbuka allā ta'budū illā iyyāhu*" (And commanded your Lord has that you shall worship not [any one] but Him" [Qur'ān, 17:23]). Here "*qaḍā'*" stands for commanded.

٧٨ - ومن كلام له عليه السلام للسائل الشامي لما سأله : أَكُنْ
مسيرنا إلى الشام بقضاء من الله وقدر ؟ بعد كلام طويل هذا مختاره :

وَيَحَكَ ! لَعَلَّكَ ظَنَنْتَ قَضَاءً ^(٤٠١٧) لَازِمًا ، وَقَدَرًا ^(٤٠١٨) حَاتِمًا ^(٤٠١٩) !
وَلَوْ كَانَ ذَلِكَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَالْعِقَابُ ، وَسَقَطَ الْوَعْدُ وَالْوَعِيدُ .
إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيرًا ، وَنَهَاهُمْ تَحْذِيرًا ، وَكَلَّفَ يَسِيرًا ،
وَلَمْ يُكَلِّفْ عَسِيرًا ، وَأَعْطَى عَلَى الْقَلِيلِ كَثِيرًا ؛ وَلَمْ يُغْصَ مَغْلُوبًا ،
وَلَمْ يُطْعَ مُكْرَهًا ، وَلَمْ يُرْسَلِ الْأَنْبِيَاءُ لَعِبَاءَ ، وَلَمْ يُنْزَلِ الْكِتَابُ لِلْعِبَادِ
عَبَثًا ، وَلَا خُلِقَ السَّمَاوَاتِ وَالْأَرْضُ وَمَا بَيْنَهُمَا بَاطِلًا : « ذَلِكَ ظَنُّ
الَّذِينَ كَفَرُوا ، فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ » .

79. Amīr al-mu'minin, peace be upon him, said: Take wise points from wherever they may be, because if a wise saying is in the bosom of a hypocrite it flutters in his bosom till it comes out and settles with others of its own category in the bosom of the believer.

80. Amīr al-mu'minin, peace be upon him, said: A wise saying is a lost article of the believer. Therefore, get wise sayings even though from people of hypocrisy.

81. Amīr al-mu'minin, peace be upon him, said: The worth of every man is in his attainments.¹

as-Sayyid ar-Raḍī says: This is the sentence whose value cannot be assessed, with which no wise saying can be weighed and with which no other sentence can be matched.

82. Amīr al-mu'minin, peace be upon him, said: I impart to you five things which, if you ride your camels fast in search of them, you will find them worth it.

No one of you should repose hope save in his Lord (Allāh); no one of you should fear anything save his sin; no one should feel ashamed of saying "I do not know" when he is asked a matter which he does not know; no one should feel ashamed of learning a thing that he does not know; and you should practise endurance, because endurance is for belief what the head is for the body, so that just as there is no good in a body without the head there is no good in belief without endurance.

1. The real value of a person is his knowledge (and perfection of attainments). His worth and position would be in accordance with the position of knowledge and attainment he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and position but look at the attainments of a person and assess his worth according to these attainments. The conclusion is that a man should strive to acquire distinction and knowledge.

The worth of every person is according to the extent of his knowledge.

٧٩ - وقال عليه السلام : خُذِ الْحِكْمَةَ أَنَّى كَانَتْ ، فَإِنَّ الْحِكْمَةَ تَكُونُ فِي صَدْرِ الْمُنَافِقِ فَتَلْجَلُجُ^(١٥٢٠) فِي صَدْرِهِ حَتَّى تَخْرُجَ فَتَسْكُنَ إِلَى صَوَاحِبِهَا فِي صَدْرِ الْمُؤْمِنِ .

٨٠ - وقال عليه السلام : الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ ، فَخُذِ الْحِكْمَةَ وَلَوْ مِنْ أَهْلِ النِّفَاقِ .

٨١ - وقال عليه السلام : قِيَمَةُ كُلِّ أَمْرٍ مَا يُحْسِنُهُ .

قال الرضي : وهي الكلمة التي لا تصاب لها قيمة ، ولا توزن بها حكمة ، ولا تقرن إليها كلمة .

٨٢ - قال عليه السلام : أُوصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُمْ إِلَيْهَا آبَاطَ الْإِبِلِ^(١٥٢١) لَكَانَتْ لِدَلِكْ أَهْلًا : لَا يَرْجُونَ أَحَدًا مِنْكُمْ إِلَّا رَبَّهُ ، وَلَا يَخَافَنَّ إِلَّا ذَنْبَهُ ، وَلَا يَسْتَحِينَنَّ أَحَدًا مِنْكُمْ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنَّ يَقُولَ : لَا أَعْلَمُ ، وَلَا يَسْتَحِينَنَّ أَحَدًا إِذَا لَمْ يَعْلَمْ الشَّيْءَ أَنْ يَتَعَلَّمَهُ ، وَعَلَيْكُمْ بِالصَّبْرِ ، فَإِنَّ الصَّبْرَ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ ، وَلَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ مَعَهُ ، وَلَا فِي إِيمَانٍ لَا صَبْرَ مَعَهُ .

83. Amir al-mu'minin, peace be upon him, said about a man who praised him much, although he did not admire him: I am below what you express and above what you feel in your heart.

84. Amir al-mu'minin, peace be upon him, said: The survivors of the sword (from getting killed) are large in number and have a large progeny.

85. Amir al-mu'minin, peace be upon him, said: Whoever abandons saying, "I do not know" meets his destruction.

86. Amir al-mu'minin, peace be upon him, said: I love the opinion of an old man more than the determination of a young man; (or according to another version) more than the martyrdom of a young man.

87. Amir al-mu'minin, peace be upon him, said: I wonder about the man who loses hope despite the possibility of seeking forgiveness.

88. (Imām) Abū Ja'far Muḥammad ibn 'Alī al-Bāqir, peace be upon both of them, has related from Amir al-mu'minin, peace be upon him, that he said:

There were two sources of deliverance from the Allāh's punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it. The source of deliverance, which has been raised up is the Messenger of Allāh (may He bless him and his descendants), while the source of deliverance that remains is the seeking of forgiveness. Allāh, the Glorified, has said: *And Allāh is not to chastise them while you are among them, nor is Allāh to chastise them while yet they seek forgiveness.* (Qur'an, 8:33)

as-Sayyid ar-Raḍī says: This is one of the most beautiful way of deducing the meaning and the most delicate manner of interpretation.

٨٣ - وقال عليه السلام لرجل أفرط في الثناء عليه ، وكان له
مُتَّهِمًا : أَنَا دُونَ مَا تَقُولُ ، وَفَوْقَ مَا فِي نَفْسِكَ .

٨٤ - وقال عليه السلام : بَقِيَّةُ السَّيْفِ ^(٤٥٢٢) أَبْقَى عَدَدًا ، وَأَكْثَرُ
وَلَدًا .

٨٥ - وقال عليه السلام : مَنْ تَرَكَ قَوْلَ « لَا أَدْرِي » أُصِيبَتْ
مَقَاتِلُهُ ^(٤٥٢٣)

٨٦ - وقال عليه السلام : رَأْيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلَدِ ^(٤٥٢٤)
الْغُلَامِ . وَرَوَى « مِنْ مَشْهَدِ ^(٤٥٢٥) الْغُلَامِ » .

٨٧ - وقال عليه السلام : عَجِبْتُ لِمَنْ يَقْنَطُ وَمَعَهُ الْإِسْتِغْفَارُ .

٨٨ - وحكى عنه أبو جعفر محمد بن علي الباقر عليهما السلام ، أنه قال :

كَانَ فِي الْأَرْضِ أَمَانَانِ مِنْ عَذَابِ اللَّهِ ، وَقَدْ رُفِعَ أَحَدُهُمَا ، فَدُونَكُمْ
الْآخَرَ فَتَمَسَّكُوا بِهِ : أَمَّا الْأَمَانُ الَّذِي رُفِعَ فَهُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وَأَمَّا الْأَمَانُ الْبَاقِي فَلَا إِسْتِغْفَارَ . قَالَ اللَّهُ تَعَالَى :
« وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ » .

قال الرضي : وهذا من محاسن الاستخراج ولطائف الاستنباط .

89. **Amir al-mu'minin, peace be upon him, said:** If a man behaves properly in matters between himself and Allāh, then Allāh keeps proper the matters between him and other people; and if a man keeps proper the affairs of his next life then Allāh keeps proper for him the affairs of this world. Whoever is a preacher for himself is protected by Allāh.

90. **Amir al-mu'minin, peace be upon him, said:** The perfect jurist of Islam is he who does not let people lose hope from the mercy of Allāh, does not make him despondent of Allāh's kindness and does not make him feel safe from Allāh's punishment.

91. **Amir al-mu'minin, peace be upon him, said:** The hearts get disgusted as bodies get disgusted; so look for beautiful wise saying for them.

92. **Amir al-mu'minin, peace be upon him, said:** The most humble knowledge is that which remains on the tongue and the most honourable one is that which manifests itself through (the action of) the limbs and the organs of the body.

93. **Amir al-mu'minin, peace be upon him, said:** None of you should say, "O' Allāh, I seek Your protection from trouble" because there is no one who is not involved in trouble, but whoever seeks Allāh's protection he should seek it from misguiding troubles, because Allāh, the Glorified, says: *And know you! That your wealth and your children are a temptation.* (Qur'ān, 8:28) and its meaning is that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from the one who is happy with what he has been given. Even though Allāh, the Glorified, knows them more than they know themselves yet He does so to let them perform actions with which they earn reward or punishment because some of them like to have male (children) and dislike to have female (children), and some like to amass wealth, and dislike adversity.

٨٩ - وقال عليه السلام : مَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللَّهِ أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ ، وَمَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللَّهُ لَهُ أَمْرَ دُنْيَاهُ ، وَمَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ .

٩٠ - وقال عليه السلام : الْفَقِيهُ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقْنِطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ ، وَلَمْ يُؤَيِّسْهُمْ مِنْ رَوْحِ^(١٥٢٦) اللَّهِ ، وَلَمْ يُؤْمِنْهُمْ مِنْ مَكْرِ^(١٥٢٧) اللَّهِ .

٩١ - وقال عليه السلام : إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكَمِ^(١٥٢٨) .

٩٢ - وقال عليه السلام : أَوْضِعُ الْعِلْمَ^(١٥٢٩) مَا وَقَفَ عَلَى اللِّسَانِ^(١٥٣٠) ، وَأَرْفَعُهُ مَا ظَهَرَ فِي الْجَوَارِحِ^(١٥٣١) وَالْأَرْكَانِ^(١٥٣٢) .

٩٣ - وقال عليه السلام : لَا يَقُولَنَّ أَحَدُكُمْ : « اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ » لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَهُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ ، وَلَكِنْ مَنْ اسْتَعَاذَ فَلْيَسْتَعِذْ مِنْ مُضِلَّاتِ الْفِتَنِ ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ : « وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ » ، وَمَعْنَى ذَلِكَ أَنَّهُ يَخْتَبِرُهُمْ بِالْأَمْوَالِ وَالْأَوْلَادِ لِيَتَبَيَّنَ السَّاخِطَ لِرِزْقِهِ ، وَالرَّاضِيَ بِقِسْمِهِ ، وَإِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ ، وَلَكِنْ لِيَتَّظَهَرَ الْأَفْعَالُ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَالْعِقَابُ ؛ لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَيَكْرَهُ الْإِنَاثَ ، وَبَعْضُهُمْ يُحِبُّ تَشْمِيرَ الْمَالِ^(١٥٣٣) ، وَيَكْرَهُ أَنْثِلَامَ الْحَالِ^(١٥٣٤) .

as-Sayyid ar-Raḍi says: This is one of the wonderful interpretations related from him.

94. Amir al-mu'minīn, peace be upon him, was asked what is good and he replied: Good is not that your wealth and progeny should be much, but good is that your knowledge should be much, your forbearance should be great, and that you should vie with other people in worship of Allāh. If you do good deeds you thank Allāh, but if you commit evil you seek forgiveness of Allāh. In this world good is for two persons only; the man who commits sins but rectifies them by repentance; and the man who hastens towards good actions.

95. Amir al-mu'minīn, peace be upon him, said: Action accompanied by fear for Allāh does not fail, and how can a thing fail that has been accepted.¹

96. Amir al-mu'minīn, peace be upon him, said: The persons most attached to the prophets are those who know most what the prophets have brought. Then Amir al-mu'minīn recited the verse: *Verily, of men the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muḥammad) and those who believe* (Qur'ān, 3:68). Then he said: The friend of Muḥammad is he who obeys Allāh, even though he may have no blood relationship, and the enemy of Muḥammad is he who disobeys Allāh even though he may have near kinship.

97. Amir al-mu'minīn, peace be upon him, heard about a Khārijite who said the mid-night prayers and recited the Qur'ān, then he said: Sleeping in a state of firm belief is better than praying in a state of doubtfulness.

98. Amir al-mu'minīn, peace be upon him, said: When you hear a tradition test it according to the criterion of intelligence

1. As Allāh says:

... *Verily, Verily, Allāh do accept (an offering only) from those who guard* (themselves against evil). (Qur'ān, 5:27)

قال الرضي : وهذا من غريب ما سمع منه في التفسير .

٩٤ - وسئل عن الخير ما هو ؟ فقال : لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ ، وَلَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ . وَأَنْ يَعْظُمَ حِلْمُكَ ، وَأَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ ؛ فَإِنْ أَحْسَنْتَ حَمِدَتَ اللَّهُ ، وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهُ . وَلَا خَيْرَ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ : رَجُلٍ أَذْنَبَ ذُنُوبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ ، وَرَجُلٍ يُسَارِعُ فِي الْخَيْرَاتِ .

٩٥ - وقال عليه السلام : لَا يَقِلُّ عَمَلٌ مَعَ التَّقْوَى ، وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ ؟

٩٦ - وقال عليه السلام : إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ ، ثُمَّ تَلَا : « إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا » الْآيَةَ ، ثُمَّ قَالَ : إِنَّ وَلِيَّ مُحَمَّدٍ مَنْ أَطَاعَ اللَّهَ وَإِنْ بَعُدَتْ لُحْمَتُهُ ^(٤٥٣٤) ، وَإِنَّ عَدُوَّ مُحَمَّدٍ مَنْ عَصَى اللَّهَ وَإِنْ قُرِبَتْ قَرَابَتُهُ !

٩٧ - وسمع عليه السلام رجلاً من الحرورية ^(٤٥٣٥) يتهجّد ^(٤٥٣٦) ، ويقرأ ، فقال :

نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ .

٩٨ - وقال عليه السلام : أَعْقِلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلَ رِعَايَةٍ

not that of mere hearing, because relaters of knowledge are numerous but those who guard it are few.

99. Amir al-mu'minin, peace be upon him, heard a man recite: *Verily we are Allāh's and verily to Him shall we return* (Qur'ān, 2:156). Then he said: Our saying "*innā li'llāh*" (Verily we are Allāh's) is an admission of His Majesty over us and our saying "*wa innā ilayhî rāji'ūn*" (and verily to Him shall we return) is an admission of our being mortal.

100. Some people praised Amir al-mu'minin, peace be upon him, to his face, then he said: O' my Allāh! You know me better than myself, and I know myself more than they know. O' my Allāh! make us better than what they think and forgive us what they do not know.

101. Amir al-mu'minin, peace be upon him, said: Fulfilment of (others') needs becomes a lasting virtue in three ways:— regarding it small so that it attains bigness, concealing it so that it may manifest itself, and doing it quickly so that it becomes pleasant.

102. Amir al-mu'minin, peace be upon him, said: Shortly a time will come for people when high positions will be given only to those who defame others, when vicious people will be regarded as witty and the just will be regarded as weak. People will regard charity as a loss, consideration for kinship as an obligation, and worship grounds for claiming greatness among others. At this time, authority will be exercised through the counsel of women, the posting of young boys in high positions and the running of the administration by eunuchs.

لَا عَقْلَ رِوَايَةٍ ، فَإِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ ، وَرُعَاتُهُ قَلِيلٌ .

٩٩ - وسمع رجلاً يقول : « إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ » فقال

عليه السلام :

إِنَّ قَوْلَنَا : « إِنَّا لِلَّهِ » إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ ^(٤٠٣٧) ؛ وَقَوْلَنَا : « وَإِنَّا إِلَيْهِ رَاجِعُونَ » إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْهَلَكِ ^(٤٠٣٨) .

١٠٠ - وقال عليه السلام ، ومدحه قوم في وجهه ، فقال : اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي ، وَأَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ ، اللَّهُمَّ اجْعَلْنَا خَيْرًا مِمَّا يَظُنُّونَ ، وَاعْفِرْ لَنَا مَا لَا يَعْلَمُونَ .

١٠١ - وقال عليه السلام : لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ : بِاسْتِصْغَارِهَا ^(٤٠٣٩) ، لِعَظَمِ ، وَبِاسْتِكْتِمَائِهَا ^(٤٠٤٠) لِيَتَّظَهَرَ ، وَبِتَعْجِيلِهَا لِيَتَّهَنُو ^(٤٠٤١) .

١٠٢ - وقال عليه السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقَرَّبُ فِيهِ إِلَّا الْمَاحِلُ ^(٤٠٤٢) ، وَلَا يُظَرَّفُ ^(٤٠٤٣) فِيهِ إِلَّا الْفَاجِرُ ، وَلَا يُضَعَّفُ ^(٤٠٤٤) فِيهِ إِلَّا الْمُنْصِفُ ، يَعُدُّونَ الصَّدَقَةَ فِيهِ غُرْمًا ^(٤٠٤٥) ، وَصِلَةَ الرَّحِمِ مَنًّا ^(٤٠٤٦) ، وَالْعِبَادَةَ اسْتِطَالَةً ^(٤٠٤٧) عَلَى النَّاسِ ! فَعِنْدَ ذَلِكَ يَكُونُ السُّلْطَانُ بِمَشُورَةِ النِّسَاءِ ، وَإِمَارَةِ الصِّبْيَانِ ، وَتَدْبِيرِ الْخِصْيَانِ !

103. **Amir al-mu'minin, peace be upon him, was seen in worn-out clothes with patches and when it was pointed out to him he said:** With it the heart fears, the mind feels humble and the believers emulate it. Certainly, this world and the next are two enemies against each other and two paths in different directions. Whoever likes this world and loves it hates the next and is its enemy. These two are like East and West. If the walker between them gets near to one, he gets farther from the other. After all, they are like two fellow-wives.

104. **It is related by Nawf al-Bikālī that:** I saw that one night Amir al-mu'minin, peace be upon him, came out from his bed and looked at the stars, then he said to me: "O' Nawf, are you awake or sleeping?" I said: "I am awake, O' Amir al-mu'minin." Then he said:

O' Nawf! blessed be those who abstain from this world and are eager for the next world. They are the people who regard this earth as a floor; its dust as their bed-cloth; and its water as their perfume; they recite the Qur'an in low tones and supplicate in high tones and then they are cut off from the world like 'Īsā (Jesus).

O' Nawf! The prophet Dāwūd (David), peace be upon him, rose up at a similar hour one night and said, "This is the hour when whatever a person prays for is granted to him unless he is a tax-collector, an intelligence man, a police officer, a lute player or a drummer.

as-Sayyid ar-Raḍī says: It is also said that "‘arṭabah” means *ṭabl* (drum) and "kūbah” means 'lute'.

105. **Amir al-mu'minin, peace be upon him, said:** Allāh has placed on you some obligations which you should not ignore, has laid down for you limits which you should not transgress, has prohibited you from certain things which you should not

١٠٣ - ورتي عليه إزار خلق مرقوع فقيل له في ذلك ، فقال :

يَخْشَعُ لَهُ الْقَلْبُ ، وَتَذِلُّ بِهِ النَّفْسُ ، وَيَقْتَدِي بِهِ الْمُؤْمِنُونَ . إِنَّ الدُّنْيَا وَالْآخِرَةَ عَدُوَّانِ مُتَفَاوِتَانِ ، وَسَبِيلَانِ مُخْتَلِفَانِ ؛ فَمَنْ أَحَبَّ الدُّنْيَا وَتَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا ، وَهُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ ، وَمَاشٍ بَيْنَهُمَا ؛ كُلَّمَا قَرُبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ ، وَهُمَا بَعْدُ ضَرَّتَانِ !

١٠٤ - وعن نوف البكالي ، قال : رأيت أمير المؤمنين عليه السلام ذات ليلة ، وقد خرج من فراشه ، فنظر في النجوم فقال لي : يا نوف ، أراقد أنت أم راقم ؟ فقلت : بل راقم (٤٥٤٨) ؛ قال :

يَا نَوْفُ ، طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا ، الرَّاعِبِينَ فِي الْآخِرَةِ ، أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بَسَاطًا ، وَتُرَابَهَا فِرَاشًا ، وَمَاءَهَا طِيبًا ، وَالْقُرْآنَ شِعَارًا (٤٥٤٩) ، وَالِدُّعَاءَ دِثَارًا (٤٥٥٠) ، ثُمَّ قَرَضُوا (٤٥٥١) الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ (٤٥٥٢) الْمَسِيحِ .

يَا نَوْفُ ، إِنَّ دَاوُودَ عَلَيْهِ السَّلَامُ قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ : إِنَّهَا لَسَّاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ ، إِلَّا أَنْ يَكُونَ عَشَارًا (٤٥٥٣) أَوْ عَرِيفًا (٤٥٥٤) أَوْ شُرْطِيًّا (٤٥٥٥) ، أَوْ صَاحِبَ عَرْطَبَةٍ (وهي الطنبور) أَوْ صَاحِبَ كَوْبَةٍ (وهي الطبل . وقد قيل أيضاً : إن العرطة الطبل والكوبة الطنبور) .

١٠٥ - وقال عليه السلام : إِنَّ اللَّهَ أَفْتَرَضَ عَلَيْكُمْ فَرَائِضَ ، فَلَا تُضَيِّعُوهَا ؛ وَحَدَّ لَكُمْ حُدُودًا ، فَلَا تَعْتَدُوهَا ؛ وَنَهَاكُمْ عَنْ أَشْيَاءَ ،

violate, and has kept quiet about certain things, but He has not left them out by mistake so that you should not find them.

106. Amir al-mu'minin, peace be upon him, said: If people give up something relating to religion to set right their worldly affairs, Allāh will inflict upon them something more harmful than that.

107. Amir al-mu'minin, peace be upon him, said: Often the ignorance of a learned man ruins him while the knowledge he has does not avail him.

108. Amir al-mu'minin, peace be upon him, said: In man there is a piece of flesh attached to him with a vein and it is the strangest thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom. If it sees a ray of hope, eagerness humiliates it and when eagerness increases, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious. If it becomes fearing, it becomes heedless. If peace extends all round, it becomes neglectful. If it earns wealth, freedom from care puts it in the wrong. If trouble befalls it, impatience makes it humble. If it faces starvation, distress overtakes it. If hunger attacks it, weakness makes it sit down. If its eating increases, heaviness of stomach pains it. Thus, every shortness is harmful to it and every excess is injurious to it.

109. Amir al-mu'minin, peace be upon him, said: We (the members of the Prophet's family) are like the pillow in the middle. He who lags behind has to come forward to meet it while he who has exceeded the bounds has to return to it.

فَلَا تَنْتَهِكُوهَا^(٤٥٥٦) ؛ وَسَكَتَ لَكُمْ عَنْ أَشْيَاءَ وَلَمْ يَدَعَهَا نِسْيَانًا ، فَلَا تَتَكَلَّفُوهَا^(٤٥٥٧) .

١٠٦ - وقال عليه السلام : لَا يَتْرُكُ النَّاسُ شَيْئًا مِنْ أَمْرِ دِينِهِمْ لِاسْتِضْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ .

١٠٧ - وقال عليه السلام : رُبَّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ ، وَعِلْمُهُ مَعَهُ لَا يَنْفَعُهُ .

١٠٨ - وقال عليه السلام : لَقَدْ عَلِقَ بِنِيَّاطٍ^(٤٥٥٨) هَذَا الْإِنْسَانُ بَضْعَةً^(٤٥٥٩) هِيَ أَعْجَبُ مَا فِيهِ : وَذَلِكَ الْقَلْبُ . وَذَلِكَ أَنَّ لَهُ مَوَادَّ مِنْ الْحِكْمَةِ وَأَضْدَادًا مِنْ خِلَافِهَا ؛ فَإِنْ سَنَحَ^(٤٥٦٠) لَهُ الرَّجَاءُ أَذْلَهُ الطَّمَعُ ، وَإِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْجِرْصُ ، وَإِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ ، وَإِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ ، وَإِنْ أَسْعَدَهُ الرِّضَى نَسِيَ التَّحَفُّظَ^(٤٥٦١) ، وَإِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ ، وَإِنْ اتَّسَعَ لَهُ الْأَمْرُ اسْتَلَبَتْهُ الْغَرَّةُ^(٤٥٦٢) ، وَإِنْ أَفَادَ^(٤٥٦٣) مَالًا أَطْغَاهُ الْغِنَى ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَهُ الْجَزَعُ ، وَإِنْ عَصَتْهُ الْفَاقَةُ^(٤٥٦٤) شَغَلَهُ الْبَلَاءُ ، وَإِنْ جَهَدَهُ^(٤٥٦٥) الْجُوعُ قَعَدَ بِهِ الضَّعْفُ ، وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَّئَتْهُ^(٤٥٦٦) الْبِطْنَةُ^(٤٥٦٧) . فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ ، وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ .

١٠٩ - وقال عليه السلام : نَحْنُ النُّمْرُقَةُ الْوُسْطَى^(٤٥٦٨) ، بِهَا يَلْحَقُ التَّالِي ، وَإِلَيْهَا يَرْجِعُ الْغَالِي^(٤٥٦٩) .

110. Amir al-mu'minin, peace be upon him, said: No one can establish the rule of Allāh, the Glorified, except he who shows no relenting (in the matter of right), who does not behave like wrong doers and who does not run after objects of greed.

111. Sahl ibn Hunayf al-Anṣārī died at Kūfah after his return from the battle of Ṣiffīn and he was very much loved by Amir al-mu'minin, peace be upon him. On this occasion Amir al-mu'minin said: Even if a mountain had loved me, it would have crumbled down.

as-Sayyid ar-Raḍī says: The meaning of this is that since the trial of the man who loves Amir al-mu'minin will be so, severe troubles would leap towards him, and this is not the case except with the God-fearing, the virtuous and select good. There is another similar saying of Amir al-mu'minin's individuals, namely:

112. Whoever loves us, members of the Household (of the Prophet), should be prepared to face destitution.

as-Sayyid ar-Raḍī says: This has been interpreted in a different way as well, but on this occasion is not fit to mention here.¹

113. Amir al-mu'minin, peace be upon him, said: No wealth is more profitable than wisdom, no loneliness is more estranging than vanity, no wisdom is as good as tact, no honour is like fear from Allāh, no companion is like the goodness of moral character, no inheritance is like civility, no guide is like promptitude, no trade is like virtuous acts, no profit is like Divine reward, no self-control is like inaction in time of doubt, no abstention is like that (which is) from prohibitions, no knowledge is like thinking, no

1. Perhaps the other meaning of this saying is that: "Whoever loves us should not hanker after worldly matters even though in consequence he may have to face destitution and poverty; but he should rather remain content and avoid seeking worldly benefits."

١١٠ - وقال عليه السلام : لَا يُقِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ^(٤٥٧٠) ، وَلَا يُضَارِعُ^(٤٥٧١) ، وَلَا يَتَّبِعُ الْمَطَامِعَ^(٤٥٧٢) .

١١١ - وقال عليه السلام ، وقد توفي سهل بن حنيف الأنصاري بالكوفة بعد مرجعه معه من صفين ، وكان أحب الناس إليه :

لَوْ أَحْبَبَنِي جَبَلٌ لَتَهَافَتَ^(٤٥٧٣) .

معنى ذلك أن المحنة تغلظ عليه ، فتسرع المصائب إليه ، ولا يفعل ذلك إلا بالأتقياء الأبرار والمصطفين الأخيار ، وهذا مثل قوله عليه السلام :

١١٢ - مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جِلْبَابًا .

« وقد يؤول ذلك على معنى آخر ليس هذا موضع ذكره » .

١١٣ - وقال عليه السلام : لَا مَالَ أَعُوذُ مِنَ الْعَقْلِ^(٤٥٧٤) ، وَلَا وَحْدَةً أَوْحَشُ مِنَ الْعُجْبِ^(٤٥٧٥) ، وَلَا عَقْلَ كَالْتَذْبِيرِ ، وَلَا كَرَمَ كَالْتَقْوَى ، وَلَا قَرِينَ كَحُسْنِ الْخُلُقِ ، وَلَا مِيرَاثَ كَالْأَدَبِ ، وَلَا قَائِدَ كَالْتَوْفِيقِ ، وَلَا تِجَارَةً كَالْعَمَلِ الصَّالِحِ ، وَلَا رِبْحَ كَالثَّوَابِ ، وَلَا وَرَعَ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ ، وَلَا زُهْدَ كَالزُّهْدِ فِي الْحَرَامِ ، وَلَا عِلْمَ كَالْتَفَكُّرِ ، وَلَا

worship is like the discharge of obligation, no belief is like modesty and endurance, no attainment is like humility, no honour is like knowledge, no power is like forbearance, and no support is more reliable than consultation.

114. Amīr al-mu'minīn, peace be upon him, said: At a time when virtue is in vogue in the world and among people, if a person entertains an evil suspicion about another person from whom nothing evil has ever been seen, then he has been unjust. And at a time when vice is in vogue in the world and among people, if a man entertains a good idea about another person he has flung himself in peril.

115. It was said to Amīr al-mu'minīn, peace be upon him: How are you, O' Amīr al-mu'minīn? **and he replied:** How can he be whom life is driving towards death, whose state of healthiness can change into sickness any moment and who is to be caught (by death) from his place of safety.

116. Amīr al-mu'minīn, peace be upon him, said: There are many people who are given time (by Allāh) through good treatment towards them, and many who are deceived because their sinful activities are veiled (by Allāh), and many who are enamoured by good talk about themselves. And Allāh does not try anyone as seriously as He tries him whom He allows time (to remain sinful).

117. Amīr al-mu'minīn, peace be upon him, said: Two categories of persons will face ruin on account of me: he who loves me with exaggeration, and he who hates me intensely.

118. Amīr al-mu'minīn, peace be upon him, said: To miss an opportunity brings about grief.

119. Amīr al-mu'minīn, peace be upon him, said: The example of the world is like a serpent. It is soft to the touch but

عِبَادَةٌ كَأَدَاءِ الْفَرَائِضِ ، وَلَا إِيمَانٌ كَالْحَيَاءِ وَالصَّبْرِ ، وَلَا حَسَبٌ كَالْتَوَاضُعِ ،
وَلَا شَرَفٌ كَالْعِلْمِ ، وَلَا عِزٌّ كَالْحِلْمِ ، وَلَا مَظَاهِرَةٌ أَوْثَقُ مِنَ الْمُشَاوَرَةِ .

١١٤ - وقال عليه السلام : إِذَا اسْتَوَى الصَّلَاحُ عَلَى الزَّمَانِ وَأَهْلِهِ ،
ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَمْ تَظْهَرْ مِنْهُ حَوْبَةٌ ^(٤٠٧٦) فَقَدْ ظَلَمَ ! وَإِذَا
اسْتَوَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلِهِ ، فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ
غَرَّرَ ^(٤٠٧٧) !

١١٥ - وقيل له عليه السلام : كيف نجدك يا أمير المؤمنين ؟
فقال عليه السلام : كَيْفَ يَكُونُ حَالُ مَنْ يَفْنَى بِبَقَائِهِ ^(٤٠٧٨) ، وَيَسْقَمُ
بِصِحَّتِهِ ^(٤٠٧٩) وَيُوتَى مِنْ مَأْمِنِهِ ^(٤٠٨٠) !

١١٦ - وقال عليه السلام : كَمْ مِنْ مُسْتَدْرَجٍ ^(٤٠٨١) بِالْإِحْسَانِ
إِلَيْهِ ، وَمَغْرُورٍ بِالسَّتْرِ عَلَيْهِ ، وَمَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ ! وَمَا أَتَى
اللَّهُ أَحَدًا بِمِثْلِ الْإِمْلَاءِ لَهُ ^(٤٠٨٢) .

١١٧ - وقال عليه السلام : هَلَكَ فِي رَجُلَانِ : مُحِبٌّ غَالٍ ^(٤٠٨٤) ،
وَمُبْغِضٌ قَالٍ ^(٤٠٨٥) .

١١٨ - وقال عليه السلام : إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ .

١١٩ - وقال عليه السلام : مَثَلُ الدُّنْيَا كَمَثَلِ الْحَبَّةِ لَيْنٌ مَسَّهَا ،

its inside is full of venom. An ignorant person who has fallen into deceit is attracted towards it but a wise and intelligent man keeps on his guard against it.

120. Amīr al-mu'minīn, peace be upon him, was asked about the Quraysh, when he replied: As for Banū Makhzūm they are the blossoms of the Quraysh. It is delightful to talk to their men and to marry their women. As for Banū 'Abd Shams, they are far-sighted and cautious about all that is hidden from them. As for ourselves (Banū Hāshim) we spend whatever we get and are very generous in offering ourselves in death. Consequently, those people are more numerous, more contriving and more ugly while we are more eloquent, well-wishing and handsome.

121. Amīr al-mu'minīn, peace be upon him, said: What a difference there is between two kinds of actions: an act whose pleasure passes away but its (ill) consequence remains, and, the act whose hardship passes away but its reward stays.

122. Amīr al-mu'minīn, peace be upon him, was accompanying a funeral when he heard someone laugh. Then he said: Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, and have exposed ourselves to every catastrophe.

123. Amīr al-mu'minīn, peace be upon him, said: Blessed be he who humbles himself, whose livelihood is pure, whose heart is chaste, whose habits are virtuous, who spends his savings

وَالسَّمُّ النَّاقِعُ فِي جَوْفِهَا ، يَهْوِي إِلَيْهَا الْغُرُّ الْجَاهِلُ ، وَيَحْذَرُهَا ذُو
الذُّبِّ الْعَاقِلُ !

١٢٠ - وسئل عليه السلام عن قريش فقال : أَمَا بَنُو مَخْزُومٍ
فَرِيحَانَةٌ قُرَيْشٍ ، نُحِبُّ حَدِيثَ رِجَالِهِمْ ، وَالنِّكَاحَ فِي نِسَائِهِمْ . وَأَمَا بَنُو
عَبْدِ شَمْسٍ فَأَبْعَدُهَا رَأْيًا ، وَأَمْنَعُهَا لِمَا وَرَاءَ ظُهُورِهَا . وَأَمَا نَحْنُ فَأَبْذَلُ
لِمَا فِي أَيْدِينَا ، وَأَسْمَحُ عِنْدَ الْمَوْتِ بِنُفُوسِنَا ، وَهُمْ أَكْثَرُ وَأَمَكْرُ وَأَنْكَرُ ،
وَنَحْنُ أَفْصَحُ وَأَنْصَحُ وَأَصْبَحُ .

١٢١ - وقال عليه السلام : شَتَانُ مَا بَيْنَ عَمَلَيْنِ : عَمَلٍ تَذْهَبُ
لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ ، وَعَمَلٍ تَذْهَبُ مَوْنَتُهُ وَيَبْقَى أَجْرُهُ .

١٢٢ - وتبع جنازة فسمع رجلاً يضحك ، فقال : كَانَ الْمَوْتُ
فِيهَا عَلَى غَيْرِنَا كُتِبَ ، وَكَانَ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجَبَ ، وَكَانَ الَّذِي
نَرَى مِنَ الْأَمْوَاتِ سَفَرٌ^(٤٥٨٦) عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ ! نُبَوِّئُهُمْ^(٤٥٨٧)
أَجْدَاثَهُمْ^(٤٥٨٨) ، وَنَأْكُلُ تَرَاثَهُمْ^(٤٥٨٩) ، كَانُوا مُخَلَّدُونَ بَعْدَهُمْ ! ثُمَّ قَدْ
نَسِينَا كُلَّ وَاعِظٍ وَوَاعِظَةٍ ، وَرُمِينَا بِكُلِّ فَادِحٍ وَجَائِحَةٍ^(٤٥٩٠) !!

١٢٣ - وقال عليه السلام : طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ ، وَطَابَ
كَسْبُهُ ، وَصَلَحَتْ سَرِيرَتُهُ ، وَحَسُنَتْ خَلِيقَتُهُ^(٤٥٩١) ، وَأَنْفَقَ الْفَضْلَ مِنْ

(in the name of Allāh), who prevents his tongue from speaking nonsense, who keeps people safe from evil, who is pleased with the (Prophet's) *sunnah*, and who is unconnected with innovation (in religion).

as-Sayyid ar-Radi says: Some people attribute this and the previous saying to the Messenger of Allāh (may Allāh bless him and his descendants).

124. Amir al-mu'minin, peace be upon him, said: The jealousy of a woman (with co-wives) is heresy, while the jealousy of a man is a part of belief.

125. Amir al-mu'minin, peace be upon him, said: I am defining Islam as no one has defined before me: Islam is submission, submission is conviction, conviction is affirmation, affirmation is acknowledgement, acknowledgement is discharge (of obligations), and discharge of obligations is action.

126. Amir al-mu'minin, peace be upon him, said: I wonder at the miser who is speeding towards the very destitution from which he wants to run away and misses the very ease of life which he covets. Consequently, he passes his life in this world like the destitute, but will have to render an account in the next world like the rich.

I wonder at the proud man who was just a drop of semen the other day and will turn into a corpse tomorrow. I wonder at the man who doubts Allāh although he sees His creations. I wonder at him who has forgotten death although he sees people dying. I wonder at him who denies the second life although he has seen the first life. I wonder at him who inhabits this transient abode but ignores the everlasting abode.

127. Amir al-mu'minin, peace be upon him, said: Whoever falls short of actions falls into grief, and Allāh has nothing to

مَالِهِ ، وَأَمْسَكَ الْفَضْلَ مِنْ لِسَانِهِ ، وَعَزَلَ عَنِ النَّاسِ شَرَّهُ ، وَوَسِعَتْهُ السَّنَةُ ، وَلَمْ يُنْسَبْ إِلَى الْبِدْعَةِ .

قال الرضي : أقول : ومن الناس من ينسب هذا الكلام إلى رسول الله صلى الله عليه وآله وسلم ، وكذلك الذي قبله .

١٢٤ - وقال عليه السلام : غَيْرَةُ الْمَرْأَةِ كُفْرٌ ^(١٥٦٢) ، وَغَيْرَةُ الرَّجُلِ إِيْمَانٌ .

١٢٥ - وقال عليه السلام : لَأَنْسِبَنَّ الْإِسْلَامَ نِسْبَةً لَمْ يَنْسُبَهَا أَحَدٌ قَبْلِي . الْإِسْلَامُ هُوَ التَّسْلِيمُ ، وَالتَّسْلِيمُ هُوَ الْيَقِينُ ، وَالْيَقِينُ هُوَ التَّصَدِيقُ ، وَالتَّصَدِيقُ هُوَ الْإِقْرَارُ ، وَالْإِقْرَارُ هُوَ الْأَدَاءُ ، وَالْأَدَاءُ هُوَ الْعَمَلُ .

١٢٦ - وَقَالَ عَلَيْهِ السَّلَامُ : عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ الْفَتْرَ ^(١٥٦٣) الَّذِي مِنْهُ هَرَبَ ، وَيَفْوُتُهُ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ ، فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ ، وَيُحَاسِبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ ؛ وَعَجِبْتُ لِلْمُتَكَبِّرِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً ، وَيَكُونُ غَدًا جِيفَةً ؛ وَعَجِبْتُ لِمَنْ شَكَّ فِي اللَّهِ ، وَهُوَ يَرَى خَلْقَ اللَّهِ ؛ وَعَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ ، وَهُوَ يَرَى الْمَوْتَ ؛ وَعَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى ، وَهُوَ يَرَى النَّشْأَةَ الْأُولَى ؛ وَعَجِبْتُ لِعَامِرٍ دَارَ الْفَنَاءِ وَتَارِكٍ دَارَ الْبَقَاءِ .

١٢٧ - وقال عليه السلام : مَنْ قَصَرَ فِي الْعَمَلِ ابْتُلِيَ بِالْهَمِّ ، وَلَا

do with him who spares nothing from his wealth in the name of Allāh.

128. Amir al-mu'minin, peace be upon him, said: Guard against cold in its (seasonal) beginning and welcome it towards its end because it effects bodies in the same way as it effects plants. In the beginning, it destroys them but in the end it gives them fresh leaves.¹

129. Amir al-mu'minin, peace be upon him, said: Greatness of the Creator appreciated by you would belittle the creatures in your view.

130. When Amir al-mu'minin, peace be upon him, returned from (the battle of) Şiffin and noticed the graves outside Kūfah,

1. During autumn, protection from cold is necessary because with the change of weather the temperature of the body also changes and ailments such as flue, catarrh, cough etc., occur. This is because bodies are accustomed to hot weather and when suddenly cold comes on tissues become contracted and cold dryness increases in the body. Thus, bathing with cold water soon after bathing with hot water is harmful for this very reason that with hot water the tissues expand and so they at once admit the effect of cold water, and in consequence the natural heat of the body is effected. On the other hand, there is no need of protection from cold during spring season nor is it harmful for the health, because the body is already accustomed to cold. Thus, the temperate cold of the spring is not unpleasant to the body. Rather, with the decline of cold there is an increase of heat and dampness in the body as a result of which growth gets impetus, natural heat rises, the body grows, the temperament feels pleasant and the spirit is joyful.

Similarly, there is the same effect in the plant world. Thus, during autumn due to the prevalence of coldness and dryness, the leaves wither, the vegetative power decreases, the freshness of the plants fades and there is a death-like effect on the green areas. Spring brings the message of life for them. Then with the blowing of healthy winds the blossoms begin to sprout, plants become fresh and healthy, and forests and wildernesses acquire a green hue.

حَاجَةً لِلَّهِ فَيَمَنْ لَيْسَ لِلَّهِ فِي مَالِهِ وَنَفْسِهِ نَصِيبٌ .

١٢٨ - وقال عليه السلام : تَوَقَّوْا الْبَرْدَ ^(٤٠٩٤) فِي أَوَّلِهِ ، وَتَلَقَّوْهُ ^(٤٠٩٥) فِي آخِرِهِ ، فَإِنَّهُ يَفْعَلُ فِي الْأَبْدَانِ كَفْعِلِهِ فِي الْأَشْجَارِ ، أَوَّلُهُ يُحْرِقُ ، وَآخِرُهُ يُورِقُ ^(٤٠٩٦)

١٢٩ - وقال عليه السلام : عِظْمُ الْخَالِقِ عِنْدَكَ يُصَغَّرُ الْمَخْلُوقَ فِي عَيْنِكَ .

١٣٠ - وقال عليه السلام ، وقد رجع من صفين ، فَأَشْرَفَ عَلَى الْقُبُورِ بِظَاهِرِ الْكُوفَةِ :

he said: O' residents of houses which give a sense of loneliness, of depopulated areas and gloomy graves. O' people of the dust, O' victims of strangeness, O' people of loneliness and O' people of desolateness! You have gone ahead and preceded us while we are following you and will meet you. The houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties have been distributed (among heirs). This is the news about those around us; what is the news about things around you?

Then Amir al-mu'minin, peace be upon him, turned to his companions and said: Beware If they were allowed to speak they would inform you that: *Verily, the best provision is fear of Allāh.* (Qur'ān, 2:197)

ABOUT THOSE WHO FALSELY ACCUSE THIS WORLD

131. Amir al-mu'minin, peace be upon him, heard a man abusing the world and said: O' you who abuse the world, O' you who have been deceived by its deceit and cheated by its wrongs. Do you covet the world and then abuse it? Do you accuse it or it should accuse you? When did it bewilder you or deceive you—whether by the decay and fall of your forefathers, or by the sleeping places of your mothers under the ground? How much you looked after them in their illness and nursed them during sickness, desiring them to be cured and consulting physicians for them in the morning when your medicine did not avail them and your wailing for them did not benefit them. Your mourning over them did not prove useful to them and you could not achieve your aims. You could not ward off (death) from them with all your power. In fact, through the dying man the world presented an illustration for you and showed you by the example of his falling down how you would (also) fall.

Certainly, this world is a house of truth for him who appreciates it; a place of safety for him who understands it; a house

يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ^(٤٥٩٧)، وَالْمَحَالِّ الْمُقْفِرَةِ^(٤٥٩٨)، وَالْقُبُورِ
الْمُظْلِمَةِ ؛ يَا أَهْلَ التُّرْبَةِ، يَا أَهْلَ الْغُرْبَةِ، يَا أَهْلَ الْوَحْدَةِ، يَا أَهْلَ
الْوَحْشَةِ، أَنْتُمْ لَنَا فَرَطٌ^(٤٥٩٩) سَابِقٌ، وَنَحْنُ لَكُمْ تَبَعٌ^(٤٦٠٠) لَاحِقٌ. أَمَّا
الدُّورُ فَقَدْ سَكِنَتْ، وَأَمَّا الْأَزْوَاجُ فَقَدْ نَكِحَتْ، وَأَمَّا الْأَمْوَالُ فَقَدْ
قُسِمَتْ. هَذَا خَبَرُ مَا عِنْدَنَا، فَمَا خَبَرُ مَا عِنْدَكُمْ ؟

ثم التفت إلى أصحابه فقال : أَمَا لَوْ أَذِنَ لَهُمْ فِي الْكَلَامِ لَأَخْبَرُوكُمْ
أَنْ « خَيْرَ الزَّادِ التَّقْوَى » .

١٣١ - وقال عليه السلام ، وقد سمع رجلاً يذم الدنيا : أَيُّهَا
الذَّامُ لِلدُّنْيَا، الْمُغْتَرُّ بِغُرُورِهَا، الْمَخْدُوعُ بِأَبَاطِيلِهَا ! اتَّغَرَّ بِالدُّنْيَا ثُمَّ
تَذَمُّهَا ؟ أَنْتَ الْمُتَجَرِّمُ^(٤٦٠١) عَلَيْهَا، أَمْ هِيَ الْمُتَجَرِّمَةُ عَلَيْكَ ؟ مَتَى
أَسْتَهْوَتْكَ^(٤٦٠٢)، أَمْ مَتَى غَرَّتْكَ ؟ أَيْمَصَّارِعِ^(٤٦٠٣) آبَائِكَ مِنَ الْبَلَى^(٤٦٠٤)
أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ الثَّرَى^(٤٦٠٥) ؟ كَمْ عَلَّلَتْ^(٤٦٠٦) بِكَفِّكَ ،
وَكَمْ مَرَّضَتْ بِبَيْدِكَ ! تَبْتَغِي لَهُمُ الشِّفَاءَ، وَتَسْتَوْصِفُ^(٤٦٠٧) لَهُمُ
الْأَطِبَاءَ، غَدَاةَ لَا يُغْنِي عَنْهُمْ دَوَاؤُكَ، وَلَا يُجْدِي عَلَيْهِمْ بُكَائُكَ . لَمْ
يَنْفَعْ أَحَدُهُمْ إِشْفَاؤُكَ^(٤٦٠٨)، وَلَمْ تُسَعِّفْ فِيهِ بِطَلَبَتِكَ^(٤٦٠٩)، وَلَمْ تَدْفَعْ
عَنْهُ بِقُوَّتِكَ ! وَقَدْ مَثَلَتْ لَكَ بِهِ الدُّنْيَا نَفْسَكَ^(٤٦١٠)، وَبِمَضْرَعِهِ
مَضْرَعَكَ . إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا، وَدَارُ عَافِيَةٍ لِمَنْ فَهِمَ

of riches for him who collects provision from it (for the next world); and a house of instructions for him who draws instruction from it. It is the place of worship for the lovers of Allāh; the place of praying for the angels of Allāh; the place where the revelation of Allāh descends; and the marketing place for those devoted to Allāh. Herein they earned mercy and herein they acquired Paradise by way of profit.

Therefore, who can abuse it when it has announced its departure and called out that it would leave! It had given news of its own destruction and the death of its people. By its hardship it set an example of their hardships. By its pleasures it created eagerness for the pleasures (of the next world). It brings ease in the evening and grief in the morning by way of persuasion, dissuasion, alarm and warning. People abuse it on the morning of their repentance but there are others who will praise it on the Day of Judgement. The world recalled to them the next life and they bore it in mind. It related to them (things of the next life) and they acknowledged them. It preached to them and they took lesson therefrom.¹

132. Amīr al-mu'minīn, peace be upon him, said: There is an angel of Allāh who calls out every day, "Beget children for death, collect wealth for destruction, and raise construction for ruin."

1. Every speaker and preacher manifests the force of his speaking in subjects in which he is well-versed. If he has to change the subject neither will his mind move nor will his tongue be able to speak out. But he whose intellect has the capability of adaptation and whose mind has the power of imagination can turn round his utterances in whatever manner he likes, and can show the excellence of speaking on whatever subject he desires. Consequently, when the tongue which had for so long been abusing the world and unveiling its deceitfulness starts praising the world it shows the same mastery of speaking and power of arguing that had ever been its chief distinction. And then, the use of commendatory words does not alter the principle and although the ways are different the object remains the same.

عَنْهَا ، وَدَارُ غِنًى لِمَنْ تَزُودُ مِنْهَا^(٤٦١) ، وَدَارُ مَوْعِظَةٍ لِمَنْ اتَّعَظَ بِهَا .
 مَسْجِدُ أَحِبَّاءِ اللَّهِ ، وَمُصَلًى مَلَائِكَةِ اللَّهِ ، وَمَهْبِطُ وَحْيِ اللَّهِ ، وَمَنْجَرُ أَوْلِيَاءِ
 اللَّهِ . أَكْتَسَبُوا فِيهَا الرَّحْمَةَ ، وَرَبِحُوا فِيهَا الْجَنَّةَ . فَمَنْ ذَا يَذُمُّهَا وَقَدْ
 آذَنْتَ^(٤٦٢) بَيْنَهَا^(٤٦٣) ، وَنَادَتْ بِفِرَاقِهَا ، وَنَعَتْ نَفْسَهَا^(٤٦٤) وَأَهْلَهَا ،
 فَمَثَلَتْ لَهُمْ بِبِلَالِهَا أَلْبَاءَ ، وَشَوَّقَتْهُمْ بِسُرُورِهَا إِلَى السُّرُورِ ؟ ! رَاحَتْ^(٤٦٥)
 بِعَافِيَةٍ ، وَأَبْتَكَّرَتْ^(٤٦٦) بِفَجِيعَةٍ^(٤٦٧) ، تَرْغِيبًا وَتَرْهِيبًا ، وَتَخْوِيفًا
 وَتَحْذِيرًا ، فَذَمَّهَا رِجَالُ غَدَاةِ النَّدَامَةِ ، وَحَمِدَهَا آخِرُونَ يَوْمَ الْقِيَامَةِ .
 ذَكَّرْتَهُمُ الدُّنْيَا فَتَذَكَّرُوا ، وَحَدَّثْتَهُمْ فَصَدَّقُوا ، وَوَعَّظْتَهُمْ فَاتَّعَظُوا .

١٣٢ - وقال عليه السلام : إِنَّ لِلَّهِ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ :
 لِدُّوا^(٤٦٨) لِلْمَوْتِ ، وَاجْمَعُوا لِلْفَنَاءِ ، وَأَبْنُوا لِلْخَرَابِ .

133. **Amir al-mu'minin, peace be upon him, said:** This world is a place for transit, not a place for stay. The people herein are of two categories. One is the man who sold away his self (to his passions) and thus ruined it, and the other is the man who purchased his self (by control against his passions) and freed it.

134. **Amir al-mu'minin, peace be upon him, said:** A friend is not a friend unless he affords protection to his comrade on three occasions: in his adversity, in his absence and at his death.

135. **Amir al-mu'minin, peace be upon him, said:** He who is bestowed four things is not disallowed four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favours.

as-Sayyid ar-Raḍī says: This is confirmed by the Book of Allāh. About praying, Allāh says: "*Call you to Me, I will answer you*" (Qur'ān, 4:60). About forgiveness Allāh says: "*And whoever does evil, or wrongs his own self and thereafter seeks pardon of Allāh, shall find Allāh Oft-forgiving, Merciful*" (Qur'ān, 4:110). About gratefulness He says: "*If you be grateful I will increase (my favours) to you*" (Qur'ān, 14:7). About repentance He says: "*Verily, repentance (acceptable) with Allāh is only for those who do evil ignorantly and then turn (to Allāh) soon (after); these (are those) Allāh will turn (merciful) to them; and Allāh is All-knowing, All-wise*" (Qur'ān, 4:17).

136. **Amir al-mu'minin, peace be upon him, said:** For the God-fearing prayers is a means of seeking nearness to Allāh; and for the weak the *hajj* (pilgrimage to Mecca) is as good as *jihād* (fighting in the way of Allāh). For every thing there is a levy; and the levy of the body is fasting. The *jihād* of a woman is to afford pleasant company to her husband.

١٣٣ - وقال عليه السلام : الدُّنْيَا دَارُ مَمَرٍّ لَا دَارُ مَقَرٍّ ، وَالنَّاسُ فِيهَا رَجُلَانِ : رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا ^(١٦١) ، وَرَجُلٌ ابْتَنَعَ ^(١٦٢) نَفْسَهُ فَأَعْتَقَهَا .

١٣٤ - وقال عليه السلام : لَا يَكُونُ الصَّدِيقُ صَدِيقاً حَتَّى يَحْفَظَ أَخَاهُ فِي ثَلَاثٍ : فِي نَكْبَتِهِ ، وَغَيْبَتِهِ ، وَوَفَاتِهِ .

١٣٥ - وقال عليه السلام : مَنْ أُعْطِيَ أَرْبَعاً لَمْ يُحْرَمَ أَرْبَعاً : مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ ، وَمَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ ، وَمَنْ أُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ ، وَمَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ .

قال الرضي : وتصدق ذلك كتاب الله ، قال الله في الدعاء : « ادْعُونِي أَسْتَجِبْ لَكُمْ » وقال في الاستغفار : « وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَحِيماً » وقال في الشكر : « لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ » وقال في التوبة : « إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ ، فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيماً حَكِيماً » .

١٣٦ - وقال عليه السلام : الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ ، وَالْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ . وَلِكُلِّ شَيْءٍ زَكَاةٌ ، وَزَكَاةُ الْبَدَنِ الصِّيَامُ ، وَجِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ ^(١٦٣) .

137. Amir al-mu'minin, peace be upon him, said: Seek livelihood by giving alms.

138. Amir al-mu'minin, peace be upon him, said: He who is sure of a good return is generous in giving.

139. Amir al-mu'minin, peace be upon him, said: Assistance is allowed according to need.

140. Amir al-mu'minin, peace be upon him, said: He who is moderate does not become destitute.

141. Amir al-mu'minin, peace be upon him, said: A small family is one of the ways of (securing) ease.

142. Amir al-mu'minin, peace be upon him, said: Loving one another is half of wisdom

143. Amir al-mu'minin, peace be upon him, said: Grief is half of old age.

144. Amir al-mu'minin, peace be upon him, said: Endurance comes according to the affliction. He who beats his hand on the thigh in his affliction ruins all his good actions.

145. Amir al-mu'minin, peace be upon him, said: There is many a person who fasts whose fast is nothing but just hunger and thirst, and many an offerer of prayers whose prayer is no better than wakefulness and hardship. The sleep as well as the eating and drinking of the intelligent (God-knowing) person is far better.

146. Amir al-mu'minin, peace be upon him, said: Protect your belief by charity; guard your wealth by paying Allāh's share; and ward off the waves of calamity by praying.

- ١٣٧ - وقال عليه السلام : أَسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ .
- ١٣٨ - وقال عليه السلام : مَنْ أَتَقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَةِ .
- ١٣٩ - وقال عليه السلام : تَنْزِلُ الْمَعُونَةُ عَلَى قَدْرِ الْمَوْنَةِ
- ١٤٠ - وقال عليه السلام : مَا عَالَ^(١٦٢٢) مَنْ أَقْتَصَدَ .
- ١٤١ - وقال عليه السلام : قِلَّةُ الْعِيَالِ أَحَدُ أَلْيَسَارَيْنِ .
- ١٤٢ - وقال عليه السلام : التَّوَدُّدُ نِصْفُ الْعَقْلِ .
- ١٤٣ - وقال عليه السلام : أَلْهَمُ نِصْفُ الْهَرَمِ .
- ١٤٤ - وقال عليه السلام : يَنْزِلُ الصَّبْرُ عَلَى قَدْرِ الْمُصِيبَةِ ، وَمَنْ ضَرَبَ يَدَهُ عَلَى فَخِذِهِ عِنْدَ مُصِيبَتِهِ حَبِطَ^(١٦٢٣) عَمَلُهُ .
- ١٤٥ - وقال عليه السلام : كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالظَّمَأُ ، وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ وَالْعَنَاءُ ، حَبْدًا نَوْمُ الْأَكْيَاسِ^(١٦٢٤) وَإِفْطَارُهُمْ !
- ١٤٦ - وقال عليه السلام : سَوْسُوا^(١٦٢٥) إِيْمَانَكُمْ بِالصَّدَقَةِ ، وَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ ، وَأَدْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ .

AMĪR AL-MU'MINĪN'S CONVERSATION WITH
KUMAYL IBN ZIYĀD AN-NAKHA'Ī¹

People are of three types

147. Kumayl ibn Ziyād has related: Amir al-mu'minin, peace be upon him, caught hold of my hand and took me to the graveyard. When he had passed through the graveyard and left the city behind, he breathed a deep sigh and said:

O' Kumayl these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you.

People are of three types: One is the scholar and divine. Then, the seeker of knowledge who is also on the way to deliverance. Then (lastly) the common rot who run after every caller and bend in the direction of every wind. They seek no light from the effulgence of knowledge and do not take protection of any reliable support.

O' Kumayl, knowledge is better than wealth. Knowledge guards you, while you have to guard the wealth. Wealth decreases by spending, while knowledge multiplies by spending, and the results of wealth die as wealth decays.

O' Kumayl, knowledge is belief which is acted upon. With it man acquires obedience during his life and a good name after his death. Knowledge is the ruler while wealth is ruled upon.

1. Kumayl ibn Ziyād an-Nakha'ī was the holder of the secrets of the Imāmate and one of the chief companions of Amir al-mu'minin. He held a great position in knowledge and attainment and a chief place in abstinence and Godliness. He was Amir al-mu'minin's Governor of Hit for sometime. He was killed by al-Ḥajjāj ibn Yūsuf ath-Thaqafī in the year 83 A.H. at the age of ninety years and was buried outside Kūfah.

١٤٧ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لَكُمْبِل بن زياد النخعي

قال كُمْبِل بن زياد: أخذ بيدي أمير المؤمنين علي بن أبي طالب عليه السلام، فأخرجني إلى الجَبَان (٤٦٢٦)، فلما أصحرت (٤٦٢٧) تنفس الصَّعْدَاء (٤٦٢٨)، ثم قال:

يَا كُمْبِلُ بْنُ زِيَادٍ، إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ (٤٦٢٩)، فَخَيْرُهَا أَوْعَاهَا (٤٦٣٠)،
فَأَحْفَظْ عَنِّي مَا أَقُولُ لَكَ:

النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ (٤٦٣١)، وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ،
وَهَمَجٌ (٤٦٣٢) رِعَاعٌ (٤٦٣٣) أَتْبَاعُ كُلِّ نَاعِقٍ (٤٦٣٤)، يَمِيلُونَ مَعَ كُلِّ رِيحٍ،
لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ.

يَا كُمْبِلُ، الْعِلْمُ خَيْرٌ مِنَ الْمَالِ، الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ
الْمَالَ. وَالْمَالُ تَنْقُصُهُ النِّفَقَةُ، وَالْعِلْمُ يَزْكُو (٤٦٣٥) عَلَى الْإِنْفَاقِ، وَصَنِيعُ
الْمَالِ يَزُولُ بِزَوَالِهِ.

يَا كُمْبِلُ بْنُ زِيَادٍ، مَعْرِفَةُ الْعِلْمِ دِينٌ يُدَانُ بِهِ، بِهِ يَكْسِبُ الْإِنْسَانُ
الطَّاعَةَ فِي حَيَاتِهِ، وَجَمِيلَ الْأُخْدُوثةِ بَعْدَ وَفَاتِهِ. وَالْعِلْمُ حَاكِمٌ، وَالْمَالُ
مَحْكُومٌ عَلَيْهِ.

O' Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (and Amir al-mu'minīn pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a one); but either he was one who could not be relied upon. He would exploit the religion for worldly gains, and by virtue of Allāh's favours on him he would domineer over the people and through Allāh's pleas he would lord over His devotees. Or he was one who was obedient to the hearers of truth but there was no intelligence in his bosom. At the first appearance of doubt he would entertain misgivings in his heart.

So, neither this nor that was good enough. Either the man is eager for pleasures, easily led away by passions, or is covetous for collecting and hoarding wealth. Neither of them has any regard for religion in any matter. The nearest example of these is the loose cattle. This is the way that knowledge dies away with the death of its bearers.

O' my Allāh! Yes; but the earth is never devoid of those who maintain Allāh's plea either openly and reputedly or, being afraid, as hidden in order that Allāh's pleas and proofs should not be rebutted. How many are they and where are they? By Allāh, they are few in number, but they are great in esteem before Allāh. Through them Allāh guards His pleas and proofs till they entrust them to others like themselves and sow the seeds thereof in the hearts of those who are similar to them.

Knowledge has led them to real understanding and so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but their spirits resting in the high above. They are the vicegerents of Allāh on His earth and callers to His religion.

يَا كَمِيلُ، هَلَكَ خَزَانُ الْأَمْوَالِ وَهُمْ أَحْيَاءُ، وَالْعُلَمَاءُ بَاقُونَ مَا بَقِيَ
الدَّهْرُ: أَعْيَانُهُمْ مَفْقُودَةٌ، وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ. هَا إِنَّ هَا هُنَا
لِعِلْمًا جَمًّا (وَأَشَارَ بِيَدِهِ إِلَى صَدْرِهِ) لَوْ أَصَبْتُ لَهُ حَمَلَةً^(٤٦٣٦) ! بَلَى
أَصَبْتُ لَقِينًا^(٤٦٣٧) غَيْرَ مَأْمُونٍ عَلَيْهِ، مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا،
وَمُسْتَظْهِرًا بِنِعَمِ اللَّهِ عَلَى عِبَادِهِ، وَبِحُجَجِهِ عَلَى أَوْلِيَائِهِ؛ أَوْ مُنْقَادًا
لِحَمَلَةِ الْحَقِّ^(٤٦٣٨)، لَا بِصِيرَةٍ لَهُ فِي أَحْنَائِهِ^(٤٦٣٩)، يَنْقَدِحُ الشَّكُّ فِي
قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبْهَةٍ. أَلَا لَا ذَا وَلَا ذَاكَ ! أَوْ مِنْهُمَا^(٤٦٤٠) بِاللَّذَّةِ،
سَلِسَ الْقِيَادِ^(٤٦٤١) لِلشَّهْوَةِ، أَوْ مُغْرَمًا^(٤٦٤٢) بِالْجَمْعِ وَالْإِدْخَارِ^(٤٦٤٣)،
لَيْسَا مِنْ رِعَاةِ الدِّينِ فِي شَيْءٍ، أَقْرَبُ شَيْءٍ شَبَهًا بِهِمَا الْأَنْعَامُ^(٤٦٤٤)
السَّائِمَةُ^(٤٦٤٥) ! كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ حَامِلِيهِ.

اللَّهُمَّ بَلَى ! لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ بِحُجَّةٍ، إِمَّا ظَاهِرًا مَشْهُورًا،
وإِمَّا خَائِفًا مَغْمُورًا^(٤٦٤٦)، لِئَلَّا تَبْطُلَ حُجَجُ اللَّهِ وَبَيِّنَاتُهُ. وَكَمْ ذَا وَأَيْنَ
أُولَئِكَ؟ أُولَئِكَ - وَاللَّهِ - الْأَقْلُونَ عَدَدًا، وَالْأَعْظَمُونَ عِنْدَ اللَّهِ قَدْرًا.
يَحْفَظُ اللَّهُ بِهِمْ حُجَجَهُ وَبَيِّنَاتِهِ، حَتَّى يُوَدِّعُوهَا نُظَرَاءَهُمْ، وَيَزْرَعُوهَا
فِي قُلُوبِ أَشْبَاهِهِمْ. هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْبَصِيرَةِ، وَبَاشَرُوا
رُوحَ الْيَقِينِ، وَاسْتَلَانُوا^(٤٦٤٧) مَا اسْتَعُورَهُ^(٤٦٤٨) الْمُتَرْفُونَ^(٤٦٤٩)، وَأَنَسُوا
بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَصَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ
بِالْمَحَلِّ الْأَعْلَى. أُولَئِكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ، وَالِدُّعَاةُ إِلَى دِينِهِ.

Oh, oh, how I yearn to see them!

Go away now, O' Kumayl! wherever you wish.

148. Amir al-mu'minīn, peace be upon him, said: Man is hidden under his tongue.¹

149. Amir al-mu'minīn, peace be upon him, said: He who does not know his own worth is ruined.

ON PREACHING

150. Amir al-mu'minīn, peace be upon him, said to a man who had requested him to preach:

Do not be like him who hopes for (bliss in) the next life without action, and delays repentance by lengthening desires, who utters words like ascetics in this world but acts like those who are eager for it; if he is allowed something from it he does not feel satisfied; if he is denied he is not content; he is not grateful for what he gets and covets for increase in whatever remains with him; he refrains others but not himself; he commands others for what he himself does not do; he loves the virtuous but does not behave like them; he hates the vicious but himself is one of them; he dislikes death because of the excess of his sins but adheres to that for which he is afraid of death.

If he falls ill he feels ashamed; if he is healthy he feels secure

1. The meaning is that a man's worth can be known by his speech because the speech of every person is indicative of his mind and manners, and by virtue of it his feelings and temperament can be very easily assessed. Therefore, so long as he is silent his weakness as well as attainments are concealed but when he speaks his real self manifests itself.

A man is hidden under his tongue.

Unless he speaks you cannot know his worth and value.

آه آه شوقاً إلى رؤيتهم ! أنصرف يا كميل إذا شئت .

١٤٨ - وقال عليه السلام : المرء مخبوء تحت لسانه .

١٤٩ - وقال عليه السلام : هلك امرؤ لم يعرف قدره .

١٥٠ - وقال عليه السلام لرجل سأله أن يعظه :

لَا تُكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بِغَيْرِ الْعَمَلِ ، وَيُرْجَى التَّوْبَةُ ^(١٦٠٠) بِطُولِ
الْأَمَلِ ، يَقُولُ فِي الدُّنْيَا بِقَوْلِ الزَّاهِدِينَ ، وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاعِبِينَ ،
إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ ، وَإِنْ مُنِعَ مِنْهَا لَمْ يَقْنَعْ ؛ يَعْجِزُ عَنْ شُكْرِ مَا
أُوتِيَ ، وَيَبْتَغِي الزِّيَادَةَ فِيمَا بَقِيَ ؛ يَنْهَى وَلَا يَنْتَهِي ، وَيَأْمُرُ بِمَا لَا
يَأْتِي ؛ يُحِبُّ الصَّالِحِينَ وَلَا يَعْمَلُ عَمَلَهُمْ ، وَيُبْغِضُ الْمُذْنِبِينَ وَهُوَ
أَحَدُهُمْ ؛ يَكْرَهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ ، وَيُقِيمُ ^(١٦٠١) عَلَى مَا يَكْرَهُ الْمَوْتَ
مِنْ أَجْلِهِ ، إِنْ سَقِمَ ^(١٦٠٢) ظَلَّ نَادِمًا ، وَإِنْ صَحَّ أَمِنَ لَاهِيًا ؛ يُعْجَبُ

and indulges in amusements; when he recovers from illness he feels vain about himself; when he is afflicted he loses hope; if distress befalls him he prays like a bewildered man; when he finds ease of life he falls into deceit and turns his face away; his heart overpowers him by means of imaginary things while he cannot control his heart by his conviction; for others he is afraid of small sins, but for himself he expects more reward than his performance; if he becomes wealthy he becomes self-conscious and falls into vice; if he becomes poor he despairs and becomes weak; he is brief when he is doing a good thing but goes too far when he is begging; when passion overtakes him he is quick in committing sin but delays repentance; if hardship befalls him he goes beyond the cannons of the (Islamic) community; he describes instructive events but does not take instruction himself; he preaches at length but does not accept any preaching for himself; he is tall in speaking but short in action; he aspires for things that will perish and ignores things that will last for good; he regards profit as loss and loss as profit; he fears death but does nothing in its anticipation.

He regards the sins of others as big but considers the same things for himself as small; if he does something in obedience to Allāh he considers it much but if others do the same he considers it small; he therefore rebukes others but flatters himself; entertainment in the company of the wealthy is dearer to him than remembrance (of Allāh) with the poor; he passes verdicts against others for his own interests and does not do so against himself for others' interests; he guides others but misguides himself; he is obeyed by others but he himself disobeys (Allāh); he seeks fulfilment (of obligations towards himself) but does not fulfil his obligations (towards others); he fears the people (and acts) for other than his Lord (Allāh) and does not fear his Lord in his dealings with the people.

بِنَفْسِهِ إِذَا عُوِي ، وَيَقْنَطُ إِذَا ابْتُلِيَ ؛ إِنْ أَصَابَهُ بَلَاءٌ دَعَا مُضْطَرًّا ، وَإِنْ نَالَهُ رَخَاءٌ أَغْرَضَ مُغْتَرًّا ؛ تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ ، وَلَا يَغْلِبُهَا عَلَى مَا يَسْتَنْقِنُ^(٤٦٥٣) ؛ يَخَافُ عَلَى غَيْرِهِ بِأَذْنَى مِنْ ذَنْبِهِ ، وَيَرْجُو لِنَفْسِهِ بِأَكْثَرِ مِنْ عَمَلِهِ ؛ إِنْ اسْتَغْنَى بِطَرٍّ^(٤٦٥٤) وَفُتِنَ ، وَإِنْ افْتَقَرَ قَنِطَ^(٤٦٥٥) وَوَهِنَ^(٤٦٥٦) ؛ يُقْصِرُ إِذَا عَمِلَ ، وَيُبَالِغُ إِذَا سَأَلَ ؛ إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ^(٤٦٥٧) الْمَعْصِيَةَ ، وَسَوَّفَ^(٤٦٥٨) التَّوْبَةَ ، وَإِنْ عَرَّتْهُ مِخْنَةٌ^(٤٦٥٩) أَنْفَرَجَ^(٤٦٦٠) عَنْ شَرَائِطِ الْمِلَّةِ^(٤٦٦١) . يَصِفُ الْعِبْرَةَ^(٤٦٦٢) وَلَا يَعْتَبِرُ ، وَيُبَالِغُ فِي الْمَوْعِظَةِ وَلَا يَتَعَطَّ ؛ فَهُوَ بِالْقَوْلِ مُدِلٌّ^(٤٦٦٣) ، وَمِنْ الْعَمَلِ مُقِلٌّ ، يُنَافِسُ فِيمَا يَفْنَى ، وَيُسَامِحُ فِيمَا يَبْقَى . يَرَى الْغَنَمَ^(٤٦٦٤) مَغْرَمًا^(٤٦٦٥) ، وَالْغُرَمَ مَغْنَمًا ؛ يَخْشَى الْمَوْتَ ، وَلَا يُبَادِرُ^(٤٦٦٦) الْفُوتَ^(٤٦٦٧) ؛ يَسْتَغْظِمُ مِنْ مَعْصِيَةِ غَيْرِهِ مَا يَسْتَقِلُّ أَكْثَرَ مِنْهُ مِنْ نَفْسِهِ ، وَيَسْتَكْثِرُ مِنْ طَاعَتِهِ مَا يَحْقِرُهُ مِنْ طَاعَةِ غَيْرِهِ ، فَهُوَ عَلَى النَّاسِ طَاعِنٌ ، وَلِنَفْسِهِ مُدَاهِنٌ ؛ اللَّهُوَ مَعَ الْأَغْنِيَاءِ أَحَبُّ إِلَيْهِ مِنَ الذُّكْرِ مَعَ الْفُقَرَاءِ ، يَحْكُمُ عَلَى غَيْرِهِ لِنَفْسِهِ ، وَلَا يَحْكُمُ عَلَيْهَا لِغَيْرِهِ ؛ يُرْشِدُ غَيْرَهُ وَيُغْوِي نَفْسَهُ ، فَهُوَ يُطَاعُ وَيَعْصَى ، وَيَسْتَوْفِي وَلَا يُوفِي ، وَيَخْشَى الْخَلْقَ فِي غَيْرِ رَبِّهِ وَلَا يَخْشَى رَبَّهُ فِي خَلْقِهِ .

as-Sayyid ar-Raḍi says: If this book had contained nothing save this short utterance it would have sufficed as a successful piece of preaching, a specimen of high philosophy, an object of wisdom for the onlooker and a source of instruction for the meditative watcher.

151. Amir al-mu'minin, peace be upon him, said: Every human being has to meet the end, sweet or sour.

152. Amir al-mu'minin, peace be upon him, said: Every comer has to return and after returning it is as though he never existed.

153. Amir al-mu'minin, peace be upon him, said: The endurer does not miss success although it may take a long time.

154. Amir al-mu'minin, peace be upon him, said: He who agrees with the action of a group of persons is as though he joins them in that action. And every one who joins in wrong commits two sins; one sin for committing the wrong and the other for agreeing with it.

155. Amir al-mu'minin, peace be upon him, said: Adhere to contracts and entrust their fulfilment to steadfast persons.

156. Amir al-mu'minin, peace be upon him, said: On you lies (the obligation of) obedience to the person about whom you cannot plead the excuse of ignorance.¹

1. Just as Allāh sent down a series of prophets by way of His Justice and Mercy to guide and direct towards religion, in the same way He laid down the system of the Imāmate to protect religion from alteration and change so that every Imām may in his time save the Divine teachings from the onslaught of personal desires and give directions about the correct precepts of Islam. And just as it is obligatory to know the originator of the religion (i.e., the Prophet) in the same way it is necessary to know the protector of the religion; and he who remains ignorant of him cannot be excused because the issue of Imāmate is supported by so many proofs and

قال الرضي : ولو لم يكن في هذا الكتاب إلا هذا الكلام لكني به موعظة ناجعة ، وحكمة بالغة ، وبصيرة لبصر ، وعبرة لناظر مفكر .

١٥١ - وقال عليه السلام : لِكُلِّ أَمْرٍ عَاقِبَةٌ حُلُوءٌ أَوْ مُرَّةٌ .

١٥٢ - وقال عليه السلام : لِكُلِّ مُقْبِلٍ إِذْبَارٌ ، وَمَا أَذْبَرَ كَانَ لَمْ يَكُنْ .

١٥٣ - وقال عليه السلام : لَا يَعْدُمُ الصَّبُورُ الظَّفَرُ وَإِنْ طَالَ بِهِ الزَّمَانُ .

١٥٤ - وقال عليه السلام : الرَّاضِي بِفِعْلٍ قَوْمٍ كَالدَّاحِلِ فِيهِ مَعَهُمْ .
وَعَلَى كُلِّ دَاحِلٍ فِي بَاطِلٍ إِثْمَانٍ : إِثْمُ الْعَمَلِ بِهِ ، وَإِثْمُ الرِّضَا بِهِ .
١٥٥ - وقال عليه السلام : اَعْتَصِمُوا ^(١٦٨) بِالذِّمِّ ^(١٦٩) فِي أَوْتَادِهَا ^(١٧٠)

١٥٦ - وقال عليه السلام : عَلَيْكُمْ بِطَاعَةِ مَنْ لَا تُغْدِرُونَ بِجَهَالَتِهِ ^(١٧١) .

testimonies that no intelligent person can find any way to deny it. Thus, the Holy Prophet has said:

Whoever dies without knowing the Imām of his time dies a pre-Islamic (*jāhiliyyah*) death. (*Sharḥ al-maqāṣid*, at-Taftāzānī ash-Shāfi'ī, vol. 2, p.275; *al-Jawāhir al-muḍiyyah*, al-Khaṭīb al-Ḥanafī, vol.2, pp. 457, 509).

It has also been narrated by 'Abdullāh ibn 'Umar, Mu'āwiyah ibn Abī Sufyān and 'Abdullāh ibn al-'Abbās that the Messenger of Allāh, peace be upon him and his descendants, said that:

One who dies without (knowing his) Imām and binding himself by an oath of allegiance to him will die the death of one belonging to the days of *jāhiliyyah*, and one who withdraws his hand from obedience (to the Imām) will find no argument (in his defence) when he stands before Allāh on the Day of Judgement. (*al-Musnad*, at-Ṭayālīsī, p.259; *aṣ-Ṣaḥīḥ*, Muslim, vol.6, p.22; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.4, p.96; *as-Sunan al-kubrā*, al-Bayhaqī, vol.8, p.156; *at-Tafsīr*, Ibn Kathīr, vol.1, p.517; *Majma' az-zawā'id*, vol.5, pp.218, 224, 225)

Ibn Abī'l-Ḥadīd also agrees that the personality about whom no one's ignorance can be excused is that of Amīr al-mu'minīn. He also acknowledges the obligation to obey him and holds that he who does not believe in the issue of Imāmate will not achieve deliverance. In this connection he writes:

He who is ignorant of the position of 'Alī, peace be upon him, as Imām and denies its veracity or obligatory character would, according to our associates, remain in Hell for ever, his fasting or prayers being of no avail to him, because the knowledge of this matter is among the basic principles which constitute the foundations of religion. However, we do not regard one who denies his Imāmate as an unbeliever but only a sinner, a transgressor or a deviator, etc. (*Sharḥ Nahj al-balāghah*, vol.18, p.373)

157. Amir al-mu'minin, peace be upon him, said: Surely, you have been made to see if (only) you care to see; surely, you have been guided if (only) you care to take guidance; and surely, you have been made to hear if (only) you care to lend your ears.

158. Amir al-mu'minin, peace be upon him, said: Admonish your brother (comrade) by good behaviour towards him, and ward off his evil by favouring him.¹

159. Amir al-mu'minin, peace be upon him, said: He who puts himself in conditions of ill-repute should not blame those who entertain bad ideas about him.

160. Amir al-mu'minin, peace be upon him, said: Whoever obtains authority (usually) adopts partiality.

161. Amir al-mu'minin, peace be upon him, said: He who acts solely according to his own opinion gets ruined, and he who consults other people shares in their understanding.

1. If evil is done in return for evil, and abuse in return for abuse, the door for animosity and quarrel is opened. But if an evil-doer is met with kindness and gentleness he too would be compelled to change his behaviour. Thus, once Imām Ḥasan was passing through the market place of Medina when a Syrian noticing his majestic personality enquired from the people who he was and on being told that he was Ḥasan son of 'Alī (peace be upon him) he was exasperated and coming close to him began to abuse him. The Imām heard him quietly. When he finished the Imām said, "You seem to be a stranger here". He acknowledged this and the Imām continued, "Then you had better come with me and stay with me. If you have any need I shall fulfil it, and if you need financial assistance I shall render it." When he saw this kindness and fine manners in return for his harsh and hard words he was extremely ashamed, and admitting his fault sought his forgiveness. When he left the Imām, he did not have better regard for anyone else on the surface of the globe. (*al-Kāmil*, al-Mubarrad, vol. 1, p.235; vol.2, p.63; *Nihāyah al-irab*, an-Nuwayrī, vol.6, p.52; *Maṭālib as-sa'ūl*, Ibn Ṭalḥah ash-Shāfi'ī, vol.2, pp.11–12; *al-Manāqib*, Ibn Shahrāshūb, vol.4, p.19; *al-Biḥār*, al-Majlisī, vol.43, p.344)

١٥٧ - وقال عليه السلام : قَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ^(١٦٧٢) ، وَقَدْ هُدِيتُمْ إِنْ اهْتَدَيْتُمْ ، وَأَسْمِعْتُمْ إِنْ أَسْتَمَعْتُمْ .

١٥٨ - وقال عليه السلام : عَاتِبْ أَخَاكَ بِالْإِحْسَانِ إِلَيْهِ ، وَارْدُدْ شَرَّهُ بِالْإِنْعَامِ عَلَيْهِ .

١٥٩ - وقال عليه السلام : مَنْ وَضَعَ نَفْسَهُ مَوَاضِعَ التُّهْمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ .

١٦٠ - وقال عليه السلام : مَنْ مَلَكَ اسْتَأْثَرَ^(١٦٧٣)

١٦١ : وقال عليه السلام : مَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ ، وَمَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا .

162. **Amir al-mu'minin, peace be upon him, said:** He who guards his secrets retains control in his own hands.

163. **Amir al-mu'minin, peace be upon him, said:** Destitution is the greatest death.

164. **Amir al-mu'minin, peace be upon him, said:** He who fulfils the right of a man who does not fulfil his right, (is as though he) worships him.

165. **Amir al-mu'minin, peace be upon him, said:** There should be no obeying anyone against Allāh's commands.

166. **Amir al-mu'minin, peace be upon him, said:** No person is to be blamed for delay in (securing) his own right but blame lies on him who takes what he is not entitled to.

167. **Amir al-mu'minin, peace be upon him, said:** Vanity prevents progress.¹

168. **Amir al-mu'minin, peace be upon him, said:** The Day of Judgement is near and our mutual company is short.

169. **Amir al-mu'minin, peace be upon him, said:** For the man who has eyes the dawn has already appeared.

170. **Amir al-mu'minin, peace be upon him, said:** Abstention from sin is easier than seeking help afterwards.²

1. A person who seeks perfection and believes that he is still in need of it can be expected to attain the aim of perfection, but a person who is under the illusion that he has reached the zenith of progress and perfection will not feel the need to strive to attain it, but according to his own view he has already traversed all the stages of perfection and now he has no stage in sight to strive for. Thus, this vain and illusioned man will always remain deprived of perfection and this vanity will end all possibility of his rise.

2. It is not as difficult to keep aloof from sin the first time as it is =

١٦٢ - وقال عليه السلام : مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ^(١٦٧٤) بِيَدِهِ .

١٦٣ - وقال عليه السلام : الْفَقْرُ الْمَوْتُ الْأَكْبَرُ .

١٦٤ - وقال عليه السلام : مَنْ قَضَىٰ حَقَّ مَنْ لَا يَقْضِي حَقَّهُ فَقَدْ عَبَدَهُ .

١٦٥ - وقال عليه السلام : « لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ » .

١٦٦ - وقال عليه السلام : لَا يُعَابُ الْمَرْءُ بِتَأْخِيرِ حَقِّهِ ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ .

١٦٧ - وقال عليه السلام : الْأَعْجَابُ يَمْنَعُ الْإِزْدِيَادَ^(١٦٧٥) .

١٦٨ - وقال عليه السلام : الْأَمْرُ قَرِيبٌ وَالْأَضْطِحَابُ قَلِيلٌ^(١٦٧٦) .

١٦٩ - وقال عليه السلام : قَدْ أَضَاءَ الصُّبْحُ لِذِي عَيْنَيْنِ .

١٧٠ - وقال عليه السلام : تَرَكُ الذَّنْبِ أَهْوَنُ مِنْ طَلَبِ الْمَعُونَةِ .

171. Amīr al-mu'minīn, peace be upon him, said: Many a single eating prevents several eatings.¹

172. Amīr al-mu'minīn, peace be upon him, said: People are enemies of what they do not know.²

173. Amīr al-mu'minīn, peace be upon him, said: He who has several opinions understands the pitfalls.

174. Amīr al-mu'minīn, peace be upon him, said: He who sharpens the teeth of anger for the sake of Allāh acquires the strength to kill the stalwarts of wrong.³

= after becoming familiar with it and tasting it, because a man does not feel difficulty in doing a thing to which he has become habituated, but it is really hard to give it up. As habits become confirmed, the conscience becomes weaker and difficulties crop up in the way of repentance. To console the heart by postponing repentance is therefore usually without avail. Surely, when there is difficulty in keeping off sin even in the beginning the lengthening of the period of sins will make repentance still more difficult.

1. This is a proverb which is used when a man runs after one advantage so vehemently that he has to give up several other advantages, like the man who eats too much or against his appetite and has to go subsequently without several meals.

2. A man attaches great importance to the science and art which he knows and regards that science of no importance which he does not know, and belittles it. This is because whenever such a matter is discussed he is regarded not worthy of attention and is ignored, and thereby he feels slighted. This slight pains him, and a man naturally dislikes a thing that pains him and hates it. In this connection, Plato was asked, "What is the reason that he who does not know hates him who does know, but he who knows does not bear malice or hatred towards him who does not know?" He replied, "He who does not know realizes that he suffers from a defect and thinks that he who knows must regard him low and humble on account of this defect, so he hates him. On the other hand he who knows does not have the idea that he who does not know should regard him low and so there is no reason why he should hate him."

3. The person who rises to face wrong for the sake of Allāh is afforded support and assistance from Allāh and, despite lack of power and means, the

١٧١ - وقال عليه السلام : كَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكَلَاتٍ !

١٧٢ - وقال عليه السلام : النَّاسُ أَعْدَاءُ مَا جَهِلُوا .

١٧٣ - وقال عليه السلام : مَنْ أَسْتَقْبَلَ وَجْهَ الْآرَاءِ عَرَفَ مَوَاقِعَ الْخَطَا .

١٧٤ - وقال عليه السلام : مَنْ أَحَدَّ^(٤٦٧٧) سِنَانَ^(٤٦٧٨) الْغَضَبِ لِلَّهِ

قَوِيَ عَلَى قَتْلِ أَشِدَّاءِ الْبَاطِلِ .

175. Amīr al-mu'minīn, peace be upon him, said: When you are afraid of something dive straight into it, because the intensity of abstaining from it is greater (worse) than what you are afraid of.

176. Amīr al-mu'minīn, peace be upon him, said: The means to secure high authority is breadth of chest (i.e., generosity).

177. Amīr al-mu'minīn, peace be upon him, said: Rebuke the evil-doer by rewarding the good-doer.¹

178. Amīr al-mu'minīn, peace be upon him, said: Cut away evil from the chest of others by snatching (it) away from your own chest.²

179. Amīr al-mu'minīn, peace be upon him, said: Stubbornness destroys (good) advice.

forces of wrong cannot shake his determination or create a tremor in his steady feet. But if there is a tinge of personal benefit in his action he can be very easily prevented from his aim.

1. This means that the giving of full reward to the virtuous for their good actions and appreciating them puts the evil-doers also on the right path. This is more effective than ethical preaching, warning and rebuke. This is because by temperament man inclines towards things from which benefits accrue to him, and his ears (yearn to) resound with eulogies in praise and admiration of him.

2. This sentence can be interpreted in two ways. One is that if you bear malice against anyone, he too will bear malice against you. Therefore, destroy the malice from his heart by removing it from your heart, since your heart is the index of other's heart. If your heart will have no malice there will remain no malice in his heart too. That is why a man assesses the purity of another person's heart by the purity of his own heart. Thus, a man asked his friend, "How much do you love me?" and the reply was, "Ask your own heart." That is, "I love you as much as you love me."

The second interpretation is that if you want to dissuade another person from evil, first you should refrain yourself from that evil. In this way, your advice can be effective on others, otherwise it will remain ineffective.

١٧٥ - وقال عليه السلام : إِذَا هَبَّتْ أَمْرًا ^(٤٦٧٩) فَقَعَّ فِيهِ ، فَإِنَّ شِدَّةَ تَوَقُّيهِ ^(٤٦٨٠) أَعْظَمُ مِمَّا تَخَافُ مِنْهُ .

١٧٦ - وقال عليه السلام : آلَةُ الرِّيَّاسَةِ سَعَةُ الصَّدْرِ .

١٧٧ - وقال عليه السلام : أَزْجُرُ الْمُسِيءِ بِثَوَابِ الْمُحْسِنِ ^(٤٦٨١) .

١٧٨ - وقال عليه السلام : أَحْصِدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ .

١٧٩ - وقال عليه السلام : اللَّجَاجَةُ تَسُلُّ الرَّأْيَ ^(٤٦٨٢)

180. Amīr al-mu'minīn, peace be upon him said: Greed is a lasting slavery.

181. Amīr al-mu'minīn, peace be upon him, said: The result of neglect is shame, while the result of far-sightedness is safety.

182. Amīr al-mu'minīn, peace be upon him, said: There is no advantage in keeping quiet about an issue of wisdom, just as there is no good in speaking out an unintelligent thing.

183. Amīr al-mu'minīn, peace be upon him, said: If there are two different calls then one (of them) must be towards misguidance.

184. Amīr al-mu'minīn, peace be upon him, said: I have never entertained doubt about right since I was shown it.

185. Amīr al-mu'minīn, peace be upon him, said: I have neither spoken a lie nor have I been told a lie. I have neither deviated nor have I been made to deviate (others).

186. Amīr al-mu'minīn, peace be upon him, said: He who takes the lead in oppression has to bite his hand (in repentance) tomorrow.

187. Amīr al-mu'minīn, peace be upon him, said: The departure (from this world) is imminent.

188. Amīr al-mu'minīn, peace be upon him, said: Whoever turned away from right was ruined.

189. Amīr al-mu'minīn, peace be upon him, said: If patience does not give relief to a man impatience kills him.

190. Amīr al-mu'minīn, peace be upon him, said: How strange? Could the caliphate be through the (Prophet's) companionship but not through (his) companionship and (his) kinship?

١٨٠ - وقال عليه السلام : الطَّمَعُ رِقٌّ مُوبِدٌ .

١٨١ - وقال عليه السلام : ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ ، وَثَمَرَةُ الْحَزْمِ السَّلَامَةُ .

١٨٢ - وقال عليه السلام : لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ ؛ كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ .

١٨٣ - وقال عليه السلام : مَا اخْتَلَفَتْ دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً .

١٨٤ - وقال عليه السلام : مَا شَكَّكْتُ فِي الْحَقِّ مُذْ أُرِيْتُهُ .

١٨٥ - وقال عليه السلام : مَا كَذَبْتُ وَلَا كُذِّبْتُ ، وَلَا ضَلَلْتُ وَلَا ضَلَّ بِي .

١٨٦ - وقال عليه السلام : لِلظَّالِمِ الْبَادِي غَدًا بِكَفِّهِ عِصَّةٌ ^(٤٦٨٣)

١٨٧ - وقال عليه السلام : الرَّحِيلُ وَشَيْكٌ ^(٤٦٨٤) .

١٨٨ - وقال عليه السلام : مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ ^(٤٦٨٥)

١٨٩ - وقال عليه السلام : مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ

١٩٠ - وقال عليه السلام : وَاعْجَبَاهُ ! أَتَكُونُ الْخِلَافَةَ بِالصَّحَابَةِ

وَلَا تَكُونُ بِالصَّحَابَةِ ، أَلْقَاةً ؟

as-Sayyid ar-Raḍi says: Verses have also been related from Amīr al-mu'minīn on the same matter. They are:—

If you claim to have secured authority by consultation, how did it happen when those to be consulted were absent! If you have scored over your opponents by kinship then someone else has greater right for being nearer to the Holy Prophet.¹

1. Ibn Abi'l-Hadīd ('Izzu'd-Dīn 'Abd al-Hamīd ibn Hibatul'llāh al-Mu'tazilī [586/1190 – 655/1257]) says:

“The saying of Amīr al-mu'minīn in the form of prose and poetry was intended for Abū Bakr and 'Umar. In his prose he addressed 'Umar, because when Abū Bakr asked 'Umar (on the day of Saqīfah): ‘Give me your hand so that I may swear allegiance to you.’ 'Umar replied, ‘You are the companion of the Messenger of Allāh in all circumstances – comfort and hardship. So, give me your hand.’

“‘Alī, peace be upon him, says (with regard to the claim of 'Umar) that:

If you give arguments in favour of the Abū Bakr's deserving the caliphate on the basis of his being the companion of the Holy Prophet in all circumstances, then why did you not hand over the caliphate to one (i.e., Amīr al-mu'minīn) who shares with him (Abū Bakr) in this matter, and who had superiority over him by having a relation of kinship with the Holy Prophet?

“In his poetry, Amīr al-mu'minīn addressed Abū Bakr, because he argued with the *anṣār* at Saqīfah saying; ‘We (the Quraysh) are the kin of the Messenger of Allāh and the seed from which he sprung, (therefore, we are the most deserving people to succeed him).’

“After allegiance was sworn to Abū Bakr (by a small group at Saqīfah) he used to argue with the Muslims that they must accept his caliphate since it had been accepted by the *ahlu'l-ḥalli wa'l-'aqd* (the group who can tie and untie a matter – i.e., those who were present at Saqīfah).

“‘Alī, peace be upon him, says (with regard to the claim of Abū Bakr) that:

Regarding your argument with the *anṣār* that you are from the seed from which the Messenger of Allāh sprung, and one of his tribe, there

قال الرضي : وروي له شعر في هذا المعنى :

فَإِنْ كُنْتَ بِالشُّورَىٰ مَلَكَتْ أُمُورَهُمْ

فَكَيْفَ بِهَذَا وَالْمُشِيرُونَ غُيِّبَ (٤٦٨٦) ؟

وَإِنْ كُنْتَ بِالْقُرْبَىٰ حَجَجْتَ خَصِيمَهُمْ (٤٦٨٧)٠

فَغَيْرُكَ أَوْلَىٰ بِالنَّبِيِّ وَأَقْرَبُ

191. Amīr al-mu'minīn, peace be upon him, said: In this world man is the target towards which the arrows of death fly, and is like that wealth whose destruction is quickened by hardships. (In this world) with every drink there is suffocation and with every morsel there is choking. Here no one gets anything unless he loses something else, and not a day of his age advances till a day passes out from his life. Thus, we are helpers of death and our lives are the targets of morality. How then can we expect everlasting life since the night and day do not raise anything high without quickly arranging for the destruction of whatever they have built and for the splitting asunder of whatever they have joined together.

192. Amīr al-mu'minīn, peace be upon him, said: O' son of Adam, whatever you earn beyond your basic needs you will only keep vigil over it for others.

193. Amīr al-mu'minīn, peace be upon him, said: Hearts are imbued with passion and the power of advancing and retreating. Therefore, approach them for action at the time of their passionateness and when they are in a mood for advancing, because if hearts are forced (to do a thing) they will be blinded.

194. Amīr al-mu'minīn, peace be upon him, used to say: If I am angry when shall I vent my anger — when I am unable to take revenge and it be said to me, “better you endure” or when I have power to take revenge and it be said to me, “better forgive”?

= is other one (i.e. Amīr al-mu'minīn himself) who has the nearest relation of kinship to the Holy Prophet. And concerning your argument that you have been accepted by the consultation of the companions of the Holy Prophet (whom you mean by *ahlu'l-ḥalli wa'l-'aqd*), how did it happen that most of the companions were absent (on the day of Saqifah) and did not swear allegiance to you.” (*Sharḥ Nahj al-balāghah*, vol.18, p.416)

١٩١ - وقال عليه السلام : إِنَّمَا الْمَرْءُ فِي الدُّنْيَا غَرَضٌ^(١٦٨٨)
تَنْتَظِلُ^(١٦٨٩) فِيهِ أَلْمَنَايَا^(١٦٩٠) ، وَنَهَبٌ^(١٦٩١) تُبَادِرُهُ أَلْمَصَائِبُ ؛ وَمَعَ كُلِّ
جُرْعَةٍ شَرَقٌ^(١٦٩٢) . وَفِي كُلِّ أَكَلَةٍ غَصَصٌ . وَلَا يَنَالُ الْعَبْدُ نِعْمَةً إِلَّا
بِفِرَاقٍ أُخْرَى ، وَلَا يَسْتَقْبِلُ يَوْمًا مِنْ عُمُرِهِ إِلَّا بِفِرَاقٍ آخَرَ مِنْ أَجَلِهِ .
فَنَحْنُ أَعْوَانُ أَلْمَنُونِ^(١٦٩٣) ، وَأَنْفُسُنَا نَضْبُ أَلْحُتُوفٍ^(١٦٩٤) ؛ فَمِنْ أَيْنَ
نَرْجُو أَلْبَقَاءَ وَهَذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَرْفَعَا مِنْ شَيْءٍ شَرْفًا^(١٦٩٥) ، إِلَّا أَسْرَعَا
أَلْكُرَّةَ فِي هَدْمِ مَا بَنَيَْا ، وَتَفَرِيقِ مَا جَمَعَا ؟ !

١٩٢ - وقال عليه السلام : يَا بَنَ آدَمَ مَا كَسَبْتَ فَوْقَ قُوَّتِكَ ،
فَأَنْتَ فِيهِ خَازِنٌ لِغَيْرِكَ .

١٩٣ - وقال عليه السلام : إِنَّ لِلْقُلُوبِ شَهْوَةً وَإِقْبَالًا وَإِذْبَارًا ،
فَأَتَوْهَا مِنْ قِبَلِ شَهْوَتِهَا وَإِقْبَالِهَا ، فَإِنَّ أَلْقَلْبَ إِذَا أُكْرِهَ عَمِيَ .

١٩٤ - وكان عليه السلام يقول : مَتَى أَشْفِي غَيْظِي إِذَا غَضِبْتُ ؟
أَحِينَ أَعْجِزُ عَنِ أَلِإِنْتِقَامِ فَيُقَالُ لِي : لَوْ صَبَرْتَ ؟ أَمْ حِينَ أَقْدِرُ عَلَيْهِ
فَيُقَالُ لِي : لَوْ عَفَوْتَ .

195. Amīr al-mu'minīn, peace be upon him, passed beside a dump of rubbish full of filth and remarked: This is what the misers used to be niggardly about.

Īn another tradition it is related that he said: This is what you used to dispute with each other about until yesterday!

196. Amīr al-mu'minīn, peace be upon him, said: The wealth that teaches you lesson does not go waste.¹

197. Amīr al-mu'minīn, peace be upon him, said: The hearts become tired as the bodies become tired. You should therefore search for beautiful sayings for them (to enjoy by way of refreshment).

198. When Amīr al-mu'minīn, peace be upon him, heard the slogan of the Khārijites: There is no verdict save of Allāh, he said: This sentence is true but it is interpreted wrongly.

199. Amīr al-mu'minīn, peace be upon him, said about the crowd of people: These are the people who, when they assemble together, are overwhelming but when they disperse they cannot be recognized.

It is related that instead of this Amīr al-mu'minīn, peace be upon him, said: These are the people who when they assemble together cause harm but when they disperse are beneficial. It was pointed out to him: We know their harm at the time of their assembling but what is their benefit at the time of their dispersal?

1. The person who gains a lesson and experience by spending money and wealth should not lament its loss but should deem the experience more valuable than the wealth because wealth is in any case wasted away while the experience will protect him against the dangers of the future. Thus, a scholar who had become destitute after having been wealthy was asked what had happened to his wealth and he replied: "I have purchased experiences with it and they have proved more useful than the wealth. After losing all that I had, I have not been in the loss."

١٩٥ - وقال عليه السلام وقد مر بقدر على مزيلة : هَذَا مَا بَخِلَ بِهِ الْبَاخِلُونَ .

وروي في خبر آخر أنه قال : هَذَا مَا كُنْتُمْ تَتَنَافَسُونَ فِيهِ بِالْأَمْسِ !

١٩٦ - وقال عليه السلام : لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ .

١٩٧ - وقال عليه السلام : إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمَةِ .

١٩٨ - وقال عليه السلام لما سمع قول الخوارج : « لا حكم إلا لله » : كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ .

١٩٩ - وقال عليه السلام في صفة الغوغاء^(٤٦٩٦) : هُمُ الَّذِينَ إِذَا اجْتَمَعُوا غَلَبُوا ، وَإِذَا تَفَرَّقُوا لَمْ يُعْرِفُوا . وقيل : بل قال عليه السلام : هُمُ الَّذِينَ إِذَا اجْتَمَعُوا ضَرُّوا ، وَإِذَا تَفَرَّقُوا نَفَعُوا ، ف قيل : قد عرفنا مضرة اجتماعهم ، فما منفعة افتراقهم ؟ فقال : يَرْجِعُ

Then he replied: The workers return to their work and people get benefit out of them, like the return of the mason to the building site, that of the weaver to his loom, and that of the baker to his bakery.

200. An offender was brought before Amir al-mu'minin, peace be upon him, and there was a crowd of people with the man, so Amir al-mu'minin remarked: Woe to the faces who are seen only on foul occasions.

201. Amir al-mu'minin, peace be upon him, said: With every individual there are two angels who protect him; when destiny approaches they let it have its own way with him. Certainly, the appointed time is a protective shield (against the events which occur before it).

202. When Ṭalḥah and az-Zubayr said to him: We are prepared to swear allegiance to you on condition that we have a share with you in this matter (of caliphate), **Amir al-mu'minin, peace be upon him, said:** No, but you will have a share in strengthening (the caliphate) and in affording assistance and you will both be helping me at the time of need and hardship.

203. Amir al-mu'minin, peace be upon him, said: O` people, fear Allāh Who is such that when you speak He hears and when you conceal (a secret) He knows it. Prepare yourself to meet death which will overtake you even if you run away, catch you even if you stay and remember you even if you forget it.

204. Amir al-mu'minin, peace be upon him, said: If someone is not grateful to you, that should not prevent you from good actions, because (possibly) such a person will feel grateful about it who has not even drawn any benefit from it, and his gratefulness will be more than the ingratitude of the denier; *And Allāh loves those who do good.* (Qur'ān, 3:134,148; 5:93)

أَصْحَابُ الْمِهَنِ إِلَى مِهْنَتِهِمْ ، فَيَنْتَفِعُ النَّاسُ بِهِمْ . كَرُجُوعِ الْبَنَاءِ إِلَى بَنَائِهِ ، وَالنَّسَاجِ إِلَى مَنْسَجِهِ ، وَالْخَبَازِ إِلَى مَخْبَزِهِ .

٢٠٠ - وقال عليه السلام ، وأتى بجانٍ ومعه غوغاءُ ، فقال : لَا مَرْحَبًا بِوُجُوهٍ لَا تُرَى إِلَّا عِنْدَ كُلِّ سَوَاةٍ .

٢٠١ - وقال عليه السلام : إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَينِ يَحْفَظَانِهِ ، فَإِذَا جَاءَ الْقَدَرُ خَلَّيَا بَيْنَهُ وَبَيْنَهُ ، وَإِنَّ الْأَجَلَ^(٤٦٧) جُنَّةٌ حَصِينَةٌ^(٤٦٨) .

٢٠٢ - وقال عليه السلام ، وقد قال له طلحة والزبير : نبايعك على أَنَا شركاؤك في هذا الأمر : لَا ، وَلَكِنَّكُمَا شَرِيكَايَ فِي الْقُوَّةِ وَالْإِسْتِعَانَةِ ، وَعَوْنَانِ عَلَى الْعَجْزِ وَالْأَوْدِ^(٤٦٩) .

٢٠٣ - وقال عليه السلام : أَيُّهَا النَّاسُ ، اتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ ، وَإِنْ أَضْمَرْتُمْ عَلِمَ ، وَبَادِرُوا الْمَوْتَ الَّذِي إِنْ هَرَبْتُمْ مِنْهُ أَدْرَكَكُمْ . وَإِنْ أَقَمْتُمْ أَخَذَكُمْ ، وَإِنْ نَسِيتُمْ مَوْهُ ذَكَرَكُمْ .

٢٠٤ - وقال عليه السلام : لَا يُزْهَدَنَّكَ فِي الْمَعْرُوفِ مَنْ لَا يَشْكُرُهُ لَكَ ، فَتَمَذَّ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَسْتَمْنِعُ بِشَيْءٍ مِنْهُ ، وَقَدْ تُذَرِّكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ ، « وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ » .

205. Amīr al-mu'minīn, peace be upon him, said: Every container gets narrower according to what is placed in it except knowledge which expands instead.

206. Amīr al-mu'minīn, peace be upon him, said: The first reward the exerciser of forbearance gets is that people become his helpers against the ignorant.

207. Amīr al-mu'minīn, peace be upon him, said: If you cannot forbear, feign to do so because it is seldom that a man likens himself to a group and does not become as one of them.¹

208. Amīr al-mu'minīn, peace be upon him, said: Whoever takes account of his self is benefited, and whoever remains neglectful of it suffers. Whoever fears remains safe; whoever takes instruction (from things around) gets light; and whoever gets light gets understanding, and whoever gets understanding secures knowledge.

209. Amīr al-mu'minīn, peace be upon him said: The world will bend towards us after having been refractory as the biting she-camel bends towards its young. Then Amīr al-mu'minīn recited the verse; *And intend We to bestow (Our) favour upon those who were considered weak in the land, and to make them the Imāms (guides in faith), and to make them the heirs.* ² (Qur'ān, 28:5)

1. It means that if a person is not temperamentally forbearant he should try to be so in the sense that he should put up a show of forbearance against his temperament. Although he may feel some difficulty in curbing his temperament, the result will be that by and by forbearance will become his temperamental trait and then no need to feign will remain, because habit slowly develops into second nature.

2. This saying is about the awaited Imām who is the last of the series of Imāms. On his emergence all states and governments will come to an end, and the complete picture referred to in the verse will appear before the eyes.

Whoever wants to may rule in this world but in the end the rule will be in the hands of the descendants of 'Alī (peace be upon them).

٢٠٥ - وقال عليه السلام : كُلُّ وَعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلَّا
وِعَاءَ الْعِلْمِ ، فَإِنَّهُ يَتَّسِعُ بِهِ .

٢٠٦ - وقال عليه السلام : أَوَّلُ عِوَضِ الْحَلِيمِ مِنْ حِلْمِهِ أَنَّ
النَّاسَ أَنْصَارُهُ عَلَى الْجَاهِلِ .

٢٠٧ - وقال عليه السلام : إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ ؛ فَإِنَّهُ قَلَّ
مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ .

٢٠٨ - وقال عليه السلام : مَنْ حَاسَبَ نَفْسَهُ رِبْحَ ، وَمَنْ غَفَلَ
عَنْهَا خَسِرَ ، وَمَنْ خَافَ أَمِنَ ، وَمَنْ أَعْتَبَرَ أَبْصَرَ ، وَمَنْ أَبْصَرَ فَهِمَ ، وَمَنْ
فَهِمَ عَلِمَ .

٢٠٩ - وقال عليه السلام : لَتَعْطِفَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا^(٤٧٠٠)
عَظْفَ الضَّرُوسِ^(٤٧٠١) عَلَى وَلَدِهَا ، وَتَلَا عَقِيبَ ذَلِكَ : « وَنُرِيدُ أَنْ نَمُنَّ
عَلَى الَّذِينَ اسْتَضَعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ » .

210. Amir al-mu'minin, peace be upon him, said: Fear Allāh like the one who prepares himself after extracting himself (from worldly affairs) and after getting ready in this way makes effort; then he acts quickly during the period of this life, hastens in view of the dangers (of falling into error) and has his eye on proceeding towards the goal, on the end of his journey and on the place of his (eventual) return.

211. Amir al-mu'minin, peace be upon him, said: Generosity is the protector of honour; forbearance is the bridle of the fool; forgiveness is the levy of success; disregard is the punishment of him who betrays; and consultation is the chief way of guidance. He who is content with his own opinion faces danger. Endurance braves calamities while impatience is a helper of the hardships of the world. The best contentment is to give up desires. Many a slavish mind is subservient to overpowering longings. Capability helps preservation of experience. Love means well-utilized relationship. Do not trust one who is grieved.

212. Amir al-mu'minin, peace be upon him, said: A man's vanity for himself is one of the enemies of his intelligence.¹

213. Amir al-mu'minin, peace be upon him, said: Ignore pain otherwise you will never be happy. (Or according to another reading): Ignore pain and grief; you will ever be happy.²

1. It means that just as an envious person cannot appreciate any good in him whom he envies, similarly, vanity cannot tolerate the emergence of intelligence or the prominence of good qualities as a result of which the envious person remains devoid of those qualities which are deemed to be good by human intellect.

2. Every individual has some shortcomings or other. If a person keeps aloof from others because of their faults and weakness, he will, by and by, lose all his friends and become lonely and forlorn in this world and thus his life will become bitter and his worries will multiply. At such a moment he should realize that in this society he cannot get angels with whom he may never have any cause of complaint, that he has to live among these very =

٢١٠ - وقال عليه السلام : اتَّقُوا اللَّهَ تَقِيَّةً مِنْ شَمَرِ تَجْرِيدًا ، وَجَدَّ تَشْمِيرًا ، وَكَمَّشَ^(٤٧٠٢) فِي مَهْلٍ ، وَبَادَرَ عَنْ وَجَلٍ^(٤٧٠٣) ، وَنَظَرَ فِي كَرَّةِ الْمَوْتِ^(٤٧٠٤) وَعَاقِبَةِ الْمَصْدَرِ ، وَمَغْبَةِ الْمَرْجِعِ^(٤٧٠٥)

٢١١ - وقال عليه السلام : الْجُودُ حَارِسُ الْأَعْرَاضِ ، وَالْحِلْمُ فِدَامٌ^(٤٧٠٦) السَّفِيهِ ، وَالْعَفْوُ زَكَاةُ الظَّفَرِ ، وَالسَّلْوُ^(٤٧٠٧) عِوَضُكَ مِمَّنْ غَدَرَ ، وَالْإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ . وَقَدْ خَاطَرَ مَنْ اسْتَغْنَى بِرَأْيِهِ . وَالصَّبْرُ يُنَاضِلُ الْحِدْثَانَ^(٤٧٠٨) ، وَالْجَزَعُ^(٤٧٠٩) مِنْ أَعْوَانِ الزَّمَانِ . وَأَشْرَفُ الْغِنَى تَرْكُ الْمُنَى^(٤٧١٠) . وَكَمْ مِنْ عَقْلٍ أَسِيرٍ تَحْتَ هَوَى أَمِيرٍ ! وَمِنْ التَّوْفِيقِ حِفْظُ التَّجَرُّبَةِ . وَالْمُودَّةُ قَرَابَةُ مُسْتَفَادَةٍ . وَلَا تَأْمَنْنَ مَلُولًا^(٤٧١١) .

٢١٢ - وقال عليه السلام : عَجِبُ^(٤٧١٢) الْمَرْءِ بِنَفْسِهِ أَحَدُ حُسَادِ عَقْلِهِ

٢١٣ - وقال عليه السلام : أَغْضِ^(٤٧١٣) عَلَى الْقَذَى^(٤٧١٤) وَالْأَلَمِ تَرْضَ أَبَدًا .

214. Amīr al-mu'minīn, peace be upon him, said: The tree whose trunk is soft has thick branches.¹

215. Amīr al-mu'minīn, peace be upon him, said: Opposition destroys good counsel.

216. Amīr al-mu'minīn, peace be upon him, said: He who gives generously achieves position. (Or according to another interpretation): He who achieves position begins to make wrong use of it.

217. Amīr al-mu'minīn, peace be upon him, said: Through change of circumstances the mettle of men is known.

218. Amīr al-mu'minīn, peace be upon him, said: Jealousy by a friend means defect in his love.

219. Amīr al-mu'minīn, peace be upon him, said: Most of the deficiency of intelligence occurs due to the flash of greed.²

220. Amīr al-mu'minīn, peace be upon him, said: There is no justice in passing a verdict by relying on probability.

= people and to pass his life with them. Therefore, as far as possible he should ignore their shortcomings and pay no regard to the troubles inflicted by them.

1. The person who is haughty and ill-tempered can never succeed in making his surroundings pleasant. His acquaintances will feel wretched and sick of him. But if a person is good-tempered and sweet-tongued people will like to get close to him and befriend him. At the time of need they will prove to be his helpers and supporters whereby he can make his life a success.

2. When a man falls into greed and avarice, he gets entangled in evils like bribery, theft, misappropriation, usury and other immoral acts of this type, while the mind is so dazzled with the brilliance of the evil desires that it fails to see the ill effects and consequences of those bad deeds and to prevent him from them or awaken him from his slumber of unmindfulness. Nevertheless, when he prepares to depart from this world and finds that whatever he had amassed was for this world only and that he cannot take it with him, then, and only then his eyes get opened.

- ٢١٤ - وقال عليه السلام : مَنْ لَانَ عُدُّهُ كَثُفَتْ أَغْصَانُهُ ^(٤٧١٥)
- ٢١٥ - وقال عليه السلام : اَلْخِلَافُ يَهْدِمُ الرَّأْيَ .
- ٢١٦ - وقال عليه السلام : مَنْ نَالَ ^(٤٧١٦) اسْتَطَالَ ^(٤٧١٧)
- ٢١٧ - وقال عليه السلام : فِي تَقَلُّبِ الْأَحْوَالِ ، عِلْمٌ جَوَاهِرِ الرُّجَالِ .
- ٢١٨ - وقال عليه السلام : حَسَدُ الصَّادِقِ مِنْ سُقْمِ الْمَوَدَّةِ ^(٤٧١٨) .
- ٢١٩ - وقال عليه السلام : أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ .
- ٢٢٠ - وقال عليه السلام : لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى الثَّقَةِ بِالظَّنِّ .

221. Amir al-mu'minin, peace be upon him, said: The worst provision for the Day of Judgement is high-handedness over people.

222. Amir al-mu'minin, peace be upon him, said: The highest act of a noble person is to ignore what he knows.

223. Amir al-mu'minin, peace be upon him, said: Whomever modestly clothes with its dress people cannot see his defects.¹

224. Amir al-mu'minin, peace be upon him, said: Excess of silence produces awe; justice results in more close friends; generosity heightens position; with humility blessings abound in plenty; by facing hardships leadership is achieved; by just behaviour the adversary is overpowered; and with forbearance against a fool there is increase of one's supporters against him.

225. Amir al-mu'minin, peace be upon him, said: It is strange that the jealous do not feel jealous about bodily health.²

1. If a person adorns himself with the quality of modesty then it prevents him from committing evil acts. Therefore, he has no evil for the people to find in him. Even if a bad act is ever committed by him he does not commit it openly because of his feeling of modesty lest the people notice him.

2. A jealous person feels jealous of the property and position of others but not of their health and physical power, although this blessing is the best of all others. The reason is that the effects of wealth and riches remain before the eyes through external pageantry and means of ease and comfort, whereas health is the victim of disregard for being a routine matter, and it is regarded so unimportant that a jealous person does not consider it worth his feeling of jealousy.

Thus, if he sees a labourer carrying a burden on his head all day he does not feel envious, as if health and energy is not an object of envy. Nevertheless, when he himself falls ill he realizes the value and worth of healthiness. It is now that he realizes that it was this health which till now carried no importance in his eyes but was the most deserving to be envied. The intention is that one should regard health as a highly valuable blessing and remain attentive towards its protection and care.

٢٢١ - وقال عليه السلام : بِئْسَ الزَّادُ إِلَى الْمَعَادِ ، الْعُدْوَانُ عَلَى الْعِبَادِ .

٢٢٢ - وقال عليه السلام : مِنْ أَشْرَفِ أَعْمَالِ الْكَرِيمِ غَفْلَتُهُ عَمَّا يَعْلَمُ .

٢٢٣ - وقال عليه السلام : مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ ، لَمْ يَرَ النَّاسُ عَيْبَهُ .

٢٢٤ - وقال عليه السلام : بِكَثْرَةِ الصَّمْتِ تَكُونُ الْهَيْبَةُ^(٤٧١) ، وَبِالنَّصْفَةِ يَكْثُرُ الْمُوَاصِلُونَ^(٤٧٢) وَبِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ ، وَبِالتَّوَاضُعِ تَتِمُّ النِّعْمَةُ ، وَبِاحْتِمَالِ الْمُؤَنِّ^(٤٧٣) يَجِبُ السُّودْدُ^(٤٧٤) ، وَبِالسَّيْرِ الْعَادِلَةِ يُقْهَرُ الْمُنَاوِي^(٤٧٥) ، وَبِالْحِلْمِ عَنِ السَّفِيهِ تَكْثُرُ الْأَنْصَارُ عَلَيْهِ .

٢٢٥ - وقال عليه السلام : الْعَجَبُ لِغَفْلَةِ الْحُسَادِ ، عَنْ سَلَامَةِ الْأَجْسَادِ !

226. Amir al-mu'minin, peace be upon him, said: The greedy is in the shackles of disgrace.

227. Amir al-mu'minin, peace be upon him, was asked about belief (*īmān*) when he said: Belief means appreciation with the heart, acknowledgement with the tongue, and action with the limbs.

228. Amir al-mu'minin, peace be upon him, said: He who is sorrowful for this world is in fact displeased with the dispensation of Allāh. He who complains of a calamity that befalls him complains of his Lord (Allāh). He who approaches a rich man and bends before him on account of his riches then two-third of his religion is gone. If a man reads the Qur'ān and on dying goes to Hell then it means that he was among those who treated Divine verses with mockery. If a man's heart gets attached to the world, then it catches three things, namely worry that never leaves him, greed that does not abandon him and desire which he never fulfils.

229. Amir al-mu'minin, peace be upon him, said: Contentment is as good as estate, and goodness of moral character is as good as a blessing.

Amir al-mu'minin, peace be upon him, was asked about Allāh's saying: (Whosoever did good, whether male or female, and he be a believer, then); *We will certainly make him live a life good and pure* (and certainly We will give them their return with the best of what they were doing). (Qur'ān, 16: 97) **when he said:** that means contentment.¹

1. The reason for calling goodness of moral character a blessing is that just as blessing brings forth pleasure, in the same way a man can make his environment pleasant by endearing others' hearts through goodness of moral character and can thus succeed in procuring ways for his happiness and ease. And contentment has been regarded as capital and estate for the reason that just as the estate and area under sway dispels need in the same way when a man adopts contentment and feels happy over his livelihood he becomes free of turning to others in the time of need.

٢٢٦ - وقال عليه السلام : الطَّامِعُ فِي وَثَاقِ الذَّلِّ .

٢٢٧ - وسئل عن الإيمان فقال : الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ ، وَإِقْرَارٌ
بِاللِّسَانِ ، وَعَمَلٌ بِالْأَرْكَانِ .

٢٢٨ - وقال عليه السلام : مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ
أَصْبَحَ لِقَضَاءِ اللَّهِ سَاحِطًا ، وَمَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَقَدْ
أَصْبَحَ يَشْكُو رَبَّهُ ، وَمَنْ أَتَى غَنِيًّا فَتَوَاضَعَ لَهُ لِعِغَاةِ ذَهَبٍ ثُلْثًا دِينِهِ .
وَمَنْ قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ مِمَّنْ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ
هُزُوءًا ، وَمَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا أَلْتَاطِ^(١٧٢٤) قَلْبُهُ مِنْهَا بِثَلَاثٍ :
هَمٌّ لَا يُغْنِيهِ ، وَحِرْصٌ لَا يَتْرُكُهُ ، وَأَمَلٌ لَا يُدْرِكُهُ .

٢٢٩ - وقال عليه السلام : كَفَى بِالْقَنَاعَةِ مُلْكًا ، وَبِحُسْنِ الْخُلُقِ
نَعِيمًا ، وسئل عليه السلام عن قوله تعالى : « فَلَنُخَيِّطَنَّهُ حَيَاةً طَيِّبَةً » ،
فَقَالَ : هِيَ الْقَنَاعَةُ .

230. **Amir al-mu'minīn, peace be upon him, said:** Be a sharer with him who has an abundant livelihood because he is more probable to get more riches and likely to secure an increase of the share therein.

231. **Amir al-mu'minīn, peace be upon him, said about Allāh's saying:** *Verily, Allāh enjoins justice ('adl) and benevolence (ihsān),* (Qur'ān, 16:90). Here 'adl means equidistribution and ihsān means favour.

232. **Amir al-mu'minīn, peace be upon him, said:** He who gives with his short hand is given by a long hand.

as-Sayyid ar-Raḍī says: The meaning of this saying is that even though what a man spends in charity from his possessions may be small, yet Allāh, the Sublime, gives good reward for it. And the two hands referred to, here means two favours. Thus, Amir al-mu'minīn has differentiated between the favour of man and the favour of the Lord (Allāh) — exalted be the mention of His name — since he has described the first as small and the other as big. This is because the favours of Allāh are ever multiplied manifold to the favours of man since Allāh's favours are basic in the sense that every other favour springs from it and turns to it.

233. **Amir al-mu'minīn said to his son al-Ḥasan, peace be upon them both:** Do not call out for fighting, but if you are called to it do respond, because the caller to fighting is a rebel and the rebel deserves destruction.¹

= *Whoever is contented with the morsel he gets, dry or wet, is the king of all the land and sea.*

1. The meaning of this is that if the enemy aims at fighting and takes the initiative in it, then one should advance to face him, but one should not initiate the attack because this would be clear high-handedness and excess, and whoever commits high-handedness and excess will be disgracefully vanquished and thrown down. That is why Amir al-mu'minīn always entered the battlefield on being challenged by the enemy. He never offered the challenge from his side. In this connection, Ibn Abil'l-Ḥadīd writes:

٢٣٠ - وقال عليه السلام : شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ ، فَإِنَّهُ أَخْلَقَ لِلْغَنِيِّ ، وَأَجْدَرُ بِإِقْبَالِ الْحَظِّ عَلَيْهِ .

٢٣١ - وقال عليه السلام في قوله تعالى : « إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ » الْعَدْلُ : الْإِنْصَافُ ، وَالْإِحْسَانُ : التَّفَضُّلُ .

٢٣٢ - وقال عليه السلام : مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةِ يُعْطَ بِالْيَدِ الطَّوِيلَةِ .

قال الرضي : أقول : ومعنى ذلك أن ما ينفقه المرء من ماله في سبيل الخير والبر - وإن كان يسيراً - فإن الله تعالى يجعل الجزاء عليه عظيماً كثيراً ، والبدان ها هنا : عبارة عن نعمتين ، ففرق عليه السلام بين نعمة العبد ونعمة الرب تعالى ذكره ، بالقصيرة والطويلة ، فجعل تلك قصيرة وهذه طويلة ، لأن نعم الله أبداً تَضَعُفُ (١٧٢٥) على نعم المخلوق أضعافاً كثيرة ، إذ كانت نعم الله أصل النعم كلها ، فكل نعمة إليها ترجع ومنها تنزع .

٢٣٣ - وقال عليه السلام لابنه الحسن عليهما السلام : لَا تَدْعُوَنَّ إِلَىٰ مُبَارَاةٍ (١٧٢٦) . وَإِنْ دُعِيتَ إِلَيْهَا فَاجِبٌ ، فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ ، وَالْبَاغِيَ مَضْرُوعٌ (١٧٢٧) .

234. **Amir al-mu'minin, peace be upon him, said:** The best traits of women are those which are the worst traits of men, namely: vanity, cowardice and miserliness. Thus, since the woman is vain, she will not allow anyone access to herself; since she is miserly, she will preserve her own property and the property of her husband; and since she is weak-hearted, she will be frightened with everything that befalls her.

235. **It was said to Amir al-mu'minin, peace be upon him:** Describe the wise to us; **and he said:** The wise is one who places things in their proper positions. **Then, he was asked:** Describe the ignorant to us; **and he said:** I have already done so.

as-Sayyid ar-Raḍi says: The meaning is that the ignorant is one who does not place things in their proper positions. In this way, Amir al-mu'minin's abstention from describing was a way of describing him because his attributes are just the opposite of the wise.

236. **Amir al-mu'minin, peace be upon him, said:** By Allāh, this world of yours is more lowly in my view than the (left over) bone of a pig in the hand of a leper.

237. **Amir al-mu'minin, peace be upon him, said:** A group of people worshipped Allāh out of desire for reward surely, this is the worship of traders. Another group worshipped Allāh out of fear, this is the worship of slaves. Still another group worshipped Allāh out of gratefulness, this is the worship of free men.

We have never heard that Amir al-mu'minin ever challenged anyone for confrontation. Rather, when either he was particularly challenged or the enemy flung a general challenge, then alone he would go out to meet the enemy and would kill him. (*Sharḥ Nahj al-balāghah*, vol.19, p.60)

٢٣٤ - وقال عليه السلام : خِيَارُ خِصَالِ النِّسَاءِ شِرَارُ خِصَالِ الرِّجَالِ : الزَّهْوُ^(١٧٢٨) ، وَالْجُبْنُ ، وَالْبُخْلُ ؛ فَإِذَا كَانَتِ الْمَرْأَةُ مَزْهُوَّةً^(١٧٢٩) لَمْ تُمْكِنْ مِنْ نَفْسِهَا ، وَإِذَا كَانَتْ بَخِيلَةً حَفِظَتْ مَالَهَا وَمَالَ بَعْلِهَا ، وَإِذَا كَانَتْ جَبَانَةً فَرِقَتْ^(١٧٣٠) مِنْ كُلِّ شَيْءٍ يَعْرِضُ لَهَا .

٢٣٥ - وقيل له : صف لنا العاقل ، فقال عليه السلام : هُوَ الَّذِي يَضَعُ الشَّيْءَ مَوَاضِعَهُ ، فَقِيلَ : فَصِفْ لَنَا الْجَاهِلَ ، فَقَالَ : قَدْ فَعَلْتُ . قال الرضي : يعني أن الجاهل هو الذي لا يضع الشيء موضعه ، فكان ترك صفته صفة له ، إذ كان بخلاف وصف العاقل .

٢٣٦ - وقال عليه السلام : وَاللَّهِ لَدُنْيَاكُمْ هَذِهِ أَهْوَنُ فِي عَيْنِي مِنْ عِرَاقٍ^(١٧٣١) خِنْزِيرٍ فِي يَدٍ مَجْدُومٍ^(١٧٣٢)

٢٣٧ - وقال عليه السلام : إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التَّجَارِ ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ .

238. Amīr al-mu'minīn, peace be upon him, said: Woman is evil, all in all; and the worst of it is that one cannot do without her.

239. Amīr al-mu'minīn, peace be upon him, said: He who is a sluggard loses his rights and he who believes in the backbiter loses his friend.

240. Amīr al-mu'minīn, peace be upon him, said: One ill-gotten piece of stone in a house is a guarantee for its ruin.

as-Sayyid ar-Raḍī says: In one tradition this saying is attributed to the Prophet. It is no wonder that the two sayings should resemble each other because they are driven from the same source and dispersed through the same means.

241. Amīr al-mu'minīn, peace be upon him, said: The day of the oppressed over the oppressor will be severer than the day of the oppressor over the oppressed.¹

242. Amīr al-mu'minīn, peace be upon him, said: Fear Allāh to some degree (even) though it be little; and set a curtain between you and Allāh (even) though it be thin.

1. It is easy to bear oppression in this world but it is not easy to face its punishment in the next world, because the period of bearing oppression even though life-long is after all limited; but the punishment for oppression is Hell whose most fearful aspect is that life there will last for ever and death will not save from punishment. That is why, if an oppressor kills someone then with that killing the oppression comes to an end, and there is no further scope for any further oppression on the same person; but its punishment is that he is thrown in Hell where he suffers his punishment.

The Persian couplet says:

The effect of the oppression on us has passed away, but it will ever remain on the oppressor.

٢٣٨ - وقال عليه السلام : الْمَرْأَةُ شَرُّ كُلِّهَا ، وَشَرُّ مَا فِيهَا أَنَّهُ لَا بُدَّ مِنْهَا !

٢٣٩ - وقال عليه السلام : مَنْ أَطَاعَ التَّوَانِي ضَيَّعَ الْحُقُوقَ ، وَمَنْ أَطَاعَ الْوَأَشِي ضَيَّعَ الصَّدِيقَ .

٢٤٠ - وقال عليه السلام : الْحَجَرُ الْغَصِيبُ^(٤٧٣٣) فِي الدَّارِ رَهْنٌ عَلَى خَرَابِهَا .

قال الرضي : ويزيد هذا الكلام عن النبي صلى الله عليه وآله وسلم ، ولا عجب أن يشبهه الكلامان ، لأن مستقاهما من قلب^(٤٧٣٤) ، ومفروغهما من ذنوب^(٤٧٣٥) .

٢٤١ - وقال عليه السلام : يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ .

٢٤٢ - وقال عليه السلام : اتَّقِ اللَّهَ بَعْضَ التَّقَى وَإِنْ قَلَّ ، وَاجْعَلْ بَيْنَكَ وَبَيْنَ اللَّهِ سِتْرًا وَإِنْ رَقَّ .

243. Amīr al-mu'mnin, peace be upon him, said: When replies are numerous the correct point remains obscure.¹

244. Amīr al-mu'minin, peace be upon him, said: Surely in every blessing there is a right of Allāh. If one discharges that right Allāh increases the blessing, and if one falls short of doing so one stands in danger of losing the blessing.

245. Amīr al-mu'minin, peace be upon him, said: When capability increases, desire decreases.

246. Amīr al-mu'minin, peace be upon him, said: Keep on guard against the slipping away of blessings because not everything that runs away comes back.

247. Amīr al-mu'minin, peace be upon him, said: Generosity is more prompting to good than regard for kinship.

248. Amīr al-mu'minin, peace be upon him, said: If a person has a good idea about you make his idea be true.

249. Amīr al-mu'minin, peace be upon him, said: The best act is that which you have to force yourself to do.

250. Amīr al-mu'minin, peace be upon him, said: I came to know Allāh, the Glorified, through the breaking of determinations, change of intentions and losing of courage.²

1. If replies to a question begin to be given from all sides, every reply will raise another question and thus open the door for arguing, and as the number of replies will further necessitate search for the real truth, detection of the correct reply will become more and more arduous, because everyone will try to have his reply accepted as correct as a result of which he will try to collect arguments from here and there to have his reply accepted as correct as a result of which the whole matter will become confused and this dream will turn into an aimless one because of the multiplicity of interpretations.

2. The breaking of determinations and losing of courage can be =

٢٤٣ - وقال عليه السلام : إِذَا أَرَدَحَمَ الْجَوَابُ^(١٧٣٦) ، خَفِيَ الصَّوَابُ .

٢٤٤ - وقال عليه السلام : إِنَّ لِلَّهِ فِي كُلِّ نِعْمَةٍ حَقًّا ، فَمَنْ أَدَّاهُ زَادَهُ مِنْهَا ، وَمَنْ قَصَّرَ فِيهِ خَاطَرَ بَزَوَالِ نِعْمَتِهِ .

٢٤٥ - وقال عليه السلام : إِذَا كَثُرَتِ الْمَقْدِرَةُ قَلَّتِ الشَّهْوَةُ .

٢٤٦ - وقال عليه السلام : أَحْذَرُوا نِفَارَ النِّعَمِ^(١٧٣٧) فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ .

٢٤٧ - وقال عليه السلام : أَلْكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ^(١٧٣٨) .

٢٤٨ - وقال عليه السلام : مَنْ ظَنَّ بِكَ خَيْرًا فَصَدَّقْ ظَنَّهُ .

٢٤٩ - وقال عليه السلام : أَفْضَلُ الْأَعْمَالِ مَا أَكْرَهْتَ نَفْسَكَ عَلَيْهِ .

٢٥٠ - وقال عليه السلام : عَرَفْتُ اللَّهَ سُبْحَانَهُ بِفَسْخِ الْعَزَائِمِ^(١٧٣٩) ، وَحَلِّ الْعُقُودِ^(١٧٤٠) ، وَنَقْضِ الْهِمَمِ .

251. **Amir al-mu'minin, peace be upon him, said:** The sourness of this world is the sweetness of the next world while the sweetness of this world is the sourness of the next one.

252. **Amir al-mu'minin, peace be upon him, said:** Allāh has laid down *īmān* (belief) for purification from polytheism; *ṣalāt* (prayer) for purification from vanity; *zakāt* (levy) as a means of livelihood; *ṣiyām* (fasting) as a trial of the people; *ḥajj* (pilgrimage to the House of Allāh in Mecca) as a support for religion; *jihād* (fighting in the way of Allāh) for the honour of Islam; persuasion for good (*al-amr bi'l-ma'rūf*) for the good of the common people; dissuasion from evil (*an-nahy 'ani'l-munkar*) for the control of the mischievous; regard for kinship for increase of number; revenge for stoppage of bloodshed; the award of penalties for the realization of importance of the prohibitions; the abstinence from drinking wine for protection of the wit; the avoidance of theft for inculcating chastity; abstinence from adultery for safeguarding descent; abstinence from sodomy for increase of progeny; tendering evidence for furnishing proof against contentions; abstinence from the lie for increasing esteem for truth; maintenance of peace (*salām*) for protection from danger; *imāmah* or Imāmate (Divine Leadership) for the orderliness of the community and obedience (to Imāms) as a mark of respect to the Imāmate.¹

= argued to prove the existence of Allāh in this way that, for example, a man determines to do a thing but before the determination is transformed into action, it changes and some other idea takes its place. This alteration of ideas and determinations and the emergence of change therein is a proof that there is some higher controlling power over us which has the capacity to bring them from non-existence to existence and again from existence into non-existence, and this is what is beyond human power. Therefore, it is necessary to acknowledge a super authority who effects change and alteration in determinations.

1. Before describing some of the aims and good points of the commands of the *shari'ah* (i.e., religious law), Amir al-mu'minin has begun with the aims and objects of Belief (*īmān*), because *īmān* serves as the basis of religious commands, and without it no need is felt for any religious code or jurisprudence. *īmān* is the name of acknowledging the existence of the Cre-

٢٥١ - وقال عليه السلام : مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ ، وَحَلَاوَةُ الدُّنْيَا مَرَارَةُ الْآخِرَةِ .

٢٥٢ - وقال عليه السلام : فَرَضَ اللَّهُ الْإِيمَانَ تَطْهِيراً مِنَ الشَّرِكِ ، وَالصَّلَاةَ تَنْزِيهاً عَنِ الْكِبَرِ ، وَالزَّكَاةَ تَسْبِيحاً لِلرِّزْقِ ، وَالصَّيَّامَ ابْتِلَاءً لِإِخْلَاصِ الْخُلُقِ ، وَالْحَجَّ تَقَرُّبَةً لِلدِّينِ^(١٧٤١) ، وَالْجِهَادَ عِزًّا لِلْإِسْلَامِ ، وَالْأَمْرَ بِالْمَعْرُوفِ مَصْلَحَةً لِلْعَوَامِّ ، وَالنَّهْيَ عَنِ الْمُنْكَرِ رَدْعاً لِلْسُّفَهَاءِ ، وَصِلَةَ الرَّحِمِ مَنَمَةً^(١٧٤٢) لِلْعَدَدِ ، وَالْقِصَاصَ حَقّاً لِلدِّمَاءِ ، وَإِقَامَةَ الْحُدُودِ إِعْظَاماً لِلْمَحَارِمِ ، وَتَرَكَ شُرْبَ الْخَمْرِ تَحْصِيناً لِلْعَقْلِ ، وَمُجَانِبَةَ السَّرِقَةِ إِيْجَاباً لِلْعِفَّةِ ، وَتَرَكَ الزَّنى تَحْصِيناً لِلنَّسَبِ ، وَتَرَكَ اللُّوَاطِ تَكْثِيراً لِلنَّسْلِ ، وَالشَّهَادَاتِ^(١٧٤٣) اسْتِظْهَاراً^(١٧٤٤) عَلَى الْمُجَاحِدَاتِ^(١٧٤٥) ، وَتَرَكَ الْكَذِبَ تَشْرِيفاً لِلصِّدْقِ ، وَالسَّلَامَ أَمَاناً مِنَ الْمَخَافِ ، وَالْإِمَامَةَ نِظَاماً لِلْأَمَّةِ ، وَالطَّاعَةَ تَعْظِيماً لِلْإِمَامَةِ .

ator and admission of His Singularity. When this *īmān* takes root in the heart of a man then he does not agree to bow before any other being, nor is he over-awed or affected by any power or authority. Rather, getting mentally freed of all ties he regards himself a devotee of Allāh and the result of this adherence to the Unity is that he is saved from the pollution of polytheism.

Prayer (*ṣalāt*) is the most important of all forms of worship. It consists of standing, sitting, bending and prostration, and these postures are a successful way of destroying the feeling of vanity and pride, erasing self-conceit and egotism and creating humility and submissiveness, because the actions and movements of a vain person produce pride and haughtiness while humble actions engender the quality of submissiveness and humbleness in the mind. With the exercise of these acts a man, by and by, acquires a humble temperament. This is how the Arabs who were so vain that if their whip fell off during riding they would not bend down to pick it up or if the strap of the shoe gave way they thought it insulting to bend down to mend it, began to rub their faces on dust during prostration in prayers, and place their foreheads in the position of others' feet during the congregational prayer, and in this way acquired the true spirit of Islam after abandoning the pre-Islamic vanity and partisanship.

zakāt, namely that a person who is able to do so should pay annually out of his money or property a fixed share for those who are either destitute or do not have means of livelihood for a year, is an obligatory command of Islam, the purpose behind which is that no individual in the community should remain poor and they should remain safe from the evils that result from need and poverty. Besides, another objective is that wealth should keep rotating from one individual to another and should not be centred in a few persons.

Fasting (*ṣiyām*) is a form of worship in which there is not an iota of show, and no motive is active in it except that of pure intention. As a result, even in seclusion when hunger perturbs a man or thirst makes him uneasy he does not extend his hand for eating, nor does the longing for water make him lose his control although if something is eaten or drunk no one is to peep into his stomach, but the purity of conscience prevents his will from deflecting. This is the greatest good of fasting that it engenders purity of will in action.

The purpose of *ḥajj* (pilgrimage to the House of Allāh) is that Muslims

from all corners of the globe should assemble at one place so that this world assembly should prove to be an occasion for the manifestation of Islam's greatness, the renewal of the passion for worship and the creation of bonds of mutual brotherhood.

The purpose of *jihād* (fighting in the way of Allāh) is to fight with all possible might those forces which oppose Islam, so that Islam may achieve stability and progress. Although there are dangers for life in this course and difficulties crop up at every step, yet the tidings for eternal ease and everlasting life produce the courage to bear all these hardships.

The persuasion for good and dissuasion from evil are effective ways of showing others the correct path and preventing them from wrong; If a community has no persons to perform these duties nothing can save it from ruin and it falls to an extreme depth morally and socially. That is why Islam has laid great stress on it as compared to other matters, and held disregard to it as an unpardonable sin.

Doing good for kinship means that a man should do favours to his relatives and at least should not stop mutual accosting and speaking with them so that spirits may become clean and family ties may develop, and the scattered individuals may render strength to one another.

Seeking vengeance is a right given to the survivors of the person killed. They can demand a life for a life so that for fear of punishment no one would dare kill any person, and at the same time the survivor's passion for revenge should not result in the killing of more than one person. No doubt forgiveness or pardon does carry weight in its own place but where it means trampling of an individual's right or a danger to world peace it cannot be regarded as good. Rather, on such an occasion revenge is the sole way of stopping bloodshed and killing for the safety of human life. Thus, Allāh says:

And for you there is (security of) Retaliation O' you men of understanding, so that you may guard yourself (against evil). (Qur'an, 2:179)

The purpose behind the awarding of penalties is to make the offender appreciate the seriousness of violating the prohibitions of Allāh so that he may keep off the prohibitions for fear of punishments.

Wine causes diffusion of thinking, dispersion of senses and weakness

of understanding. As a result, a man commits such actions which would not be expected of him in the state of being in his senses. Besides, it ruins health and renders the body liable to catch infectious diseases while, sleeplessness, nervous weakness and rheumatism are its chief effects. The *shari'ah* has prohibited it in view of these ill-effects.

Theft, that is, taking over someone else's property is an evil habit which is produced by the sway of greed and evil passions and since bringing down evil passions from the position of excess to the bounds of moderation means chastity the abstinence from theft by curbing greed and evil passions would produce chastity.

Adultery and sodomy have been prohibited in order that lineage may be regulated and the human race may continue and prosper, because the issues by adultery are not regarded legitimate for the purposes of lineage and consequently they are not entitled to inheritance, while there is no question of issues in the case of unnatural practices. Besides, as a consequence of these evil practices one contracts such diseases which cause ruination of life in addition to discontinuity of progeny.

The law of evidence is needed because if one party denies the right of another party the latter may establish it through evidence and safeguard it thereby.

Abstention from lies and falsehood has been commanded so that the standing and importance of its contrary namely truth may become prominent and in observing the benefits and advantages of truth the moral weakness of falsehood may be avoided.

salām means peace and peace-loving and it is obvious that peaceful attitude is a successful way of protection from dangers and prevention of war and fighting. Generally, commentators have taken the word *salām* to mean mutual greetings and well-wishing but the context and the fact that it has been mentioned in the series of obligations does not support this interpretation. However, according to this interpretation *salām* is a means of safety from dangers because it is regarded as a way of peace and peace-loving. When two Muslims meet each other they offer *salām* one to the other, it means that they announce the wishes of each for the welfare of the other whereafter each feels safe with the other.

Imāmate (*imāmah*): This word has appeared in the same form in the correct copies of *Nahj al-balāghah* as well as in its commentaries like Ibn Abi'l-Ḥadīd, vol.19, p.90; Ibn Maytham, vol.5, pp.367–368; *Minhāj al-barā'ah*, vol.21, p.318; and other sources besides *Nahj al-balāghah* such as *Nihāyah al-irab* by an-Nuwayri ash-Shāfi'i, vol.8, p.183 and *al-Biḥār* by al-Majlisī, vol.6, p.111.

In fact, this word of “*imāmah*” has been distorted to “*amānah*” (trust) or “*amānāt*” (trusts) in some copies such as those printed in Egypt. It is very surprising to note that the word has appeared as *amānah* in the text of *Nahj al-balāghah* printed with the commentary of Ibn Abi'l-Ḥadīd in Egypt in the first edition vol.4, p.350 as well as in the second edition edited by Muḥammad Abu'l-Faḍl Ibrāhīm, vol.19, p.86; while he himself (Ibn Abi'l-Ḥadīd) based his commentary on its correct reading namely *imāmah* as did other commentators.

However, in explanation of this sentence, “Imāmate for the orderliness of the community,” as the theological scholars say:

Whoever has known dark experiences and has examined political principles knows, of necessity, that whenever men have among them a chief and a guide whom they obey, who restrains the oppressor from his oppression and the unjust man from his injustice and avenges the oppressed of his oppressor, and along with that leads them to rational principles and religious duties, and restrains them from the corruptions which cause the destruction of order in their worldly affairs, and from the evils which result in wretchedness in the world to come, so that every individual might fear that punishment, then because of this they will draw near to soundness and depart from corruption. (*al-Bābu'l-ḥādī 'ashar*, Engl. transl. p.63)

The institution of Imāmate is intended to cater for the unification of the nation and to protect the commandments of Islam from alteration and change, because if there is no head of the nation and no protector of religion neither can the order of the nation be maintained nor can the commandments of Islam remain safe from interference by others. This object can be achieved only when obedience to him is obligatory on the people, because if he is not obeyed and followed as an obligation he will neither be able to maintain justice and equity, nor secure the rights of the oppressed from the oppressor, nor issue and enforce the laws of the *shari'ah* and consequently the extinction of evil and mischief from the world cannot be expected.

253. Amīr al-mu'minin, peace be upon him, used to say: If you want an oppressor to take an oath ask him to swear like this that he is out of Allāh's might and His power, because if he swears falsely in this way he will be quickly punished, while if he swears by Allāh Who is such that there is no god but He, he will not be quickly punished since he is expressing the Unity of Allāh, the Sublime.¹

1. It is narrated that someone levied some charges against Imām Ja'far aṣ-Ṣādiq before the 'Abbāside Caliph 'Abdullāh ibn Muḥammad al-Manṣūr. al-Manṣūr sent for the Imām and told him that such and such a person had told him such and such about him. The Imām said it was all wrong and there was not an iota of truth therein, and desired the man to be sent for and questioned before him. Consequently, he was sent for and questioned. He said that whatever he had said was true and correct. The Imām said to him, "If you are speaking the truth then you swear as I ask you to swear." Thereafter, the Imām made him swear by saying, "I am out of Allāh's might and power and I rely on my own might and power." Soon after swearing like this he got an attack of paralysis and he became motionless. The Imām, returned with full honour and prestige. (*al-Kāfi*, al-Kulaynī, vol.6, pp. 445 – 446; *al-Bihār*, vol.47, pp.164 – 165, 172 – 175, 203 – 204; *al-Fuṣūl al-muḥimmah*, Ibn aṣ-Ṣabbāgh al-Mālikī, pp.225 – 226; *aṣ-Ṣawa'iq al-muḥriqah*, Ibn Hajar ash-Shāfi'ī, p.120; *Jāmi' karāmāt al-awliya*, an-Nabḥānī ash-Shāfi'ī, vol.2, p.4).

Such an event took place again during the reign of Hārūn ar-Rashīd (149/766 – 193/809 – the grandson of al-Manṣūr) when 'Abdullāh ibn Muṣ'ab (the grandson of 'Abdullāh ibn az-Zubayr – the well-known enemy of *Ahlu'l-bayt* of the Holy Prophet) slandered Yaḥyā ibn 'Abdillāh ibn al-Ḥasan ibn (al-Imām) al-Ḥasan ibn 'Alī ibn Abī Ṭālib before Hārūn ar-Rashīd by saying that he was plotting a revolution against him (Hārūn). Then, Yaḥyā made 'Abdullāh swear before Hārūn in the same manner as the Imām had done. When 'Abdullāh swore as he was required to, the symptom of leprosy soon appeared in him in the presence of Hārūn and he died after three days, while every part of his flesh cracked open and all the hair of his body fell out. After this, Hārūn used to say, "How soon Allāh took revenge on 'Abdullāh for Yaḥyā!" (*Maqātil at-ṭālibiyyin*, Abū'l-Faraj al-Iṣfahānī, pp.472 – 478; *Murūj adh-dhahab*, al-Mas'ūdī, vol.3, pp.340 – 342; *Tārīkh Baghdād*, al-Khatīb, vol.14, pp.110 – 112; Ibn Abī'l-Ḥadīd, vol.19, pp.91 – 94; *at-Tārīkh*, Ibn Kathīr, vol.10, pp.167 – 168; *Tārīkh al-khulafā'*, as-Suyūṭī, p.287).

٢٥٣ - وكان عليه السلام يقول : أَحْلِفُوا الظَّالِمَ - إِذَا أَرَدْتُمْ
يَمِينَهُ - بِأَنَّهُ بَرِيءٌ مِنْ حَوْلِ اللَّهِ وَقُوَّتِهِ ؛ فَإِنَّهُ إِذَا حَلَفَ بِهَا كَاذِباً
عُوجِلَ الْعُقُوبَةَ ، وَإِذَا حَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَمْ يُعَاجَلْ ، لِأَنَّهُ
قَدْ وَحَّدَ اللَّهَ تَعَالَى .

254. **Amir al-mu'minin, peace be upon him, said:** O' son of Adam, be your own representative in the matter of your property and do about it whatever you want to be done with it after your death.¹

255. **Amir al-mu'minin, peace be upon him, said:** Anger is a kind of madness because the victim to it repents afterwards. If he does not repent his madness is confirmed.

256. **Amir al-mu'minin, peace be upon him, said:** Health of body comes from paucity of envy.²

257. **Amir al-mu'minin, peace be upon him, said to Kumayl ibn Ziyād an-Nakha'i:** O' Kumayl, direct your people to go out in the day to achieve noble traits and to go out in the night to meet the needs of those who might be sleeping, for I swear by Him Whose hearing extends to all voices if ever someone pleases another's heart, Allāh will create a special thing out of this pleasing so that whenever any hardship befalls him it will come running like flowing water and drive away the hardship as wild camels are driven away.

258. **Amir al-mu'minin, peace be upon him, said:** When you fall in destitution, trade with Allāh through charity.

1. The meaning of it is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait for his death but spend it wherever he desires even during his lifetime; for it is possible that after his death his successors may not act upon his will or he may not get an opportunity to will.

A Persian couplet says:

Give away money and property while you are living as after you it would be out of your control.

2. Envy produces such a poisonous matter in the body which destroys the natural heat of the body as a result of which the body weakens and the spirit withers. That is why an envious person never prospers and melts away in the heat of envy.

٢٥٤ - وقال عليه السلام : يَا بَنَ آدَمَ ، كُنْ وَصِيَّ نَفْسِكَ فِي مَالِكَ ، وَأَعْمَلْ فِيهِ مَا تُؤَثِّرُ^(٤٧٦) أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ .

٢٥٥ - وقال عليه السلام : الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ ، لِأَنَّ صَاحِبَهَا يَنْدَمُ ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ .

٢٥٦ - وقال عليه السلام : صِحَّةُ الْجَسَدِ ، مِنْ قِلَّةِ الْحَسَدِ .

٢٥٧ - وقال عليه السلام لِكُمَيْلِ بْنِ زِيَادِ النَخْعِيِّ : يَا كُمَيْلُ ، مُرْ أَهْلَكَ أَنْ يَرُوحُوا^(٤٧٧) فِي كَسْبِ الْمَكَارِمِ ، وَيُذِلُّجُوا^(٤٧٨) فِي حَاجَةِ مَنْ هُوَ نَائِمٌ . فَوَالَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ ، مَا مِنْ أَحَدٍ أَوْدَعَ قَلْبًا سُرُورًا إِلَّا وَخَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ السُّرُورِ لُطْفًا . فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ^(٤٧٩) جَرَى إِلَيْهَا كَالْمَاءِ فِي أَنْحِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرُدُ غَرِيبَةً الْإِبِلِ .

٢٥٨ - وقال عليه السلام : إِذَا أَمْلَقْتُمْ^(٧٥٠) فَتَاجِرُوا اللَّهَ بِالْصَّدَقَةِ .

259. Amir al-mu'minin, peace be upon him, said: Faithfulness with faithless people is faithlessness with Allāh, while faithlessness with faithless people is faithfulness with Allāh.

260. Amir al-mu'minin, peace be upon him, said: There is many a man being gradually brought towards punishment by good treatment with him; many a man who remains in deceit because his evils are covered; and many a man who is in illusion because of good talk about him, while there is no greater ordeal by Allāh, the Glorified, than the giving of time.

as-Sayyid ar-Raḍi says: This saying has appeared earlier as well but here it contains a beautiful and useful addition.



٢٥٩ - وقال عليه السلام : أَلْوَفَاءُ لِأَهْلِ الْغَدْرِ غَدْرٌ عِنْدَ اللَّهِ ،
وَالْغَدْرُ بِأَهْلِ الْغَدْرِ وَفَاءٌ عِنْدَ اللَّهِ .

٢٦٠ - وقال عليه السلام : كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ ،
وَمَغْرُورٍ بِالسَّتْرِ عَلَيْهِ ، وَمَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ . وَمَا أَبْتَلَى اللَّهُ سُبْحَانَهُ
أَحَدًا بِمِثْلِ الْإِمْلَاءِ لَهُ .

قال الرضي : وقد مضى هذا الكلام فيما تقدم ، إلا أن فيه ما هنا زيادة جيدة مفيدة .

* * * * *

Section wherein we have included selections from wonderful sayings of Amir al-mu'minin, peace be upon him, which require explanation

1. A tradition related from Amir al-mu'minin, peace be upon him, says: When the situation is like this, then the head of the religion will rise and people will gather around him as pieces of rainless cloud collect during autumn.

as-Sayyid ar-Raḍi says: "ya'sūb"¹ is the great chief who is in charge of the people's affairs, and "quza'" means the pieces of cloud which have no rain.

1. "ya'sūb" is the name given to the queen bee, and the saying of Amir al-mu'minin is: "*fa idhā kāna dhālika ḍaraba ya'sūbu'd-dīn bi dhanabihi*". The word "*ḍaraba*" means to beat, strike, hit, etc.; "*ya'sūbu'd-dīn*" means "the head of religion and the *shari'ah*", and "*dhanab*" means tail, end, adherent or flower. In this sentence "*ya'sūbu'd-dīn*" stands for the present Imām (al-Imām al-Mahdī). Although this title was given by the Holy Prophet to Amir al-mu'minin specially, as he said:

O' 'Alī, you are the *ya'sūb* (head) of the believers while wealth is the *ya'sūb* of the hypocrites. (*al-Istī'āb*, vol.4, p.1744; *Usd al-ghābah*, vol.5, p.287; *al-Iṣābah*, vol.4, p.171; *ar-Riyāḍ an-naḍirah*, vol.2, p.155; *Majma' az-zawā'id*, vol.9, p.102; Ibn Abi'l-Ḥadīd, vol.1, p.12; vol.19, p.224).

Also the Holy Prophet said to 'Alī:

You are the *ya'sūb* of the religion. (*ar-Riyāḍ an-naḍirah*, vol.2, p.177; *Tāj al-'arūs*, vol.1, p.381; Ibn Abi'l-Ḥadīd, vol.1, p.12; vol.19, p.224)

Also the Holy Prophet said to 'Alī:

You are the *ya'sūb* of the Muslims (*Yanābi' al-mawaddah*, al-Qundūzi, p.62)

Again the Holy Prophet said:

You are the *ya'sūb* of the Quraysh (*al-Maqāṣid al-ḥasanah*, as-Sakhāwī, p.94).

فصل

تذكرة فيه شيئا من غريب كلامه

المحتاج الى التفسير

١ - وخبر حديثه الى السلام

فَإِذَا كَانَ ذَلِكَ ضَرْبَ يَعْسُوبٍ الدِّينِ بِذَنْبِهِ ، فَيَجْتَمِعُونَ إِلَيْهِ كَمَا
يَجْتَمِعُ قَرْعُ الْخَرِيفِ .

قال الرضي : يعسوب : السيد العظيم المالك لأموار الناس يومئذ ، والقرع : قطع الغيم
التي لا ماء فيها .

2. A tradition of Amir al-mu'minin, peace be upon him, says: He is a versatile speaker.¹

as-Sayyid ar-Raḍi says: "*shahshah*" means one expert and free in speech, and every one who is free in speech or walking is called "*shahshah*", while in another sense this word means a miserly and niggardly person.

3. A tradition from Amir al-mu'minin, peace be upon him, says: Quarrels bring about ruin.

as-Sayyid ar-Raḍi says: "*quḥm*" means ruin because quarrels often drive men into ruin and grief. In the same way, it is said

= Therefore, the reason for giving the Imām this name is that just as the queen bee is pure alone and in the society of other bees, and she collects her nectar from the blossoms and flowers keeping away from pollution, in the same way the present Imām is free from all pollutions and is perfectly clean and pure. This saying has been interpreted in several ways:

Firstly, it means that "when the present Imām settles at his seat after his tour and rotation round the world people will gather around him."

Secondly, it means that "when the Imām moves about on the earth along with his friends and associates . . ." In this case the word "*ḍaraba*" would mean moving about and the word "*dhanab*" would mean helpers and associates.

Thirdly, it means that "when the Imām rises with a sword in hand . . ." In this case the word "*dhanab*" would mean stinging by the bee.

Fourthly, it means that "when the Imām rises for the propagation of true faith with full fervour . . ." In this case the sentence is suggestive of the state of anger and the posture for attack.

1. The reference by the versatile speaker is to Ṣaṣa'ah ibn Sūḥān al-'Abdī who was among the chief companions of Amir al-mu'minin. This saying throws light on the greatness of his speaking quality and the force of his utterances. In this connection, Ibn Abi'l-Ḥadīd has written:

It is enough for Ṣaṣa'ah's greatness that a personality like 'Alī, peace be upon him, has praised him for versatility and eloquence of speech. (*Sharḥ Nahj al-balāghah*, vol.19, p.106)

٢ - وَفِيهِ تِلْكَ أَسْمَاءُ

هَذَا الْخَطِيبُ الشَّحْشَحُ .

يريد الماهر بالخطبة الماضي فيها ، وكل ماض في كلام أو سير فهو شحشح ، والشحشح في غير هذا الموضع : البخيل المسك .

٣ - وَفِيهِ تِلْكَ أَسْمَاءُ

إِنَّ لِلْخُصُومَةِ قُحْمًا .

يريد بالقحم المهالك ، لأنها تقحم أصحابها في المهالك والمتالف في الأكثر . ومن ذلك

"*quḥmatu 'l-A 'rāb*" which means the period (of drought) when the cattle owned by the nomad desert Arabs are reduced to bones, and this is their being driven to it. Another argument is also advanced in this matter; namely that the situation drives them to green areas, in other words the hardship of the desert life drives them to *ḥaḍar* (a civilized region with town and villages and a settled population [as opposed to desert]).

4. A tradition of Amir al-mu'minin, peace be upon him, says: When girls reach the stage of (realizing) realities, relations on the father's side are preferable.

as-Sayyid ar-Raḍi says: Instead of "*naṣṣa 'l-ḥiqāq*" the combination "*naṣṣa 'l-ḥaqā'iq*" has also been related. "*naṣṣ*" means the last end of things or their remotest limit, such as "*an-naṣṣi fi 's-sayr*" means the maximum a beast can walk. Or you say "*naṣaṣ-tu 'r-rajula 'ani 'l-amri*" when you have questioned a man to the extreme to make him utter all he has. Thus, "*naṣṣu 'l-ḥaqā'iq*" means prudence because it is the last limit of childhood and is the time when a child crosses childhood into majority, and this is a very eloquent reference to the point, and strange too. Amir al-mu'minin intends to say: When girls reach this stage their relations on father's side have a better right than their mother, provided they are those with whom marriage is prohibited like brothers and uncles, to arrange for their marriages if they so desire. "*al-ḥiqāq*" also means the quarrelling of the mother with a girl's paternal relations. This quarrel is that everyone of them says he has a better right for her. That is why it is said "*ḥāqatuhu ḥiqāqan*" on the lines of "*jādaltuhu jidālan*". It has also been said that "*naṣṣu 'l-ḥiqāq*" means acquiring understanding and this is prudence, because Amir al-mu'minin refers to the stage when rights and duties become applicable. The person who has related the word as "*ḥaqā'iq*" intends to signify the plural of "*ḥaqīqah*" (reality).

« قحمة الأعراب » وهو أن تصيهم السنة فتعرق أموالهم^(٧٥١)، فذلك تقحمها فيهم . وقيل فيه وجه آخر: وهو أنها تَفْحِمُهُمْ بلادَ الرِّيف، أي توجههم إلى دخول الحضر عند محول البدو.

٤ - وَفِيهِ تِلْكَ آيَاتُ الْإِسْلَامِ

إِذَا بَلَغَ النِّسَاءَ نَصْرَ الْحِقَاقِ فَالْعَصْبَةُ أُولَىٰ .

والنص : منتهى الأشياء ومبلغ أقصاها كالنص في السير ، لأنه أقصى ما تقدر عليه الدابة .
وتقول : نصصت الرجل عن الأمر ، إذا استقصيت مسألته عنه لتستخرج ما عنده فيه . فنص الحقائق يريد به الإدراك ، لأنه منتهى الصغر ، والوقت الذي يخرج منه الصغير إلى حد الكبير ، وهو من أفصح الكتابات عن هذا الأمر وأغربها . يقول : فاذا بلغ النساء ذلك فالعصبة أولى بالمرأة من أمها ، إذا كانوا محرماً ، مثل الإخوة والأعمام ؛ وبتزويجها إن أرادوا ذلك .
والحقاق : محاققة الأم للعصبة في المرأة ، وهو الجدال والخصومة ، وقول كل واحد منهما للآخر : « أنا أحق منك بهذا » يقال منه : حاققته حقاقاً ، مثل جادلته جدالاً . وقد قيل : إن « نص الحقائق » بلوغ العقل ، وهو الإدراك ؛ لأنه عليه السلام إنما أراد منتهى الأمر الذي تجب فيه الحقوق والأحكام ، ومن رواه « نص الحقائق » فلإنما أراد جمع حقيقة .

The above is what Abū 'Ubayd al-Qāsim ibn Sallām has stated (in *Gharīb al-ḥadīth*, vol.3, pp.456 – 458); but I think that the intention here by the word "*naṣṣu'l-ḥiqāq*" is a girl's reaching the stage when it is possible to marry her and to allow her to dispose of her rights herself on the analogy of "*bil ḥiqāqi mina'l-ibīl*" (a camel's attaining majority) wherein "*ḥiqāq*" is the plural of "*ḥiqqah*" or "*ḥiqq*" and it means completion of three years (of age) and entry into the fourth, which is the time when it reaches the age when it is possible to ride on its back and to exert it in walking. "*ḥaqā'iq*" too is the plural of "*ḥiqqah*". Thus, both the versions point to the same meaning, and this interpretation is more in keeping with the way of the Arabs than the other one stated earlier.

5. A tradition of Amīr al-mu'minīn, peace be upon him, says: Faith produces a "*lumazah*" in the heart. As faith develops, the "*lumazah*" also increases.

as-Sayyid ar-Raḍī says: "*lumazah*" is a white spot or something like that. On that analogy if a horse has a white spot on its lower lip it is called "*farusun al-mazu*", that is, a white-spotted horse.

6. A tradition of Amīr al-mu'minīn, peace be upon him, says: If a man has a "*ad-daynu'z-zanūn*" (i.e. doubtful loan) it is his duty to pay *zakāt* thereon for all the past years when he recovers it.

as-Sayyid ar-Raḍī says: "*az-zanūn*" is the loan about which the lender does not know whether he will be able to recover it from the borrower. He is like the one who hopes as well as loses hope. This is the most eloquent way of expression. In this way everything about which you do not know where you stand would be *zanūn*. In the same strain poet al-A'shā (Maymūn ibn Qays al-Wā'ilī [d. 7/629]) says:

هذا معنى ما ذكره أبو عبيد القاسم بن سلام ، والذي عندي أن المراد بنص الحقائق ها هنا بلوغ المرأة إلى الحد الذي يجوز فيه تزويجها وتصرفها في حقوقها ، تشبيهاً بالحقاق من الإبل ، وهي جمع حِقَّةٍ وحقٍّ وهو الذي استكمل ثلاث سنين ودخل في الرابعة ، وعند ذلك يبلغ إلى الحد الذي يتمكن فيه من ركوب ظهره ، ونصه في السير ، والحقائق أيضاً : جمع حِقَّة . فالروايتان جميعاً ترجعان إلى معنى واحد ، وهذا أشبه بطريقة العرب من المعنى المذكور أولاً .

٥ - وَخِيَا تِلْكَ السَّامِ

إِنَّ الْإِيْمَانَ يَبْدُو لُمْظَةً فِي الْقَلْبِ ، كُلَّمَا أَزْدَادَ الْإِيْمَانُ أَزْدَادَتْ
اللُّمْظَةُ .

واللمظة مثل النكتة أو نحوها من البياض . ومنه قيل : فرس أظ ، إذا كان يحفله (٤٧٥٢) شيء من البياض .

٦ - وَخِيَا تِلْكَ السَّامِ

إِنَّ الرَّجُلَ إِذَا كَانَ لَهُ الدِّينُ الظَّنُّونُ ، يَجِبُ عَلَيْهِ أَنْ يُزَكِّيَهُ ، لِمَا
مَضَى ، إِذَا قَبَضَهُ .

فالظنون : الذي لا يعلم صاحبه أيقضه من الذي هو عليه أم لا ، فكانه الذي يظن به ، فمرة يرجوه ومرة لا يرجوه . وهذا من أفصح الكلام ، وكذلك كل أمر تطلبه ولا تدري على أي شيء أنت منه فهو ظنون ، وعلى ذلك قول الأعشى :

The az-ẓanūn well (i.e., the one that may or may not have water) which is also deprived of the rain of the raining clouds cannot be compared to the Euphrates whose waves are rising high and which is pushing away the boat as well as the adept swimmer.

“*judd*” means the well (situated in a wilderness), while *ẓanūn* is that about which it is not known whether or not it has water.

7. A tradition of Amir al-mu'minin, peace be upon him, relates that he arranged a force for advancing for *jihād* and said: *i'dhibu* (turn away) from women so far as you can.

as-Sayyid ar-Raḍī says: It (*i'dhibu*) means that “keep off” from thoughts of women and from clinging your heart to them, and do not have union with them; because all this produces weakness in enthusiasm, affects the firmness of determination, weakens against the enemy and prevents from exerting in fighting. Whatever prevents from something is called “*adhaba 'anhu*” i.e., turned away from it. Thus, “*al-'adhib*” and “*al-'adhūb*” mean one who gives up eating and drinking.

8. A tradition of Amir al-mu'minin, peace be upon him, says: Like the successful shooter (*al-yāsir al-fālīj*) who looks forward to achieving success at his first shot.

as-Sayyid ar-Raḍī says: “*al-yāsirūn*” (pl. of *al-yāsir*) means those who shoot with arrows on the slaughtered camel by way of gambling; while “*al-fālīj*” means successful or victorious. For example, it is said: “*falaja 'alayhim*” or “*falajahum*” (that is, he got victory over them or overpowered them). A poet has said by way of war recital:

When I noticed a successful person securing victory.

مَا يَجْعَلُ الْجُدَّ الظَّنُونَ الَّذِي جُنُبَ صَوْبِ اللَّجْبِ الْمَاطِرِ
مِثْلَ الْفُرَانِيِّ إِذَا مَا طَمَا يَقْدِفُ بِالْبُوصِيِّ وَالْمَاهِرِ

والجد : البئر العادية في الصحراء ، والظنون : التي لا يعلم هل فيها ماء أم لا .

٧ - وَخِيَرَةُ نِيْلٍ إِلَى السَّامِ

أَنَّهُ شِيعَ جَيْشًا بَغْزِيَةً فَقَالَ : أَعَذِّبُوا^(٤٧٥٣) عَنِ النِّسَاءِ مَا أَسْتَطَعْتُمْ .

ومعناه : اصدفوا عن ذكر النساء وشغل القلب بهن ، وامتنعوا من المقاربة لهن ، لأن ذلك يَفْتُ^(٤٧٥٤) في عضد الحمية ، ويقدح في معاهد الغزيمة^(٤٧٥٥) ، ويكسر عن^(٤٧٥٦) العدو^(٤٧٥٧) ويلفت عن الإبعاد في الغزو ، وكل من امتنع من شيء فقد عذب عنه . والعاذب والعنوب : الممتنع من الأكل والشرب .

٨ - وَخِيَرَةُ نِيْلٍ إِلَى السَّامِ

كَالْيَاسِرِ الْفَالِجِ يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ .

الياسرون^(٤٧٥٨) هم الذين يتضاربون^(٤٧٥٩) بالقداح على الجزور^(٤٧٦٠) ، والفالج : القاهر والغالب ، يقال : فلج^(٤٧٦١) عليهم وقلجهم ، وقال الراجز :

لما رأيت فالجاً قد فلجا

9. A tradition of Amir al-mu'minin, peace be upon him, runs: When the crisis became red-hot we sought refuge with the Messenger of Allāh (peace be upon him and his descendants), and none of us was closer to the enemy than he himself.

as-Sayyid ar-Raḍi says: This means that when fear of the enemy increased and fighting became serious, the Muslims would begin to think that since the Messenger of Allāh had taken up fighting himself, Allāh must give them victory through him and that therefore they would be safe from all the dangers because of his existence.

And the words "*idha'hmarra'l-ba'su*" (when the crisis became red-hot) refers to the seriousness of the matter. For this purpose several expressions have been used out of which this is the best one, since Amir al-mu'minin has likened war with fire which combines heat and redness both in action as well as colour. This is confirmed by the words of the Messenger of Allāh (peace be upon him and his descendants) when on the day of Ḥunayn he noticed people of Hawāzin (tribe) fighting he said, "Now *waṭīs* has heated up" and *waṭīs* is the place where fire is lighted. In this way, the Messenger of Allāh (peace be upon him and his descendants) likened the seriousness of fighting by men to the seriousness of the fire and its flames.

This section ends and we return to the original theme of the chapter.

* * * * *

٩ - وَخَبِيرٌ شَيْخٌ عَلَيْهِ السَّلَامُ

كُنَّا إِذَا أَحْمَرَ الْبَاسُ اتَّقَيْنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَلَمْ يَكُنْ أَحَدٌ مِنَّا أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ .

ومعنى ذلك أنه إذا عظم الخوف من العدو ، واشتدّ عضاض الحرب (٤٧٦٢) ، فزع المسلمون (٤٧٦٣) إلى قتال رسول الله صلى الله عليه وآله وسلم بنفسه ، فينزل الله عليهم النصر به ، ويؤمنون مما كانوا يخافونه بمكانه .

وقوله : « إذا احمر البأس » كناية عن اشتداد الأمر ، وقد قيل في ذلك أقوال أحسنها : أنه شبه حمي (٤٧٦٤) الحرب بالنار التي تجمع الحرارة والحمرة بفعلها ولونها . ومما يقوي ذلك قول رسول الله صلى الله عليه وآله وسلم ، وقد رأى مُجْتَلِدَ (٤٧٦٥) الناس يوم حنين وهي حرب هوازن : « الْآنَ حَمِيَّ الْوَطَيْسُ » فالوطيس : مستوقد النار ، فشبه رسول الله صلى الله عليه وآله وسلم ما استحر (٤٧٦٦) من جلاد القوم باحتدام النار وشدة التهابها .



انقضى هذا الفصل ، ورجعنا إلى سنن الغرض الأول في هذا الباب .

261. When the news of the attack of Mu'āwiyah's men on al-Anbār reached Amir al-mu'minin, peace be upon him, he himself came out walking till he reached an-Nukhaylah, where people overtook him and said: "O' Amir al-mu'minin, we are enough for them," then he said:

You cannot be enough for me against yourselves, so how can you be enough for me against others? Before me the people used to complain of the oppression of their rulers but now I have to complain of the wrongful actions of my people; as though I am led by them and they are the leaders or that I am the subject and they are the rulers.

The narrator says: When Amir al-mu'minin, peace be upon him, uttered this during his long speech which we have included in the collection of sermons (No.27), two men from his companions advanced towards him and one of them said: *I rule no one except myself and my brother* (Qur'ān, 5:25). So, order us with your command, O' Amir al-mu'minin and we will accomplish it. **Thereupon, Amir al-mu'minin, peace be upon him, said:** How can you two accomplish what I aim at?

262- It is said that al-Ḥārith ibn Hawṭ came to Amir al-mu'minin, and said: Do you believe I can ever imagine that the people of Jamal were in the wrong? **Amir al-mu'minin, peace be upon him, said:** O' al-Ḥārith! You have seen below yourself but not above yourself, and so you have been confused. Certainly, you have not known right, so that you can recognize the righteous. And you have not known wrong, so that you can recognize the people of wrong! **Then al-Ḥārith said:** In that case, I shall withdraw along with Sa'd ibn Mālik and 'Abdullāh ibn 'Umar; **whereupon Amir al-mu'minin, peace be upon him, said:** Verily, Sa'd and 'Umar have neither sided with Right nor forsaken Wrong.¹

1. Sa'd ibn Mālik (i.e. Sa'd ibn Abi Waqqāṣ, the father of 'Umar ibn Sa'd who killed Imām Ḥusayn) and 'Abdullāh ibn 'Umar were among

٢٦١ - وقال عليه السلام : لما بلغه اغارة أصحاب معاوية على الأنبار ، فخرج بنفسه ماشياً حتى أتى النخيلة^(٤٧٦٧) فأدركه الناس ، وقالوا : يا أمير المؤمنين نحن نكفيكهم ، فقال :

مَا تَكْفُونَنِي أَنْفُسَكُمْ ، فَكَيْفَ تَكْفُونَنِي غَيْرَكُمْ؟ إِنْ كَانَتْ الرَّعَايَا قَبْلِي لَتَشْكُو حَيْفَ رُعَاتِيهَا ، وَإِنِّي الْيَوْمَ لَأَشْكُو حَيْفَ رَعِيَّتِي ، كَأَنِّي الْمَقُودُ^(٤٧٦٨) وَهُمْ الْقَادَةُ ، أَوْ الْمَوْزُوعُ وَهُمْ الْوَزَعَةُ^(٤٧٦٩) !

فلما قال عليه السلام هذا القول ، في كلام طويل قد ذكرنا مختاره في جملة الخطب ، تقدم إليه رجلان من أصحابه فقال أحدهما : اني لا أملك إلا نفسي وأخي ، فمر بأمرك يا أمير المؤمنين نَنَقِدْ له ، فقال عليه السلام :

وَأَيْنَ تَقَعَانِ مِمَّا أُرِيدُ^(٤٧٧٠) ؟

٢٦٢ - وقيل : إن الحارث بن حَوطٍ أتاه فقال : أتراني أضنّ أصحاب الجمل كانوا على ضلالة^(٤٧٧١) ؟

فقال عليه السلام : يَا حَارِثُ ، إِنَّكَ نَظَرْتَ تَحْتَكَ وَلَمْ تَنْظُرْ فَوْقَكَ فَحِرْتُ^(٤٧٧٢) ! إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أَتَاهُ^(٤٧٧٣) ، وَلَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفَ مَنْ أَتَاهُ .

فقال الحارث : فإني أعتزل مع سعيد بن مالك وعبد الله بن عمر ، فقال عليه السلام :

إِنَّ سَعِيدًا وَعَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ ، وَلَمْ يَخْذُلَا الْبَاطِلَ .

263- **Amir al-mu'minin, peace be upon him, said:** The holder of authority is like the rider on a lion — he is envied for his position but he well knows his position.¹

= those who were keeping themselves away from Amir al-mu'minin's help and support. As for Sa'd ibn Abi Waqqās, after the killing of 'Uthmān he retired to some wilderness and passed his life there, but did not agree to swear allegiance to Amir al-mu'minin (as Caliph). But after the death of Amir al-mu'minin he used to express his repentance, saying, "I held an opinion but it was a wrong opinion." (*al-Mustadrak*, al-Ḥākim, vol.3, p. 116). And when Mu'āwiyah blamed him for not supporting him in his fight with Amir al-mu'minin, Sa'd said:

I only repent for not having fought against the rebellious group (i.e. Mu'āwiyah and his people). (*Aḥkām al-Qur'ān*, al-Jaṣṣāṣ al-Ḥanafī, vol.2, pp.224, 225; *al-Furū'*, Ibn Mufliḥ al-Ḥanbalī, vol.3, p.542)

As for 'Abdullāh ibn 'Umar, although he had sworn allegiance, he refused to help Amir al-mu'minin in the battles putting forth the excuse: "I have sought seclusion to devote myself to worship and do not therefore want to involve myself in war and fighting."

A Persian couplet says:

Intelligence regards such excuses worse than the offence itself.

'Abdullāh ibn 'Umar also frequently used to express his repentance, even up to the last moments of his life, saying:

I do not find anything in myself to be distressed about in this world, except my not having fought alongside 'Alī ibn Abi Ṭālib against the rebellious group as Allāh, to Whom belongs Might and Majesty, had commanded me. (*al-Mustadrak*, vol.3, pp.115–116; *as-Sunan al-kubrā*, al-Bayhaqī, vol.8, p.172; *aṭ-Ṭabaqāt*, Ibn Sa'd, vol.4, part 1, pp.136, 137; *al-Isti'āb*, vol.3, p.953; *Usd al-ghābah*, vol.3, p.229; vol.4, p.33; *Majma' az-zawā'id*, vol.3, p.182; vol.7, p.242; *al-Furū'*, vol.3, p.543; *Rūḥ al-ma'ānī*, al-Alūsī, vol.26, p.151).

1. The intention is that if a person holds high position in the royal court people look at his rank and position and honour and prestige with envy, but he himself has always the fear lest the royal pleasure turns against him and he falls in the pit of disgrace and dishonour or death and destruction, like the rider on a lion with by whom people are awed, but he himself is ever facing the danger lest the lion devours him, or throws him in some fatal pit.

٢٦٣ - وقال عليه السلام : صَاحِبُ السُّلْطَانِ كَرَائِبِ الْأَسَدِ :
يُغْبِطُ^(٤٧٧٤) بِمَوْقِعِهِ ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ .

264- Amir al-mu'minīn, peace be upon him, said: Do good with the bereaved ones of others so that good is done to your bereaved ones also.

265- Amir al-mu'minīn, peace be upon him, said: When the utterance of the wise is to the point it serves as a cure, but if it is wrong it proves like an illness.¹

266- Someone asked Amir al-mu'minīn, peace be upon him, to define religion for him, so he said: Come to me tomorrow so that I enlighten you in the presence of all the people, so that if you forget what I say others might retain it, because an utterance is like a fluttering prey which may be grappled with by someone but missed by others.

as-Sayyid ar-Raḍī says: We have already stated in the earlier chapter what Amir al-mu'minīn replied to this man, namely his saying (no.31). "Faith stands on four supports."

267- Amir al-mu'minīn, peace be upon him, said: O' son of Adam, do not inflict the worry of the day that has not yet come on the day which has already come, because if that day be in your life Allāh will bestow its livelihood also.

268- Amir al-mu'minīn, peace be upon him, said: Have love for your friend up to a limit, for it is possible that he may turn into your enemy some day; and hate your enemy up to a limit for it is possible that he may turn into your friend some day.

1. The group of the learned and reformers is responsible for improvement as well as deterioration because the common people are under their influence, and regard their words and action as correct and standard, rely on them and act upon them. In this way, if their teaching caters for improvement then thousands of individuals will acquire improvement and betterment thereby; but if there be evil in it then thousands of individuals will get involved in misguidance and get astrayed. That is why it is said: "When a scholar gets into evil the whole world gets into evil."

٢٦٤ - وقال عليه السلام : أَحْسِنُوا فِي عَقَبِ غَيْرِكُمْ تُحَفَظُوا فِي عَقَبِكُمْ^(١٧٧٥).

٢٦٥ - وقال عليه السلام : إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَاباً كَانَ دَوَاءً ، وَإِذَا كَانَ خَطأً كَانَ دَاءً .

٢٦٦ - وسأله رجل أن يعرفه الإيمان فقال عليه السلام : إِذَا كَانَ الْغَدُ فَأُتِنِي حَتَّى أُخْبِرَكَ عَلَى أَسْمَاعِ النَّاسِ ، فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ ، فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ ، يَنْقُفُهَا^(١٧٧٦) . هَذَا وَيُخْطِئُهَا هَذَا . وقد ذكرنا ما أجابه به فيما تقدم من هذا الباب وهو قوله : « الإيمان على أربع شعب » .

٢٦٧ - وقال عليه السلام : يَا بَنَ آدَمَ ، لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدْ أَتَاكَ ، فَإِنَّهُ إِنْ يَكُ مِنْ عُمْرِكَ يَأْتِ اللَّهُ فِيهِ بِرِزْقِكَ .

٢٦٨ - وقال عليه السلام : أَحْبِبْ حَبِيبَكَ هَوْنًا مَا ، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا ، وَأَبْغِضْ بَغِيضَكَ هَوْنًا^(١٧٧٧) مَا ، عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا .

269- **Amir al-mu'minīn, peace be upon him, said:** There are two kinds of workers in the world. One is a person who works in this world for this world and his work of this world keeps him unmindful of the next world. He is afraid of destitution for those he will leave behind but feels himself safe about it. So, he spends his life after the good of others. The other is one who works in this world for what is to come hereafter, and he secures his share of this world without effort. Thus, he gets both the benefits together and becomes the owner of both the houses together. In this way, he is prestigious before Allāh. If he asks Allāh anything He does not deny him.

270- **It is related that during the days of (Caliph) 'Umar ibn al-Khaṭṭāb, the question of the excess of the ornaments of the Ka'bah was mentioned to him and some people suggested:** If you prepare with it an army of Muslims that will be a matter of great reward; and what would the Ka'bah do with the ornaments? **'Umar thought of doing so but asked Amir al-mu'minīn, peace be upon him, when he said:**

When the Qur'ān was descended on the Prophet, peace be upon him and his descendants, there were four kinds of property. One, the property of Muslim individuals which he distributed among the successors according to fixed shares. Second, the tax (*ḡay'*) which he distributed to those for whom it was meant. Third, the One-fifth (*khums*) levy for which Allāh had fixed the ways of disposal. Fourth, amounts of charity (*ṣadaqāt*) whose disposal was also fixed by Allāh. The ornaments of Ka'bah did exist in those days but Allāh left them as they were, but did not leave them by omission, nor were they unknown to Him. Therefore, you retain them where Allāh and His Prophet placed them.

Thereupon, 'Umar ibn al-Khaṭṭāb said: If you had not been here we would have been humiliated; and he left the ornaments as they were.¹

1. Among the first three Caliphs, 'Umar ibn al-Khaṭṭāb often used

٢٦٩ - وقال عليه السلام : النَّاسُ فِي الدُّنْيَا عَامِلَانِ : عَامِلٌ عَمَلٍ فِي الدُّنْيَا لِلدُّنْيَا ، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ ، يَخْشَى عَلَى مَنْ يَخْلُفُهُ الْفَقْرَ ، وَيَأْمُنُهُ عَلَى نَفْسِهِ ، فَيُفْنِي عُمُرَهُ فِي مَنَفَعَةٍ غَيْرِهِ ؛ وَعَامِلٌ عَمَلٍ فِي الدُّنْيَا لِمَا بَعْدَهَا ، فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بِغَيْرِ عَمَلٍ ، فَأَحْرَزَ الْحَظَّيْنِ مَعًا ، وَمَلَكَ الدَّارَيْنِ جَمِيعًا ، فَأَصْبَحَ وَجِيهًا^(٢٧٧٨) عِنْدَ اللَّهِ ، لَا يَسْأَلُ اللَّهُ حَاجَةً فَيَمْنَعُهُ .

٢٧٠ - وروي أنه ذكر عند عمر بن الخطاب في أيامه حلي الكعبة وكثرته ، فقال قوم : لو أخذته فجهزت به جيوش المسلمين كان أعظم للأجر ، وما تصنع الكعبة بالحلي ؟ فهم عمر بذلك ، وسأل عنه أمير المؤمنين عليه السلام ، فقال عليه السلام :

إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وَالْأَمْوَالُ أَرْبَعَةٌ : أَمْوَالُ الْمُسْلِمِينَ فَقَسَّمَهَا بَيْنَ الْوَرَثَةِ فِي الْفَرَائِضِ ؛ وَالْفَيْءُ فَقَسَّمَهُ عَلَى مُسْتَحِقِّيهِ ؛ وَالْخُمْسُ فَوَضَعَهُ اللَّهُ حَيْثُ وَضَعَهُ ؛ وَالصَّدَقَاتُ فَجَعَلَهَا اللَّهُ حَيْثُ جَعَلَهَا . وَكَانَ حَلِي الْكَعْبَةِ فِيهَا يَوْمَئِذٍ ، فَتَرَكَهُ اللَّهُ عَلَى حَالِهِ ، وَلَمْ يَتْرُكْهُ نِسْيَانًا ، وَلَمْ يَخَفْ عَلَيْهِ^(٢٧٧٩) مَكَانًا ، فَأَقْرَهُ حَيْثُ أَقْرَهُ اللَّهُ وَرَسُولُهُ . فقال له عمر : لولاك لافتضحنا . وترك الحلي بحاله .

to call upon Amir al-mu'minin for the solution of many unsolved problems and so as to benefit from his vast knowledge. But Abū Bakr, due to the short period of his caliphate, and 'Uthmān, due to the special circumstances of his caliphate and his entourage, seldom used to call on Amir al-mu'minin and benefit from his advice. 'Umar used to praise Amir al-mu'minin very much for his vast knowledge, saying:

The most knowledgeable person among us in jurisprudence and judgement is 'Alī. (*aṣ-Ṣaḥīḥ*, al-Bukhārī, vol.6, p.23; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.5, p.113; *al-Mustadrak*, al-Ḥākim, vol.3, p.305; *at-Ṭabaqāt*, Ibn Sa'd, vol.2, part 2, p.102; *al-Istī'āb*, vol.3, p.1102)

Certainly, there is no need for the evidence of 'Umar and others in this field when 'Umar himself and a group of the Companions confess that the Holy Prophet used to say:

'Alī is the most knowledgeable in jurisprudence and judgement among my *ummah* (Muslim community). (*Akhbār al-quḍāt*, Waki', vol.1, p.78; *Maṣābiḥ as-sunnah*, al-Baghawī, vol.2, p.203; *al-Istī'āb*, vol.1, pp.16–17; vol.3, p.1102; *ar-Riyāḍ an-naḍīrah*, vol.2, p.108; *as-Sunan*, Ibn Mājah, vol.1, p.55)

In this connection, Aḥmad ibn Ḥanbal narrates from Abū Hāzim that a certain man approached Mu'āwiyah and put to him some questions on religion. Mu'āwiyah said, "Refer this question to 'Alī who possesses better knowledge." The man said, "But I would rather have your reply than that of 'Alī." Mu'āwiyah silenced him and said, "It is the worst thing I have heard from you. You have expressed hate towards the person whom the Messenger of Allāh used to coach and tutor as a mother bird feeds a nestling by putting grain after grain into the mouth of the nestling with its beak and to whom the Messenger of Allāh said:

You hold the same position in relation to me as Hārūn held in relation to Mūsā except that there shall, in all certainty, be no prophet after me;

and to whom 'Umar used to turn for the solution of unsolved problems." (*Fayḍ al-qadīr*, al-Munāwī, vol.3, p.46; *ar-Riyāḍ an-naḍīrah*, vol.2, p.195; *aṣ-Ṣawā'iq al-muḥriqah*, p.107; *Fath al-bārī*, vol.17, p.105)

Also 'Umar used to say frequently:

Women lack the ability to give birth to such as ‘Alī ibn Abi Ṭālib. Had it not been for ‘Alī, ‘Umar would have been finished. (*Ta’wīl mukhtalaḥ al-ḥadīth*, Ibn Qutaybah, p.202; *al-Istī‘āb*, vol.3, p.1103; *Quḍāt al-Undulus*, al-Māliqī, p.73; *ar-Riyāḍ an-naḍirah*, vol.2, p.194; *al-Manāqib*, al-Khwārazmī, p.39; *Yanābi‘ al-mawaddah*, pp.75, 373; *Fayḍ al-qadīr*, vol.4, p.356)

He also used to say:

I seek the protection of Allāh from the problems in which Abu’l-Ḥasan (‘Alī) is not present! (*al-Istī‘āb*, vol.3, pp.1102–1103; *aṭ-Ṭabaqāt*, vol.2, part 2, p.102; *Ṣifatu ’ṣ-ṣafwah*, Ibn al-Jawzī, vol.1, p.121; *Usd al-ghābah*, vol.4, pp.22–23; *al-Iṣābah*, vol.2, p.509; *at-Tārikh*, Ibn Kathīr, vol.7, p.360)

‘Umar often addressed Amīr al-mu’mīnīn, thus:

O’ Abu’l-Ḥasan, I seek the protection of Allāh from being in a community among which you are not found. (*al-Mustadrak*, vol.1, pp.457–458; *at-Taḥṣīr*, Fakhr ad-Dīn ar-Rāzī, vol.32, p.10; *ad-Durr al-manthūr*, as-Suyūṭī, vol.3, p.144; *ar-Riyāḍ an-naḍirah*, vol.2, p.197; *Fayḍ al-qadīr*, vol.3, p.46; vol.4, p.356; *aṣ-Ṣawā‘iq al-muḥriqah*, p.107)

Above all these confessions is the acknowledgement by the Holy Prophet of Amīr al-mu’mīnīn as narrated by ‘Umar ibn al-Khaṭṭāb himself, Abū Sa‘īd al-Khudrī and Mu‘ādh ibn Jabal that the Holy Prophet said:

O’ ‘Alī, I have exceeded you in prophethood, for there will be no prophet after me, and you exceed others in seven noble qualities. You are: i) the first who believed in Allāh, ii) the best fulfiller of the promise made to Allāh, iii) the best adherer to the commandments of Allāh, iv) the most equitable distributor among the people, v) the best dispenser of justice (or the most clement) to the (Muslims) subjects, vi) the one who has the best insight into controversial cases, (or the most learned in judgement), and vii) the most conspicuous in virtue and honour before Allāh. (*Ḥilyah al-awliyā’*, vol.1, pp.65, 66; *ar-Riyāḍ an-naḍirah*, vol.2, p.198; *al-Manāqib*, al-Khwārazmī, p.61; *Kanz al-‘ummāl*, vol.12, p.214; Ibn Abi’l-Ḥadīd, vol.13, p.230)

271. It is related that two persons were brought to Amir al-mu'minin, peace be upon him. They had committed theft of public property. One of them was a slave purchased from public money and the other had been purchased by someone among the people. Then Amir al-mu'minin said: As for this one who is the property of public money, there is no punishment for him for it means one property of Allāh having taken another property of Allāh. As for the other, he should get the punishment. Consequently, his hand was cut.

= It is also narrated by Amir al-mu'minin, Abū Ayyūb al-Anṣārī, Ma'qil ibn Yāsir and Buraydah ibn Ḥuṣayb that the Messenger of Allāh (p.b.u.h.a. h.p.) said to Fāṭimah (p.b.u.h.) that:

Are you not satisfied? Surely, I have married you to the foremost of my *ummah* who believes in Islam, and the most knowledgeable among them and superior among them in clemency. (*al-Musnad*, Aḥmad ibn Ḥanbal, vol.5, p.26; *al-Muṣannaf*, aṣ-Ṣan'ānī, vol.5, p.490; *al-Istī'āb*, vol.3, p.1099; *Usd al-ghābah*, vol.5, p.520; *Kanz al-'ummāl*, vol.12, p.205; vol.15, p.99; *Majma' az-zawā'id*, vol.9, pp.101, 114; *as-Sīrah al-ḥalabiyyah*, vol.1, p.285)

After we read the following saying of the Holy Prophet, it is no surprise for us to note that the above acknowledgements of the vast knowledge of Amir al-mu'minin and his efficiency in the field of jurisprudence and judgement were made.

I am the city of knowledge and 'Alī is its gate; he who wants to acquire (my) knowledge must come through the gate. (*al-Mustadrak*, vol.3, pp.126,127; *al-Istī'āb*, vol.3, p.1102; *Usd al-ghābah*, vol.4, p.22; *Tahdhīb at-tahdhīb*, vol.6, pp.320–321; vol.7, p.337; *Majma' az-zawā'id*, vol.9, p.114; *Kanz al-'ummāl*, vol.12, pp.201, 212; vol.15, pp.129–130)

Also, the Holy Prophet said:

I am the store-house of wisdom and 'Alī is its gate. He who wants to acquire wisdom must come through the gate. (*al-Jāmi' aṣ-ṣaḥīḥ*, at-Tirmidhī, vol.5, pp.637–638; *Ḥilyah al-awliyā'*, vol.1, p.64; *Maṣābiḥ as-sunnah*, al-Baghawī, vol.2, p.275; *ar-Riyāḍ an-naḍīrah*, vol.2, p.193; *Kanz al-'ummāl*, vol.12, p.201)

٢٧١ - وروي أنه عليه السلام رفع إليه رجلان سرقا من مال الله، أحدهما عبد من مال الله ، والآخر من عروض (٤٧٨٠) الناس .

فقال عليه السلام : أَمَّا هَذَا فَهُوَ مِنْ مَالِ اللَّهِ وَلَا حَدَّ عَلَيْهِ ، مَالُ اللَّهِ أَكَلَ بَعْضُهُ بَعْضًا ؛ وَأَمَّا الْآخَرُ فَعَلَيْهِ الْحَدُّ الشَّدِيدُ . فَقَطَعَ يَدَهُ .

272. Amir al-mu'minin, peace be upon him, said: If my steps acquire firmness out of these slippery places, I will alter several things.¹

1. It cannot be denied that after the Prophet of Islam changes came into existence in the religion when some people acting upon their imagination, amended or altered the commands of the *shari'ah*, although no one has the right to make alteration in the *shari'ah*, namely to ignore the clear commands of the Qur'ān and the *sunnah* and enforce commands produced by his own imagination and thinking. Thus, the Qur'ān contains this clear method of divorce that "(Revokable) *Divorce* (i.e. divorce in which resumption of conjugal relations is permissible without a marriage to another man taking place) *may be twice*" (Qur'ān, 2:229). But in view of certain supposed advantages the Caliph 'Umar ordered three divorces to be pronounced on a single occasion. Similarly, he introduced the system of '*awl*' in inheritance and introduced four *takbīr* in the funeral prayer. In the same way the Caliph 'Uthmān added an *adhān* to the Friday prayer, ordered the offering of full prayers in place of *qasr* (shortened) ones, and allowed the sermon to precede the '*id* prayer. In fact, hundreds of commands of this type were fabricated, as a result of which even correct commands got mixed with the wrong ones and lost their authenticity. (For changes made see: *al-Ghadīr*, al-Aminī [by Abū Bakr], vol.7, pp.74–236; [by 'Umar], vol.6, pp.83–325; [by 'Uthmān], vol.8, pp.98–387; *an-Naṣṣ wa'l-ijtihād*, Sharafu'd-Dīn [by Abū Bakr], pp.76–154; [by 'Umar], pp.155–276; [by 'Uthmān], pp.284–289. See also *Muqaddamah mir'ātu 'l-'uqūl*, al-'Askari, vol.1 & 2).

Amir al-mu'minin, who was the greatest scholar of the *shari'ah*, used to protest against these commands and had his own views as against the Companions. In this connection, Ibn Abi'l-Ḥadīd writes:

There is no possibility for us to deny that Amir al-mu'minin had views on the commands of the *shari'ah* and opinions at variance with those of the Companions. (*Sharḥ Nahj al-balāghah*, vol.19, p.161)

When Amir al-mu'minin assumed charge of the formal caliphate, revolts soon cropped up on all sides and he did not get rid of these troubles up to the last moment. Consequently, the altered commands could not be fully corrected and many wrong or doubtful commands gained currency in areas far removed from the centre. Nevertheless, the group of people who were associated with Amir al-mu'minin used to enquire about the commands of the *shari'ah* from him and recorded them, as a result of which the correct commands did not disappear and the wrong ones did not become unanimously accepted.

٢٧٢ - وقال عليه السلام : لَوْ قَدْ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ

الْمَدَاحِضِ^(٤٧٨) لَغَيَّرْتُ أَشْيَاءَ .

273. Amir al-mu'minin, peace be upon him, said: Know with full conviction that Allāh has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute; nor does the weakness of a person or the paucity of his means stand in the way between what is ordained in the Book of Destiny and himself. He who realizes it and acts upon it is the best of them all in point of comfort and benefit; while he who disregards it and doubts it exceeds all men in disadvantages. Very often a favoured person is being slowly driven (towards punishment) through those favours; and very often an afflicted person is being done good through his affliction. Therefore, O' listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood.

274. Amir al-mu'minin, peace be upon him, said: Do not turn your knowledge into ignorance or your conviction into doubt. When you gain knowledge act (upon it) and when you acquire conviction proceed (on its basis).¹

275. Amir al-mu'minin, peace be upon him, said: Greed takes a person to the watering place but gets him back without letting him drink. It undertakes responsibility but does not fulfil it. Often the drinker gets choked before the quenching of his thirst.

1. Knowledge and conviction require that they should be acted upon. If they are not acted upon they cannot be called knowledge and conviction. Consequently, if a man says he knows the dangers that exist on particular path but he adopts that very path for his journey instead of the path that has no dangers, then who can say that this man had full certainty about the dangers of that path, because the consequence of such certainty should have been that he would have avoided going on that path. Similarly, the person who has belief in the resurrection and revival of life or in chastisement and reward cannot be overpowered by those things of this world that make a man neglectful to the extent of disregarding the next life, nor can he fall short in good actions for fear of chastisement and evil consequences.

٢٧٣ - وقال عليه السلام : اَعْلَمُوا عِلْمًا يَقِينًا أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ - وَإِنْ عَظُمَتْ حِيلَتُهُ ، وَاشْتَدَّتْ طَلِبَتُهُ ، وَقَوِيَتْ مَكِيدَتُهُ - أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ ^(١٧٨٢) ، وَلَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقَلَّةِ حِيلَتِهِ ، وَبَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ . وَالْعَارِفُ لِهَذَا ، الْعَامِلُ بِهِ ، أَعْظَمُ النَّاسِ رَاحَةً فِي مَنَفَعَةٍ ، وَالتَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغْلًا فِي مَضَرَّةٍ . وَرُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ ^(١٧٨٣) بِالنُّعْمَى ، وَرُبَّ مُبْتَلًى ^(١٧٨٤) مَصْنُوعٌ لَهُ بِالْبَلَوَى ! فَرِذْ أَيُّهَا الْمُسْتَنْفِعُ فِي شُكْرِكَ ، وَقَصِّرْ مِنْ عَجَلَتِكَ ، وَقِفْ عِنْدَ مُنْتَهَى رِزْقِكَ .

٢٧٤ - وقال عليه السلام : لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا ، وَيَقِينَكُمْ شُكًّا . إِذَا عَلِمْتُمْ فَأَعْمَلُوا ، وَإِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا .

٢٧٥ - وقال عليه السلام : إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصْدِرٍ ^(١٧٨٥) ، وَضَامِنٌ غَيْرُ وَفِيٍّ . وَرُبَّمَا شَرِقَ ^(١٧٨٦) شَارِبُ الْمَاءِ قَبْلَ رِيِّهِ ؛ وَكُلَّمَا

The greater the worth of a thing yearned for the greater is the grief for its loss. Desires blind the eyes of understanding. The destined share will reach him who does not approach it.

276. Amīr al-mu'minīn, peace be upon him, said: O' my Allāh, I seek Your protection from this that I may appear to be good in the eyes of the people whilst my inward self may be sinful before You, and that I may guard myself (from sins) only for show before the people although You are aware of all about me. Thus, I appear before the people in good shape although my evil deeds are placed before You. This means achieving nearness to Your creatures but remoteness from Your pleasure.

277. Amīr al-mu'minīn, peace be upon him, said: I swear by Him Who let us pass the dark night after which there was a bright day that such and such¹ did not happen.

278. Amīr al-mu'minīn, peace be upon him, said: A small action which is continued with regularity is more beneficial than a long one performed with disgust.

279. Amīr al-mu'minīn, peace be upon him, said: When optional issues stand in the way of obligatories, abandon them.

280. Amīr al-mu'minīn, peace be upon him, said: Whoever keeps in view the distance of the journey remains prepared.

281. Amīr al-mu'minīn, peace be upon him, said: Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not deceive whomsoever it counsels.

1. as-Sayyid ar-Raḍī has not written what it was that did not happen, leaving us only with the first part of the sentence.

عَظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرِّزْيَةُ لِفَقْدِهِ . وَالْأَمَانِيُّ تُعْمِي
أَعْيُنَ الْبَصَائِرِ ، وَالْحَظُّ يَأْتِي مَنْ لَا يَأْتِيهِ .

٢٧٦ - وقال عليه السلام : اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ تُحَسِّنَ فِيْ
لَا مَعَةَ اَلْعِيُوْنِ عَلَانِيَتِيْ ، وَتُقَبِّحَ فِيْمَا اُبْطِنُ لَكَ سَرِيْرَتِيْ ، مُحَافِظًا عَلٰى
رِثَاءِ النَّاسِ مِنْ نَفْسِيْ بِجَمِيْعٍ مَا اَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّيْ ، فَاُبْدِيْ
لِلنَّاسِ حُسْنَ ظَاهِرِيْ ، وَاُفْضِيْ اِلَيْكَ بِسُوْءِ عَمَلِيْ ، تَقَرُّبًا اِلَى عِبَادِكَ ،
وَتَبَاعُدًا مِنْ مَرَضَاتِكَ .

٢٧٧ - وقال عليه السلام : لَا وَالَّذِيْ اَمْسَيْنَا مِنْهُ فِيْ غُبْرِ^(١٧٨٧)
لَيْلَةٍ دَهْمَاءَ^(١٧٨٨) ، تَكْثِيْرُ^(١٧٨٩) عَنْ يَوْمٍ اَغْرَ^(١٧٩٠) ، مَا كَانَ كَذًا وَكَذَا .

٢٧٨ - وقال عليه السلام : قَلِيْلٌ تَدُوْمُ عَلَيْهِ اَرْجَى مِنْ كَثِيْرٍ
مَّمْلُوْلٍ^(١٧٩١) مِنْهُ .

٢٧٩ - وقال عليه السلام : اِذَا اَضْرَبَتِ النَّوَافِلُ بِالْفَرَائِضِ
فَارْفُضُوْهَا .

٢٨٠ - وقال عليه السلام : مَنْ تَذَكَّرَ بَعْدَ السَّفَرِ اسْتَعَدَّ .

٢٨١ - وقال عليه السلام . لَيْسَتْ الرُّوِيَّةُ^(١٧٩٢) كَالْمُعَايَنَةِ مَعَ
الْاِبْصَارِ ؛ فَقَدْ تَكْذِبُ اَلْعِيُوْنُ اَهْلَهَا ، وَلَا يَغْشُ اَلْعَقْلُ مَنْ اسْتَنْصَحَهُ .

282. **Amir al-mu'minin, peace be upon him, said:** Between you and the preaching there is a curtain of deception.

283. **Amir al-mu'minin, peace be upon him, said:** The ignorant among you get too much while the learned are just put off.

284. **Amir al-mu'minin, peace be upon him, said:** Knowledge dispels the excuse of those who advance excuses.

285. **Amir al-mu'minin, peace be upon him, said:** He whom death overtakes early seeks time while he whose death is deferred puts forth excuses for postponement (of doing good actions).

286. **Amir al-mu'minin, peace be upon him, said:** For every thing to which people say "how good!" there is an evil hidden in this world.

287. **Amir al-mu'minin, peace be upon him, was asked about Destiny, when he said:** It is a dark path – do not tread upon it, it is a deep ocean – do not dive in it, and it is the secret of Allāh – do not take trouble about (knowing) it.

288. **Amir al-mu'minin, peace be upon him, said:** When Allāh intends to humiliate a person He denies him knowledge.

289. **Amir al-mu'minin, peace be upon him, said:** In the past I had a brother-in-faith,¹ and he was prestigious in my view because the world was humble in his eyes, the needs of the stomach did not have sway over him, he did not long for what he did not get; if he got a thing he would not ask for more; most of his time he

1. The man whom Amir al-mu'minin has referred to as his brother and whose qualities he has stated, has been taken by some commentators to be Abū Dharr al-Ghifārī, by some 'Uthmān ibn Maz'ūn al-Jumāhī and by some al-Miqdād ibn al-Aswad al-Kindī; but it is not unlikely that no particular individual is referred to at all, because it is customary with Arabs for them to speak of a brother or a comrade although they have no particular individual in mind.

٢٨٢ - وقال عليه السلام : بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغُرَّةِ^(٤٧٩٣)

٢٨٣ - وقال عليه السلام : جَاهِلُكُمْ مُزْدَادٌ^(٤٧٩٤) ، وَعَالِمُكُمْ مُسَوِّفٌ^(٤٧٩٥) .

٢٨٤ - وقال عليه السلام : قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ .

٢٨٥ - وقال عليه السلام : كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنْظَارَ^(٤٧٩٦) ، وَكُلُّ مُوَجِّلٍ^(٤٧٩٧) يَتَعَلَّلُ بِالتَّسْوِيفِ^(٤٧٩٨) .

٢٨٦ - وقال عليه السلام : مَا قَالَ النَّاسُ لِشَيْءٍ « طُوبَى لَهُ » إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ .

٢٨٧ - وسئل عن القدر ، فقال : طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ ، وَبَحْرٌ عَمِيقٌ فَلَا تَلِجُوهُ ، وَسِرٌّ أَلَّهِ فَلَا تَتَكَلَّفُوهُ .

٢٨٨ - وقال عليه السلام : إِذَا أَرَذَلَ^(٤٧٩٩) اللَّهُ عَبْدًا حَظَرَ^(٤٨٠٠) عَلَيْهِ الْعِلْمَ .

٢٨٩ - وقال عليه السلام : كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ ، وَكَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ . وَكَانَ خَارِجًا مِنْ سُلْطَانِ بَطْنِهِ ، فَلَا يَشْتَهِي مَا لَا يَجِدُ ، وَلَا يُكْثِرُ إِذَا وَجَدَ . وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتًا ،

was silent, if he spoke he silenced the other speakers, he quenched the thirst of questioners, he was weak and feeble but at the time of fighting he was like the lion of the forest or the serpent of the valley, he would not put forth an argument unless it was decisive.

He would not abuse anyone in an excusable matter unless he had heard the excuse, he would not speak of any trouble except after its disappearance, he would say what he would do, and would not say what he would not do, even if he could be exceeded in speaking, he could not be excelled in silence, he was more eager for keeping quiet than speaking and if two things confronted him he would see which was more akin to the longing of the heart and he would oppose it.

These qualities are incumbent upon you. So, you should acquire them and excel each other in them. Even if you cannot acquire them you should know that acquiring a part is better than giving up the whole.

290. Amīr al-mu'minīn, peace be upon him, said: Even if Allāh had not warned of chastisement on those disobedient to Him, it would be obligatory by way of gratefulness for His favours that He should not be disobeyed.

291. Amīr al-mu'minīn, peace be upon him, said in condoling Ash'ath ibn Qays about (the death of) his son: O' Ash'ath, if you grieve over your son, certainly it is the consequence of the blood relationship; but if you endure, then Allāh provides recompense for every affliction. O' Ash'ath, if you endure even then matters will move on as ordained by Allāh but in that case you will deserve reward; while if you lose patience, matters will again move as ordained by Allāh, but in this case you will be bearing the burden (of sins). O' Ash'ath, your son (when he lived) gave you happiness while, at the same time, he was a trial and hardship and (when he died) he grieved you while, at the same time, he has proved a source of reward and mercy for you.

فَإِنْ قَالَ بَدَّ^(٤٨٠١) الْقَائِلِينَ ، وَنَقَعَ غَلِيلَ^(٤٨٠٢) السَّائِلِينَ . وَكَانَ ضَعِيفاً مُسْتَضْعِفاً ! فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثٌ غَابِ^(٤٨٠٣) ، وَصِلَ^(٤٨٠٤) وَادٍ ، لَا يُذِلِّي^(٤٨٠٥) بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِياً . وَكَانَ لَا يَلُومُ أَحَدًا عَلَى مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ ، حَتَّى يَسْمَعَ اعْتِذَارَهُ ؛ وَكَانَ لَا يَشْكُو وَجَعًا إِلَّا عِنْدَ بُرْئِهِ ؛ وَكَانَ يَقُولُ مَا يَفْعَلُ وَلَا يَقُولُ مَا لَا يَفْعَلُ ؛ وَكَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ ، وَكَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ ؛ وَكَانَ إِذَا بَدَّهَ^(٤٨٠٦) أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهُوَى فَيُخَالِفُهُ ، فَعَلَيْكُمْ بِهِذِهِ الْخَلَائِقِ فَالْزُمُوهَا وَتَنَافَسُوا فِيهَا ، فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخَذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ .

٢٩٠ - وقال عليه السلام : لَوْ لَمْ يَتَوَعَّدِ^(٤٨٠٧) اللَّهُ عَلَى مَعْصِيَتِهِ لَكَانَ يَجِبُ إِلَّا يُعْصَى شُكْرًا لِنِعْمِهِ .

٢٩١ - وقال عليه السلام ، وقد عَزَى الْأَشْعَثُ بن قيس عن ابن له :

يَا أَشْعَثُ ، إِنْ تَحَزَنَ عَلَى ابْنِكَ فَقَدْ اسْتَحَقَّتْ مِنْكَ ذَلِكَ الرَّحِمُ ، وَإِنْ تَصْبِرْ فِيهِ اللَّهُ مِنْ كُلِّ مُصِيبَةٍ خَلْفٌ . يَا أَشْعَثُ ، إِنْ صَبِرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْجُورٌ ، وَإِنْ جَزِغْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَازُورٌ^(٤٨٠٨) . يَا أَشْعَثُ ، ابْنُكَ سَرَكٌ وَهُوَ بَلَاءٌ وَفِتْنَةٌ ، وَحَزَنُكَ^(٤٨٠٩) وَهُوَ ثَوَابٌ وَرَحْمَةٌ .

292. Amir al-mu'minin, peace be upon him, said on the grave of the Messenger of Allāh, peace be upon him and his descendants, at the time of burial:

Certainly, endurance is good except about you; fretting is bad except over you; and the affliction about you is great while every other affliction before or after it is small.

293. Amir al-mu'minin, peace be upon him, said: Do not associate with a fool because he will beautify his actions before you and long that you too be like him.¹

294. Amir al-mu'minin, peace be upon him, was asked about the distance between East and West when he replied: One day's travelling for the sun.

295. Amir al-mu'minin, peace be upon him, said: Your friends are three and your enemies are (also) three. Your friends are: your friend, your friend's friend and your enemy's enemy. And your enemies are: your enemy, your friend's enemy and your enemy's friend.

296. Amir al-mu'minin, peace be upon him, saw a man busy against his enemy with what was harmful to himself too, so he said: You are like one who pierces a spear through himself in order to kill the person sitting behind him.

1. A fool considers his ways of action appropriate, and wants his friend also to adopt the same ways, so that he should become as he himself is. This does not mean that he desires that his friend should become as foolish as he is. He cannot be thinking like this, because he does not consider himself foolish. If he in fact considered himself foolish, then he would not have been foolish. Instead, he considers his ways of action as correct, and desires his friend to be equally "wise". That is why he presents his view before him in an embellished form and desires him to act upon it. It is possible his friend may be influenced by his advice and tread on the same path. Therefore, it is better to keep away from him.

٢٩٢ - وقال عليه السلام ، على قبر رسول الله صلى الله عليه وآله وسلم ساعة دفنه :

إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنْكَ ، وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ ، وَإِنَّ
الْمُصَابَ بِكَ لَجَلِيلٌ ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ^(٤٨٠) .

٢٩٣ - وقال عليه السلام : لَا تَضْحَبِ الْمَائِقَ^(٤٨١) فَإِنَّهُ يُزِينُ
لَكَ فِعْلَهُ ، وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ .

٢٩٤ - وقد سئل عن مسافة ما بين المشرق والمغرب ، فقال عليه
السلام : مَسِيرَةُ يَوْمٍ لِلشَّمْسِ .

٢٩٥ - وقال عليه السلام : أَصْدِقَاؤُكَ ثَلَاثَةٌ ، وَأَعْدَاؤُكَ ثَلَاثَةٌ ؛
فَأَصْدِقَاؤُكَ : صَدِيقُكَ ، وَصَدِيقُ صَدِيقِكَ ، وَعَدُوُّ عَدُوِّكَ . وَأَعْدَاؤُكَ :
عَدُوُّكَ ، وَعَدُوُّ صَدِيقِكَ ، وَصَدِيقُ عَدُوِّكَ .

٢٩٦ - وقال عليه السلام ، لرجل رآه يسعى على عدو له ، بما فيه
إضرار بنفسه : إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ^(٤٨٢) .

297. Amir al-mu'minin, peace be upon him, said : How many are the objects of lessons, but how few the taking of lessons.¹

298. Amir al-mu'minin, peace be upon him, said : He who goes too far in quarrelling is a sinner, but if one falls short in it, one is oppressed and it is difficult for a quarreller to fear Allāh.

299. Amir al-mu'minin, peace be upon him, said : I am not worried by a fault after which I get time to offer prayer in two units (*rak'ah*) and beg safety from Allāh.

300. Amir al-mu'minin, peace be upon him, was asked : How Allāh would conduct the accounting of all persons despite their large number. He replied : Just as He provides them livelihood despite their large number. Then it was said to him : How will He conduct their accounting without their seeing Him. He replied : Just as He provides them livelihood although they do not see Him.

301. Amir al-mu'minin, peace be upon him, said : Your messenger is the interpreter of your intelligence while your letter is more eloquent in expressing your true self.

1. If the vicissitudes and changes of this world are observed, the circumstances and condition of the people attended to and their histories noted, then from every corner edifying stories can be heard which are fully capable of arousing the mind out of its forgetful slumber, of providing instruction and of imparting teaching and clear mindedness. Thus, the creation and dissolution of every thing in this world, the blossoming of flowers and their withering, the thriving of vegetation and its withering away and the subjugation of every atom to change are such instructive lessons that they are enough to curb any hope of attaining eternity in this deceitful life as long as the eyes and ears are not closed to these instructive events.

A Persian couplet says :

The world is full of stories of folk gone by, but unless one lends an ear to it, its call is weak.

٢٩٧ - وقال عليه السلام : مَا أَكْثَرَ الْعِبَرَ وَأَقَلَّ الْأَعْتِبَارَ !

٢٩٨ - وقال عليه السلام : مَنْ بَالَعَ فِي الْخُصُومَةِ أَثِمَ ، وَمَنْ قَصَرَ فِيهَا ظَلَمَ ، وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ .

٢٩٩ - وقال عليه السلام : مَا أَهَمَّنِي ذَنْبٌ أُمَهَلْتُ بَعْدَهُ حَتَّى أَصِلِّي رَكَعَتَيْنِ وَأَسْأَلَ اللَّهَ الْعَافِيَةَ .

٣٠٠ - وسئل عليه السلام : كيف يحاسب الله الخلق على كثرتهم؟ فقال عليه السلام : كَمَا يَرْزُقُهُمْ عَلَى كَثَرَتِهِمْ . فَقِيلَ : كيف يحاسبهم ولا يرونه ؟ فقال عليه السلام : كَمَا يَرْزُقُهُمْ وَلَا يَرَوْنَهُ .

٣٠١ - وقال عليه السلام : رَسُولُكَ تَرْجُمَانُ عَقْلِكَ ، وَكِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ !

302. **Amir al-mu'minin, peace be upon him, said:** The person who is afflicted with hardship is not in greater need of praying than the one who has been spared affliction but is not immune from it.

303. **Amir al-mu'minin, peace be upon him, said:** People are the progeny of the world and no one can be blamed for loving the mother.

304. **Amir al-mu'minin, peace be upon him, said:** The destitute is the Messenger of Allāh. Whoever denies him denies Allāh and whoever gives him gives Allāh.

305. **Amir al-mu'minin, peace be upon him, said:** A self-respecting man never commits adultery.

306. **Amir al-mu'minin, peace be upon him, said:** The fixed limit of life is enough to remain watchful.¹

307. **Amir al-mu'minin, peace be upon him, said:** A man can sleep on the death of his child, but cannot sleep at loss of property.

as-Sayyid ar-Raḍi says: It means that a man keeps patience on the death of his children but does not do so on the loss of property.

1. The idea here is that lighting may flash a hundred thousand times, tempests may rise, the earth may quake and mountains may collide with each other, but as long as the fixed period of life has yet to run its course no occurrence can cause any harm, nor the typhoon of death put out the flame of life; for there is a fixed hour for death, and nothing can cut it short before that time. In this way, obviously death itself is the watchman and guardian of life.

The hemistich of a verse says:

What is known as death is the watchman of life.

٣٠٢ - وقال عليه السلام : مَا الْمُبْتَلَى الَّذِي قَدْ أَشَدَّ بِهِ أَلْبَاءُ ،
بِأُخْوَجَ إِلَى الدُّعَاءِ الَّذِي لَا يَأْمَنُ أَلْبَاءُ !

٣٠٣ - وقال عليه السلام : النَّاسُ أَبْنَاءُ الدُّنْيَا ، وَلَا يُلَامُ الرَّجُلُ
عَلَى حُبِّ أُمِّهِ .

٣٠٤ - وقال عليه السلام : إِنَّ الْمُسْكِينَ رَسُولُ اللَّهِ ، فَمَنْ مَنَعَهُ
فَقَدْ مَنَعَ اللَّهَ ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ .

٣٠٥ - وقال عليه السلام : مَا زَنَى غَيْرُ قَطٍّ .

٣٠٦ - وقال عليه السلام : كَفَى بِالْأَجَلِ حَارِساً !

٣٠٧ - وقال عليه السلام : يَنَامُ الرَّجُلُ عَلَى الشُّكْلِ^(٤٨١٣) ، وَلَا
يَنَامُ عَلَى الْحَرْبِ^(٤٨١٤) .

قال الرضي : ومعنى ذلك أنه يصبر على قتل الأولاد، ولا يصبر على سلب الأموال .

308. Amir al-mu'minin, peace be upon him, said: Mutual affection between fathers creates a relationship between the sons. Relationship is more in need of affection than affection is of relationship.

309. Amir al-mu'minin, peace be upon him, said: Be afraid of the ideas of believers, because Allāh, the Sublime, has put truth on their tongues.

310. Amir al-mu'minin, peace be upon him, said: The belief of a person cannot be regarded as true unless his trust in what is with Allāh is more than his trust in what he himself has.

311. When Amir al-mu'minin, peace be upon him, came to Baṣrah he sent Anas ibn Mālik to Ṭalḥah and az-Zubayr to make them recall what he (Anas) himself had heard the Messenger of Allāh, peace be upon him and his descendants, say concerning them both, but he avoided doing so and when he came back to Amir al-mu'minin, he said that he had forgotten that matter. Thereupon, Amir al-mu'minin, peace be upon him, said: If you are speaking a lie Allāh may afflict you with white spots (leucoderma) which even the turban may not cover.

as-Sayyid ar-Raḍi says: White spot means leucoderma. After sometime this disease did occur to Anas's face so much so that he was never seen without a veil.¹

1. The occasion and circumstances surrounding this saying as related by as-Sayyid ar-Raḍi were that when at the time of the Battle of Jamal Amir al-mu'minin sent Anas ibn Mālik to Ṭalḥah and az-Zubayr with the purpose that he should recall them the Prophet's saying to the effect that: "You two will fight 'Alī and will commit excess over him", he came back and stated that he had forgotten to mention it. Then, Amir al-mu'minin uttered these words about him. However, it is said that Amir al-mu'minin said the sentence on the occasion when he wanted Anas to confirm the Prophet's saying: "Whosoever master I am, 'Alī is his master. O' my Allāh,

٣٠٨ - وقال عليه السلام : مَوَدَّةُ آلَاءِ قَرَابَةٍ بَيْنَ الْأَبْنَاءِ ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَحْوَجُ مِنَ الْمَوَدَّةِ إِلَى الْقَرَابَةِ .

٣٠٩ - وقال عليه السلام : اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ ، فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ .

٣١٠ - وقال عليه السلام : لَا يَصْدُقُ إِيْمَانُ عَبْدٍ ، حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ .

٣١١ - وقال عليه السلام لأنس بن مالك ، وقد كان بعثه إلى طلحة والزبير لما جاء إلى البصرة يذكرهما شيئاً مما سمعه من رسول الله صلى الله عليه وآله وسلم في معناهما ، فلوى عن ذلك ، فرجع إليه ، فقال :

إِنِّي أَنْسَيْتُ ذَلِكَ الْأَمْرَ ، فَقَالَ عَلَيْهِ السَّلَامُ : إِنْ كُنْتَ كَاذِباً فَضَرَبَكَ اللَّهُ بِهَا بَيْضَاءَ لَامِعَةٍ لَا تُوَارِيهَا الْعِمَامَةُ .

قال الرضي : يعني البرص ، فأصاب أنساً هذا الداء فيما بعد في وجهه ، فكان لا يرى إلا مبرقعاً .

love him who loves 'Ali and hate him who hates 'Ali". Consequently, numerous persons have testified to this saying but Anas kept quiet. Then, Amir al-mu'minin, said to him, "You too were present at Ghadir Khum, what is keeping you silent on this occasion?" and he said, "I have grown old and my memory does not serve me well". Then, Amir al-mu'minin, pronounced this curse. (*Ansāb al-ashrāf*, al-Balādhuri, [concerning the biography of Amir al-mu'minin], pp.156–157; *al-A'lāq an-nafisah*, Ibn Rustah, p.221; *Laṭā'if al-ma'ārif*, ath-Tha'ālibi, pp.105–106; *Muḥāḍarāt al-udabā'*, ar-Rāghib, vol.3, p.293; Ibn Abi'l-Ḥadid, vol.4, p.74; *Arjaḥ al-maṭālib*, ash-Shaykh 'Ubaydullāh al-Ḥanafī, pp.578, 579, 580).

In this connection, Ibn Qutaybah ('Abdullāh ibn Muslim ad-Dinawari [213/828 – 276/889] writes:

People have related that Amir al-mu'minin asked Anas ibn Mālik about the Prophet's saying: "O' my Allāh, love him who loves 'Ali and hate him who hates 'Ali," and he replied, "I have grown old and I have forgotten it." Then 'Ali said: "If you are a liar, Allāh may afflict you with white spots which even the turban may not cover." (*al-Ma'ārif*, p.580)

Ibn Abi'l-Ḥadid has also supported this view and, denying the incident mentioned by as-Sayyid ar-Raḍī, writes:

The incident mentioned by as-Sayyid ar-Raḍī that Amir al-mu'minin sent Anas ibn Mālik to Ṭalhah and az-Zubayr is an unrecorded event. If Amir al-mu'minin had sent him particularly to recall to them the the Prophet's saying concerning them, then he could hardly have come back and said that he had forgotten it because when he left Amir al-mu'minin and went to these two persons he should have admitted and remembered the saying, and therefore how could he, on his return after an hour or a day, plead that he had forgotten it and deny it. This is something that cannot happen. (*Sharḥ Nahj al-balāghah*, vol.19, pp.217 – 218)

312. Amir al-mu'minin, peace be upon him, said: Sometimes the hearts move forward and sometimes they move backward. When they move forward get them to perform the optionals (as well), but when they move backward keep them confined to obligatories only.

313. Amir al-mu'minin, peace be upon him, said: The Qur'ān contains news about the past, foretellings about the future and commandments for the present.

314. Amir al-mu'minin, peace be upon him, said: Throw a stone in return from where one comes to you because evil can be met only with evil.

315. Amir al-mu'minin, peace be upon him, said to his secretary 'Ubaydullāh ibn Abi Rāfi': Put cotton flake in the ink-pot, keep the nib of your pen long, leave space between lines and close up the letters because this is good for the beauty of the writing.

316. Amir al-mu'minin, peace be upon him, said: I am the *ya'sūb* (leader) of the believers, while wealth is the leader of the wicked.

as-Sayyid ar-Raḍi says: It means that the believers follow me while the wicked follow wealth just as the bees follow their "*ya'sūb*" who is their leader.¹

1. We have already explained the meaning of the word "*ya'sūb*" in the foot-note of saying No.262-1, and pointed out that this title was given to Amir al-mu'minin by the Holy Prophet himself and we quoted some of his different utterances on this subject.

Here we quote one of the traditons in which this title appears. It is narrated by Abū Laylā al-Ghifārī, Abū Dharr, Salmān, Ibn 'Abbās and Ḥudhayfah ibn al-Yamān that the Holy Prophet used to say :

٣١٢ - وقال عليه السلام : إِنَّ لِلْقُلُوبِ إِقْبَالَ وَإِذْبَارًا^(٤٨١٥) ؛ فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ ، وَإِذَا أَذْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ .

٣١٣ - وقال عليه السلام : « وَفِي الْقُرْآنِ نَبَأٌ مَا قَبْلَكُمْ ، وَخَبَرٌ مَا بَعْدَكُمْ ، وَحُكْمٌ مَا بَيْنَكُمْ »^(٤٨١٦) .

٣١٤ - وقال عليه السلام : رُدُّوا الْحَجَرَ^(٤٨١٧) مِنْ حَيْثُ جَاءَ ، فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ .

٣١٥ - وقال عليه السلام لكتابه عبيد الله بن أبي رافع : أَلِيقْ^(٤٨١٨) دَوَاتَكَ ، وَأَطِلْ جِلْفَةَ^(٤٨١٩) قَلَمِكَ ، وَفَرِّجْ بَيْنَ السُّطُورِ ، وَقَرِّمِطْ^(٤٨٢٠) بَيْنَ الْحُرُوفِ : فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ

٣١٦ - وقال عليه السلام : أَنَا يَعْسُوبُ الْمُؤْمِنِينَ ، وَالْمَالُ يَعْسُوبُ الْفُجَّارِ .

قال الرضي : ومعنى ذلك أن المؤمنين يتبعوني ، والفجار يتبعون المال كما تتبع النحل يعسوبها ، وهو رئيسها .

317. Some Jews said to Amīr al-mu'minin, peace be upon him; You had not buried your Prophet when you picked up differences about him, when Amīr al-mu'minin replied: We did not differ about him but we differed after him (i.e. about his succession); whereas you had not dried up your feet after coming out of the river (Nile) when you began asking your Prophet: *Make you for us a god as they have gods of their own. Said he; 'Verily you are a people behaving ignorantly.'*¹ (Qur'an, 7:138)

= Soon after my death there will be discord. When it occurs, adhere to 'Alī ibn Abī Ṭālib since he will be the first person to see me and the first person to shake hands with me on the Day of Judgement. He is the greatest man of truth (*aṣ-ṣiddīq al-akbar*), and he is the discriminator (*fārūq*) from among this *ummah* who discriminates between right and wrong, and he is the *ya'sūb* (leader) of the believers while wealth is the *ya'sūb* of the hypocrites. (In addition to the references given in the above-mentioned foot-note, see also *Fayḍ al-qadīr*, vol.4, p.358; *Kanz al-'ummāl*, vol.12, p.214; *Muntakhab al-kanz*, vol.5, p.33; Ibn Abī'l-Ḥadīd, vol.13, p.228; *Tārīkh ash-Shām*, Ibn 'Asākir, (on the biography of Amīr al-mu'minin), vol.1, pp.74–78; *as-Sīrah al-ḥalabiyyah*, vol.1, p.380; *Dhakhā'ir al-'uqbā*, p.56; *Yanābi' al-mawaddah*, p.62, 82, 201 and 251).

1. The purpose behind this criticism by the Jews was to show that the prophethood of the Prophet Muḥammad was a controversial matter, but Amīr al-mu'minin clarified the exact focus of controversy by using the word "after him" as against "about him", namely that the controversy was not about his prophethood but about his succession and vicegerency. Then, commenting on the position of the Jews he pointed out that those who were today criticising the mutual differences among Muslims after the Prophet were of the same kind as those who had begun to waver about belief in the Unity of Allāh even in the lifetime of Moses. Thus, when, on becoming free of the slavery of the Egyptians they reached the other side of the river and saw the figure of a calf in a temple in Sinā', they asked Moses to get a similar figure for them, whereupon Moses rebuked them for being still as stubborn as they were in Egypt. This meant that a people who were so immersed in desire for idol-worship that even after being initiated into the belief in the Unity of Allāh they became restless on seeing an idol and made the request for a similar idol to be made for themselves had no right to criticise any difference among Muslims.

٣١٧ - وقال له بعض اليهود : ما دفنتم نبيكم حتى اختلفتم فيه !
فقال عليه السلام له : إِنَّمَا اختلفنا عنه لَا فِيهِ ، وَلَكِنَّكُمْ مَا جَفَّتْ
أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ : « أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ
آلِهَةٌ فَقَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ » .

318. Amir al-mu'minin, peace be upon him, was asked: With what did you overpower your adversaries? He answered: Whenever I confronted a person he helped me against himself.

as-Sayyid ar-Raḍi says: Amir al-mu'minin is pointing out his striking of awe in the hearts.¹

319. Amir al-mu'minin, peace be upon him, said to his son Muḥammad ibn al-Ḥanafīyyah: O' my son, I fear lest destitution overtakes you. So, you should seek Allāh's protection from it, because destitution is deficiency of religious belief, perplexity of intelligence, and it is conducive to hatred of obstinate people.

320. Amir al-mu'minin, peace be upon him, replied to a man who had asked him a difficult question: Ask me for understanding but do not ask me for confusion, because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant.

321. 'Abdullāh ibn al-'Abbās once advised Amir al-mu'minin, peace be upon him, against his views, so he said: You have only to advise me but then I have to see (what to do); and if I act against your advice you have to follow me.²

1. The man who is over-awed by his adversary is sure to be defeated because in facing a foe physical prowess is not enough but steadfastness of heart and strength of courage is also necessary. When the adversary loses courage and feels sure that he will be defeated then he will certainly be defeated. This is what happened to the adversary of Amir al-mu'minin; he was so affected by his acknowledged reputation that he was sure of death, in consequence of which his spiritual power and self confidence came to an end and eventually this mental state dragged him to his death.

2. 'Abdullāh ibn al-'Abbās had advised Amir al-mu'minin to issue a letter of appointment to Ṭalḥah and az-Zubayr as the Governors of Kūfah and to retain Mu'āwīyah as the Governor of Syria till such time as his position became stabilized and the government gained strength. In reply to which Amir al-mu'minin said that he could not expose his own religion

٣١٨ - وقيل له : بِأَيِّ شَيْءٍ غَلَبْتَ الْأَقْرَانَ ؟ فقال عليه السلام :
مَا لَقِيتُ رَجُلًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ .

قال الرضي : يومئذ بذلك إلى تمكن هيئته في القلوب .

٣١٩ - وقال عليه السلام لابنه محمد بن الحنفية : يَا بُنَيَّ ، إِنِّي
أَخَافُ عَلَيْكَ الْفَقْرَ ، فَاسْتَعِذْ بِاللَّهِ مِنْهُ ، فَإِنَّ الْفَقْرَ مَنْقَصَةٌ^(٤٨٢١) لِلدِّينِ ،
مَذْهَبَةٌ لِلْعَقْلِ ، دَاعِيَةٌ لِلْمَقْتِ !

٣٢٠ - وقال عليه السلام لِسَائِلِ سَأَلَهُ عَنْ مَعْضَلَةٍ^(٤٨٢٢) : سَلْ
تَفَقُّهًا ، وَلَا تَسْأَلْ تَعَنُّتًا ، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُ بِالْعَالِمِ ، وَإِنَّ
الْعَالِمَ الْمُتَعَسِّفَ شَبِيهُ بِالْجَاهِلِ الْمُتَعَنَّتِ .

٣٢١ - وقال عليه السلام لعبد الله بن العباس ، وقد أشار عليه في شيء لم يوافق رأيه :

لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَى ، فَإِنْ عَصَيْتُكَ فَأَطِيعْنِي .

322. When Amir al-mu'minin, peace be upon him, returned to Kūfah from Şiffin he passed by the residences of the Shibāmites (who belonged to the tribe of Shibām) and heard the women weeping over those killed in Şiffin. At that time a Shibāmite, Ḥarb ibn Shuraḥbil ash-Shibāmi, who was one of the nobles of those people, came to him, and Amir al-mu'minin, peace be upon him, said to him: Do your women have control over you as regards the weeping that I hear? Do you not refrain them from this crying? Ḥarb began to walk with him while Amir al-mu'minin was on horseback, so Amir al-mu'minin, peace be upon him, said to him: Get back because the walking of a man like you with one like me is mischief for the ruler and disgrace for the believer.

323. Amir al-mu'minin, peace be upon him, passed by the dead bodies of the Khārijites on the day of the battle of Nahrawān and said: Woe unto you! You have been harmed by him who deceived you. He was asked: O' Amir al-mu'minin, who deceived them? Then, he replied: Satan, the deceiver, and the inner spirit that leads one to evil deceived them through passions, made it easy for them to get into sins, promised them victory and eventually threw them into the Fire.

324. Amir al-mu'minin, peace be upon him, said: Beware of disobeying Allāh in solitude, because the witness (of that situation) is also the judge.

325. When the news of killing of Muḥammad ibn Abi Bakr¹ reached Amir al-mu'minin, peace be upon him, he said: Our grief over him is as great as their (i.e. the enemy's) joy for it, except that they have lost an enemy and we have lost a friend.

= to danger for the sake of the worldly benefit of others, adding that "therefore instead of insisting on your own point you should listen to me and obey me."

1. In the year 38 A.H. Mu'āwiyah sent 'Amr ibn al-Āṣ to Egypt with a large force. 'Amr ibn al-Āṣ called Mu'āwiyah ibn Ḥudayj for assist-

٣٢٢ - وروى أنه عليه السلام ، لما ورد الكوفة قادماً من صفين مر بالشّبابيين (٤٨٢٣) ، فسمع بكاء النساء على قتلى صفين ، وخرج إليه حرب بن شريحيل الشّامي ، وكان من وجوه قومه ، فقال عليه السلام له :

أَتَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ ؟ أَلَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّيْنِ (٤٨٢٤) ؟

وأقبل حرب يمشي معه ، وهو عليه السلام راكب ، فقال عليه السلام :

أَرْجِعْ ، فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي ، وَمَذَلَّةٌ (٤٨٢٥) لِلْمُؤْمِنِ .

٣٢٣ - وقال عليه السلام ، وقد مر بقتلى الخوارج يوم النّهروان :
بُؤْساً لَكُمْ ، لَقَدْ ضَرَّكُمْ مَنْ غَرَّكُمْ ، فَقِيلَ لَهُ : مَنْ غَرَّهُمْ يَا أَمِيرَ
المؤمنين ؟ فقال : الشَّيْطَانُ الْمُضِلُّ ، وَالْأَنْفُسُ الْأَمَارَةُ بِالسُّوءِ ، غَرَّتْهُمْ
بِالْأَمَانِيِّ ، وَفَسَحَتْ لَهُمْ بِالْمَعَاصِي ، وَوَعَدَتْهُمْ بِالْإِظْهَارِ ، فَأَقْتَحَمَتْ بِهِمْ
النَّارَ .

٣٢٤ - وقال عليه السلام : اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخَلَوَاتِ ، فَإِنَّ
الشَّاهِدَ هُوَ الْحَاكِمُ .

٣٢٥ - وقال عليه السلام ، لما بلغه قتل محمد بن أبي بكر :

إِنَّ حُزْنَنا عَلَيْهِ عَلَى قَدْرِ سُرُورِهِمْ بِهِ ، إِلَّا أَنَّهُمْ نَقَضُوا بَغِيضاً ، وَنَقَضْنَا
حَبِيباً .

ance. They brought together the supporters of 'Uthmān and waged a war against Muḥammad ibn Abī Bakr and captured him. Mu'āwiyah ibn Ḥudayj beheaded him and stitching his body into the belly of a dead ass, burnt it. Muḥammad was at that time twenty-eight years old. It is reported that when the news of the tragedy reached his mother, she fell into a great rage and indignation. And 'Ā'ishah, his paternal sister, took a vow that, as long as she was alive, she would never eat roasted meat. She cursed Mu'āwiyah ibn Abī Sufyān, 'Amr ibn al-Āṣ and Mu'āwiyah ibn Ḥudayj after every prayer.

When Amir al-mu'minīn heard the news of Muḥammad's martyrdom he became immensely sad. He wrote in very grieved language to Ibn 'Abbās who was at Baṣrah about the tragic death of Muḥammad ibn Abī Bakr.

Hearing the news of Muḥammad's martyrdom Ibn 'Abbās came from Baṣrah to Kūfah to offer his condolences to Amir al-mu'minīn.

One of the spies of Amir al-mu'minīn came from Syria and said:

O' Amir al-mu'minīn! When the news of Muḥammad's murder reached Mu'āwiyah, he went to the pulpit and praised the group who took part in his martyrdom. The people of Syria rejoiced so much at hearing the news that I had never seen them in such delight before.

Then, Amir al-mu'minīn uttered the above saying. He further said that although Muḥammad was his stepson, he was like his own son. (aṭ-Ṭabarī, vol.1, pp.3400–3414; Ibn al-Athīr, vol.3, pp.352–359; Ibn Kathīr, vol.7, pp.313–317; Abu'l-Fidā', vol.1, p.179; Ibn Abī'l-Ḥadīd, vol.6, pp.82–100; Ibn Khaldūn, vol.2, part 2, pp.181–182; *al-Istī'āb*, vol.3, pp.1366–1367; *al-Iṣābah*, vol.3, pp.472–473; *al-Chārāt*, ath-Thaqafī, vol.1, pp.276–322; *Tārīkh al-khamīs*, vol.2, pp.238–239)

We have written before (in the foot-note to Sermon No.67) concerning the biography of Muḥammad ibn Abī Bakr.

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326. Amir al-mu'minin, peace be upon him, said: The age up to which Allāh accepts any excuse for a human being is sixty years.

327. Amir al-mu'minin, peace be upon him, said: He whom sin overpowers is not victorious, and he who secures victory by evil is (in fact) vanquished.

328. Amir al-mu'minin, peace be upon him, said: Allāh, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains hungry it is because some rich person has denied (him his share). Allāh, the Sublime, will question them about it.

329. Amir al-mu'minin, peace be upon him, said: Not to be in need of putting forth an excuse is better than putting forth a true excuse.¹

330. Amir al-mu'minin, peace be upon him, said: The least right of Allāh on you is that you should not make use of His favours in committing His sins.²

1. The meaning is that obligations should be so discharged that there is no occasion for putting forth excuses, because after all in making excuse there is a hint of shortcoming and humbleness, even though it may be true and correct.

2. There are a few grades of denial of favours and ingratitude. The first is that a person may not be able to appreciate (the real significance of) a favour; for example, the sight of the eyes, the speech of the tongue, the hearing of the ears and the movements of the hands and feet. These are all favours bestowed by Allāh but many people do not realize them to be favours, and do not entertain feelings of gratitude. The second grade is that a person may see a favour and appreciate it but may not feel grateful for it. The third grade is that a person may oppose the Bestower of the favours. The fourth grade is that instead of using the favours granted by Him a person may use them in committing sins against Allāh. This is the highest grade of denial of favours.

٣٢٦ - وقال عليه السلام : اَلْعُمْرُ الَّذِي اَعْدَرَ اللهُ فِيهِ إِلَى ابْنِ آدَمَ سِتُّونَ سَنَةً .

٣٢٧ - وقال عليه السلام : مَا ظَفِرَ مَنْ ظَفِرَ الْإِثْمُ بِهِ ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ .

٣٢٨ - وقال عليه السلام : إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ : فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مُتَّعَ بِهِ غَنِيٌّ ، وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ .

٣٢٩ - وقال عليه السلام : الْإِسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصَّدَقِ بِهِ .

٣٣٠ - وقال عليه السلام : أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ إِلَّا تَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ .

331. Amir al-mu'minin, peace be upon him, said : When the disabled fall short in performing acts of obedience to Allāh, the Glorified, it is a good opportunity given by Allāh for the intelligent to perform such acts.

332. Amīr al-mu'minin, peace be upon him, said : The sovereign is the watchman of Allāh on earth.

333. Amir al-mu'minin, peace be upon him, said describing a believer : A believer has a cheerful face, a sorrowful heart, a very broad chest (full of generosity), and a very humble heart. He hates high position and dislikes renown. His grief is long, his courage is far-reaching, his silence is much and, his time is occupied. He is grateful, enduring, buried in his thoughts, sparing in his friendship (with others), of bright demeanour and of soft temperament. He is stronger than stone but humbler than a slave.

334. Amir al-mu'minin, peace be upon him, said : If a man happens to see the end of (his) life and his final fate, he will begin hating desires and their deception.

335. Amir al-mu'minin, peace be upon him, said : There are two sharers in the property of every person – successors and accidents.

336. Amir al-mu'minin, peace be upon him, said : The person who is approached with a request is free until he promises.

337. Amir al-mu'minin, peace be upon him, said : He who prays but does not exert effort is like the one who shoots without a bow-string.

338. Amir al-mu'minin, peace be upon him, said : Knowledge is of two kinds – that which is absorbed and that which is just heard. The one that is heard does not give benefit unless it is absorbed.

٣٣١ - وقال عليه السلام : إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةً
الْأَكْيَاسَ^(٤٨٢٦) عِنْدَ تَفْرِيطِ الْعَجْزَةِ^(٤٨٢٧) !

٣٣٢ - وقال عليه السلام : السُّلْطَانُ وَزَعَةٌ^(٤٨٢٨) اللَّهُ فِي أَرْضِهِ .

٣٣٣ - وقال عليه السلام ، في صفة المؤمن ، : الْمُؤْمِنُ بِشْرُهُ^(٤٨٢٩)
فِي وَجْهِهِ ، وَحُزْنُهُ فِي قَلْبِهِ ، أَوْسَعُ شَيْءٍ صَدْرًا ، وَأَذَلُّ شَيْءٍ نَفْسًا . يَكْرَهُ
الرَّفْعَةَ ، وَيَسْنَأُ السَّمْعَةَ . طَوِيلُ غَمَةٍ ، بَعِيدُ هَمٍّ ، كَثِيرُ صَمْتَةٍ ، مَشْغُولُ
وَقْتِهِ . شَكُورٌ صَبُورٌ ، مَغْمُورٌ^(٤٨٣٠) بِفِكْرَتِهِ ، ضَنِينٌ^(٤٨٣١) بِخَلَّتِهِ^(٤٨٣٢) ،
سَهْلُ الْخَلِيقَةِ^(٤٨٣٣) ، لَيِّنُ الْعَرِيكَةِ^(٤٨٣٤) ! نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ^(٤٨٣٥) ،
وَهُوَ أَذَلُّ مِنَ الْعَبْدِ .

٣٣٤ - وقال عليه السلام : لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَمَصِيرَهُ ، لَأَبْغَضَ
الْأَمَلَ وَغُرُورَهُ .

٣٣٥ - وقال عليه السلام : لِكُلِّ أَمْرٍ فِي مَالِهِ شَرِيكَانِ :
الْوَارِثُ وَالْحَوَادِثُ .

٣٣٦ - وقال عليه السلام : الْمَسْئُولُ حُرٌّ حَتَّى يَعْدَ .

٣٣٧ - وقال عليه السلام : الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ

٣٣٨ - وقال عليه السلام : أَلْعِلْمُ عِلْمَانِ : مَطْبُوعٌ وَمَسْمُوعٌ^(٤٨٣٦) ،
وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنِ الْمَطْبُوعُ .

339. Amir al-mu'minin, peace be upon him, said : Correctness of decision goes together with power. The one emerges with the other's emergence and disappears when the other disappears.¹

340. Amir al-mu'minin, peace be upon him, said : The beauty of destitution is chastity and the beauty of riches is gratefulness.

341. Amir al-mu'minin, peace be upon him, said : The day of justice will be severer on the oppressor than the day of oppression on the oppressed.

342. Amir al-mu'minin, peace be upon him, said : The biggest wealth is that one should not have an eye on what others possess.

343. Amir al-mu'minin, peace be upon him, said : Utterances are preserved and actions are to be tried. *Every soul, for what it earned, is held in pledge!* (Qur'ān, 74:38). People are to be made deficient (as regards their bodies) and meddled with (as regards their minds) except those whom Allāh protects. The questioner among them aims at confusing and the answerer creates hardship. It is possible that the man who has the best views among them will be deviated from the soundness of his thinking by pleasure or displeasure, and it is possible that a single glance may affect even the man with the best wisdom among them or a single expression may transform him.

1. When anyone's star is auspicious and his luck is good, he steps automatically towards the goal in view, and his mind confronts no perplexity in determining the correct way of approach; but the person whose luck is about to ebb stumbles even in the light and his mental faculties become paralysed. Consequently, when the downfall of the Barmakids began, ten persons from among them assembled for consultation about a matter but were not able to take a decision even after long discussion. Seeing this Yahyā said, "By Allāh, it is a forerunner of our decline and a sign of our downfall that even ten of us have not been able to settle a matter, although while when we were in ascendancy one of us used to solve ten problems easily.

٣٣٩ - وقال عليه السلام : صَوَابُ الرَّأْيِ بِالْذُّوْلِ : يُقْبَلُ بِإِقْبَالِهَا ^(٤٨٣٧) ، وَيَذْهَبُ بِذَهَابِهَا .

٣٤٠ - وقال عليه السلام : أَلْعَافُ زِينَةُ الْفَقْرِ ، وَالشُّكْرُ زِينَةُ الْغِنَى .

٣٤١ - وقال عليه السلام : يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ !

٣٤٢ - وقال عليه السلام : الْغِنَى الْأَكْبَرُ الْيَأْسُ عَمَّا فِي أَيْدِي النَّاسِ .

٣٤٣ - وقال عليه السلام : الْأَقَاوِيلُ مَحْفُوظَةٌ ، وَالسَّرَائِرُ مَبْلُوءَةٌ ^(٤٨٣٨) ، وَ« كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ » ، وَالنَّاسُ مَنَقُوصُونَ ^(٤٨٣٩) مَذْخُولُونَ ^(٤٨٤٠) إِلَّا مِنْ عَصَمِ اللَّهِ : سَأَلْتُهُمْ مُتَعَنِّتٌ ، وَمُجِيبُهُمْ مُتَكَلِّفٌ ، يَكَادُ أَفْضَلُهُمْ رَأْيًا يَرُدُّهُ عَنْ فَضْلِ رَأْيِهِ الرِّضَى وَالسَّخَطُ ، وَيَكَادُ أَضْلَبُهُمْ عُودًا ^(٤٨٤١) تَنْكُؤُهُ ^(٤٨٤٢) اللَّحْظَةُ ^(٤٨٤٣) ، وَتَسْتَحِيلُهُ ^(٤٨٤٤) الْكَلِمَةُ الْوَاحِدَةُ .

344. Amir al-mu'minin, peace be upon him, said: O' groups of people, fear Allāh, for there is many a man who aspires for what he does not get, many a builder of a house who does not live in it, and many a collector of that which he shall just leave behind. Possibly he may have collected it wrongfully or by denying a right. He acquired it unlawfully and had to bear the weight of sins on account of it. Consequently, he returned (from this world) with that weight and came before Allāh with sorrow and grief. *Loses he both this world and (also) the hereafter; that is a loss (which is) manifest.* (Qur'ān, 22:11)

345. Amir al-mu'minin, peace be upon him, said: Lack of access to sins is also a kind of chastity.

346. Amir al-mu'minin, peace be upon him, said: The dignity of your face is solid but begging dissolves it away; therefore, look carefully before whom you dissolve it.

347. Amir al-mu'minin, peace be upon him, said: To praise more than what is due is sycophancy; to do it less is either because of inability to speak or of envy.

348. Amir al-mu'minin, peace be upon him, said: The most serious sin is that which the doer considers light.¹

349. Amir al-mu'minin, peace be upon him, said: He who sees his own shortcomings abstains from looking into other's shortcomings. He who feels happy with the livelihood with which Allāh provides him does not grieve over what he misses. He who draws out the sword of revolt gets killed with it. He who strives without means perishes. He who enters the depths gets drowned.

1. The result of lack of restraint and care in respect of small sins is that a man becomes rather careless in the matter of sins, and, by and by, this habit produces boldness for larger sins. Then, he begins to commit them without hesitation. Therefore, one should regard small sins as a harbinger of bigger sins, and avoid them, so that the stage for committing big sins does not come.

٣٤٤- وقال عليه السلام : مَعَاشِرَ النَّاسِ ، اتَّقُوا اللَّهَ ، فَكَمْ مِنْ مُؤْمَلٍ مَا لَا يَبْلُغُهُ ، وَبَيَانٍ مَا لَا يَسْكُنُهُ ، وَجَامِعٍ مَا سَوْفَ يَتْرُكُهُ ، وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ ، وَمِنْ حَقٍّ مَنَعَهُ ، أَصَابَهُ حَرَامًا ، وَاخْتَمَلَ بِهِ آثَامًا ، فَبَاءَ بِوِزْرِهِ ، وَقَدِمَ عَلَى رَبِّهِ ، آسِفًا لَاهِفًا ، قَدْ « خَسِرَ الدُّنْيَا وَالْآخِرَةَ ، ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ » .

٣٤٥- وقال عليه السلام : مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي .

٣٤٦- وقال عليه السلام : مَاءٌ وَجْهِكَ جَامِدٌ يُقْطِرُهُ السُّؤَالُ ، فَانْظُرْ عِنْدَ مَنْ تَقْطِرُهُ .

٣٤٧- وقال عليه السلام : الثَّنَاءُ بِأَكْثَرٍ مِنَ الْأَسْتِحْقَاقِ مَلَقٌ ^(٤٨٤٥) ، وَالتَّقْصِيرُ عَنِ الْأَسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ .

٣٤٨- وقال عليه السلام : أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ صَاحِبُهُ .

٣٤٩- وقال عليه السلام : مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ ، وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ ، وَمَنْ كَابَدَ الْأُمُورَ ^(٤٨٤٦) عَطِبَ ^(٤٨٤٧) ، وَمَنْ أَقْتَحَمَ اللَّجَجَ

He who visits places of ill-repute receives blame.

He who speaks more commits more errors. He who commits more errors becomes shameless. He who is shameless will have less fear of Allāh. He whose fear of Allāh is less, his heart dies. He whose heart dies enters the Fire. He who observes the shortcomings of others and disapproves of them and then accepts them for himself is definitely a fool. Contentment is a capital that does not dwindle. He who remembers death much is satisfied with small favours in this world. He who knows that his speech is also a part of his action speaks less except where he has some purpose.

350. Amir al-mu'minin, peace be upon him, said: The oppressor among the people has three signs: he oppresses his superior by disobeying him, and his junior by imposing his authority and he supports other oppressors.

351. Amir al-mu'minin, peace be upon him, said: At the extremity of hardship comes relief, and at the tightening of the chains of tribulation comes ease.

352. Amir al-mu'minin, peace be upon him, said to one of his companions: Do not devote much of your activity to your wife and your children, because if your wife and children are lovers of Allāh then He will not leave His lovers uncared for, and if they be enemies of Allāh then why should you worry and keep yourself busy about the enemies of Allāh.

353. Amir al-mu'minin, peace be upon him, said: The greatest defect is to regard that defect (in others) which is present in yourself.¹

1. What worse defect can there be than that a man should criticise those defects in others which exist in himself. The requirement of justice is that before casting one's eye on the defects of others one should look at his own defects and realize that a defect is a defect whether it be in others

غَرِقَ ، وَمَنْ دَخَلَ مَدَاخِلَ السَّوِّ أَتَتْهُمْ . وَمَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطْوُهُ ،
وَمَنْ كَثُرَ خَطْوُهُ قَلَّ حَيَاؤُهُ ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ ، وَمَنْ قَلَّ
وَرَعُهُ مَاتَ قَلْبُهُ ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ . وَمَنْ نَظَرَ فِي عُيُوبِ
النَّاسِ ، فَأَنكَرَهَا ، ثُمَّ رَضِيَهَا لِنَفْسِهِ ، فَذَلِكَ الْأَحْمَقُ بِعَيْنِهِ . وَالْقَنَاعَةُ
مَالٌ لَا يَنْفَدُ . وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ ،
وَمَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنيه .

٣٥٠ - وقال عليه السلام : لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ :
يُظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ ، وَمَنْ دُونَهُ بِالْغَلْبَةِ ^(٤٨٤٨) ، وَيُظَاهِرُ ^(٤٨٤٩) الْقَوْمَ
الظَّالِمَةَ ^(٢٨٥٠) .

٣٥١ - وقال عليه السلام : عِنْدَ تَنَاهِي الشَّدَّةِ تَكُونُ الْفَرَجَةُ ،
وَعِنْدَ تَضَايُتِي حَلَّتِي الْبَلَاءُ يَكُونُ الرَّخَاءُ .

٣٥٢ - وقال عليه السلام لبعض أصحابه : لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ
بِأَهْلِكَ وَوَلَدِكَ : فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ ، فَإِنَّ اللَّهَ لَا يُضِيعُ
أَوْلِيَاءَهُ ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ ، فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ ؟ !

٣٥٣ - وقال عليه السلام : أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلُهُ .

354. Someone congratulated another person in the presence of Amir al-mu'minin, peace be upon him, on the birth of a son saying: Congratulations for getting a rider of horses. Then Amir al-mu'minin said: Do not say so; but say: You have occasion to be grateful to Allāh, the Giver, and be blessed with what you have been given. May he attain full life and may you be blessed with His devotion.

355. One of the officers of Amir al-mu'minin, peace be upon him, built a stately house, about which Amir al-mu'minin said: This is silver coins showing forth their faces. Certainly, this house speaks of your riches.

356. It was said to Amir al-mu'minin, peace be upon him: If a man is left in his house and the door is closed, from where will his livelihood reach him. And he replied: From whatever way his death reaches him.¹

or in oneself.

A Persian couplet says:

Looking at other's defects is neither property nor manliness. Better look at your own self since you are full of defects.

1. If Allāh considers it appropriate to keep a man living while he is confined to a closed house, then He is certainly powerful enough to provide the means of living to him, and just as a closed door cannot prevent death in the same way it cannot prevent the entry of livelihood, because the Might of Allāh, the Almighty is equally capable of either.

The meaning is that a man should be content in the matter of livelihood because whatever is destined for him will in any case reach him wherever he may be.

A Persian couplet says:

Livelihood like death will reach a man even if the door be closed, but greed keeps people (unnecessarily) anxious.

٣٥٤ - وهناً بحضرته رجل رجلاً بغيلاً ولد له فقال له : لِيَهْنِكَ
الْفَارِسُ ؛ فَقَالَ عَلَيْهِ السَّلَامُ : لَا تَقُلْ ذَلِكَ ، وَلَكِنْ قُلْ : شَكَرْتَ
الْوَاهِبَ ، وَبُورِكَ لَكَ فِي الْمَوْهُوبِ ، وَبَلَغَ أَشُدَّهُ ، وَرَزَقْتَ بَرَّهُ .

٣٥٥ - وبنى رجل من عماله بناءً فخماً^(٤٨٠١) ، فقال عليه السلام :
أَطْلَعْتَ الْوَرِقَ^(٤٨٠٢) رُؤُوسَهَا ! إِنَّ الْبِنَاءَ يَصِفُ لَكَ الْغِنَى .

٣٥٦ - وقيل له عليه السلام : لو سُدَّ عَلَى رَجُلٍ بَابُ بَيْتِهِ ، وَتُرِكَ
فِيهِ ، مَنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ ؟ فَقَالَ عَلَيْهِ السَّلَامُ : مِنْ حَيْثُ يَأْتِيهِ
أَجَلُهُ .

357. Condoling with people among whom one had died, Amir al-mu'minin, peace be upon him, said: This thing has not started with you nor does it end with you. This fellow of yours was used to journeying and therefore it is better to think him still to be journeying. Either he will rejoin you or else you will rejoin him.

358. Amir al-mu'minin, peace be upon him, said: O' people, let Allāh see you fearing at the time of happiness just as you fear Him at the time of distress. Certainly, he who is given ease (of life) and does not consider it as a means of slow approach towards tribulation (wrongly), considers himself safe against what is to be feared while he who is afflicted with straitened circumstances but does not perceive them to be a trial loses the coveted reward.

359. Amir al-mu'minin, peace be upon him, said: O' slaves of desires, cut them short because he who leans on the world gets nothing out of it except the pain of hardships. O' people, take upon yourselves your own training and turn away from the dictates of your natural inclinations.

360. Amir al-mu'minin, peace be upon him, said: Do not regard an expression uttered by any person as evil if you can find it capable of bearing some good.

361. Amir al-mu'minin, peace be upon him, said: If you have a need from Allāh, the Glorified, then begin by seeking Allāh's blessing on His Messenger, may Allāh bless him and his descendants, then ask your need, because Allāh is too generous to accept one (seeking His blessing on His Messenger) of the two requests made to Him and deny the other.

٣٥٧ - وَعَزَى قَوْمًا عَنْ مِيتٍ مَاتَ لَهُمْ فَقَالَ عَلَيْهِ السَّلَامُ : إِنَّ هَذَا الْأَمْرَ ^(١٨٥٣) لَيْسَ لَكُمْ بَدَأٌ ، وَلَا إِلَيْكُمْ أَنْتَهَى ، وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ ، فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ ، فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ .

٣٥٨ - وَقَالَ عَلَيْهِ السَّلَامُ : أَيُّهَا النَّاسُ ، لِيَرْكُمُ اللَّهُ مِنَ النِّعْمَةِ وَجِلِينَ ^(١٨٥٤) ، كَمَا يَرَاكُمْ مِنَ النِّقْمَةِ فَرِيقِينَ ^(١٨٥٥) ! إِنَّهُ مَنْ وَسَّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجًا فَقَدْ آمَنَ مَخُوفًا ، وَمَنْ ضَيَّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَارًا ^(١٨٥٦) فَقَدْ ضَيَّعَ مَأْمُولًا ^(١٨٥٧) .

٣٥٩ - وَقَالَ عَلَيْهِ السَّلَامُ : يَا أَسْرَى الرِّغْبَةِ ^(١٨٥٨) أَقْصِرُوا ^(١٨٥٩) ، فَإِنَّ الْمَعْرَجَ ^(١٨٦٠) عَلَى الدُّنْيَا لَا يَرُوعُهُ ^(١٨٦١) مِنْهَا إِلَّا صَرِيفٌ ^(١٨٦٢) أَنْيَابِ الْحِذْثَانِ ^(١٨٦٣) . أَيُّهَا النَّاسُ ، تَوَلَّوْا ^(١٨٦٤) مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا ، وَأَعْدِلُوا بِهَا عَنْ ضَرَاوَةِ ^(١٨٦٥) عَادَاتِهَا .

٣٦٠ - وَقَالَ عَلَيْهِ السَّلَامُ : لَا تَظَنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سُوءًا ، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلًا .

٣٦١ - وَقَالَ عَلَيْهِ السَّلَامُ : إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَأَبْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى رَسُولِهِ ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، ثُمَّ سَلْ حَاجَتَكَ ؛ فَإِنَّ اللَّهَ أَكْرَمُ مَنْ أَنْ يُسَالَ حَاجَتَيْنِ ^(١٨٦٦) ، فَيَقْضِي إِحْدَاهُمَا وَيَمْنَعُ الْآخَرَى .

362. Amir al-mu'minin, peace be upon him, said: He who is jealous of his esteem should keep from quarrelling.

363. Amir al-mu'minin, peace be upon him, said: To make haste before the proper time or to delay after a proper opportunity, in either case is folly.

364. Amir al-mu'minin, peace be upon him, said: Do not ask about things which may not happen because you have enough to worry about with what happens.

365. Amir al-mu'minin, peace be upon him, said: Imagination is a clear mirror, and the taking of lessons (from things around) provides warning and counsel. It is enough for improving yourself that you should avoid what you consider bad in others.

366. Amir al-mu'minin, peace be upon him, said: Knowledge is associated with action. Therefore, he who knows should act, because knowledge calls for action; if there is a response well and good, otherwise it (i.e., knowledge) departs from him.

367. Amir al-mu'minin, peace be upon him, said: O' people, the wealth of this world is broken orts that brings an epidemic; therefore keep off this grazing land, leaving it is a greater favour than peacefully staying in it, and its part enough for subsistence is more blissful than its riches. Destitution has been ordained for those who are rich here, while comfort has been destined for those who keep away from it. If a person is attracted by its dazzle, it blinds both his eyes; and if a person acquires eagerness towards it, then it fills his heart with griefs which keep alternating in the black part of his heart, some grief worrying him and another giving him pain. This goes on till the suffocation of death overtakes him.

٣٦٢ - وقال عليه السلام : مَنْ ضَنَّ ^(٤٨٦٧) بِعِرْضِهِ فَلْيَدْعِ الْمِرَاءَ ^(٤٨٦٨) .

٣٦٣ - وقال عليه السلام : مِنَ الْخُرْقِ ^(٤٨٦٩) الْمُعَاجَلَةُ قَبْلَ الْإِمْكَانِ ، وَالْأَنَاءُ ^(٤٨٧٠) بَعْدَ الْفُرْصَةِ ^(٤٨٧١) .

٣٦٤ - وقال عليه السلام : لَا نَسْأَلُ عَمَّا لَا يَكُونُ ، فَفِي الَّذِي قَدْ كَانَ لَكَ شُغْلٌ ^(٤٨٧٢) .

٣٦٥ - وقال عليه السلام : الْفِكْرُ مِرْآةٌ صَافِيَةٌ ، وَالْأَعْتِبَارُ ^(٤٨٧٣) مُنْذِرٌ ^(٤٨٧٤) نَاصِحٌ . وَكَفَى أَدْبًا لِنَفْسِكَ تَجَنُّبُكَ ^(٤٨٧٥) مَا كَرِهْتَهُ لِغَيْرِكَ .

٣٦٦ - وقال عليه السلام : الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ : فَمَنْ عِلِمَ عَمِلَ ؛ وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ ^(٤٨٧٦) ، فَإِنْ أَجَابَهُ وَإِلَّا أَرْتَحَلَ عَنْهُ .

٣٦٧ - وقال عليه السلام : يَا أَيُّهَا النَّاسُ ، مَتَاعُ الدُّنْيَا حُطَامٌ ^(٤٨٧٧)

مُوبِيٌّ ^(٤٨٧٨) فَتَجَنَّبُوا مَرَعَاهُ ^(٤٨٧٩) ! قُلْعَتُهَا ^(٤٨٨٠) أَحْظَى ^(٤٨٨١) مِنْ

طُمَأْنِينَتِهَا ^(٤٨٨٢) ، وَبَلَعَتُهَا ^(٤٨٨٣) أَزْكَى ^(٤٨٨٤) مِنْ ثَرَوَتِهَا . حُكِمَ عَلَى

مُكْثِرِ مِنْهَا بِالْفَاقَةِ ^(٤٨٨٥) ، وَأُعِينَ مَنْ غَنِيَ عَنْهَا ^(٤٨٨٦) بِالرَّاحَةِ . مَنْ رَاقَهُ ^(٤٨٨٧)

زَبْرِجُهَا ^(٤٨٨٨) أَعْقَبَتْ ^(٤٨٨٩) نَاطِرِيهِ كَمَهَا ^(٤٨٩٠) ، وَمَنْ أَسْتَشَعَرَ الشَّغْفَ ^(٤٨٩١)

بِهَا مَلَأَتْ ضَمِيرُهُ أَشْجَانًا ^(٤٨٩٢) ، لَهُنَّ رَقْصٌ ^(٤٨٩٣) عَلَى سُوَيْدَاءٍ قَلْبِهِ ^(٤٨٩٤) :

هَمْ يَشْغَلُهُ ، وَغَمٌ يَحْزُنُهُ ، كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظْمِهِ ^(٤٨٩٥) فَيُلْقَى ^(٤٨٩٦)

He is flung in the open while both the shrines of his heart are severed. It is easy for Allāh to cause him to die and for his comrades to put him in the grave.

The believer sees the world with eyes that derive instruction, and takes from it food enough for his barest needs. He hears in it with ears of hatred and enmity. If it is said (about someone) that he has become rich, it is also said that he has turned destitute; and if pleasure is felt on one's living, grief is felt over his death. This is the position, although the day has not yet approached when they will be disheartened.

368. Amir al-mu'minin, peace be upon him, said: Allāh, the Glorified, has laid down reward for obedience to Him and punishment for committing sins against Him in order to save men from His chastisement and to drive them towards Paradise.

369. Amir al-mu'minin, peace be upon him, said: A time will come when nothing will remain of the Qur'ān except its writing, and nothing of Islam except its name. The mosques in those days will be busy with regards to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all on earth. From them mischief will spring up and towards them all wrong will turn. If anyone isolates himself from it (mischief) they will fling him back to it and if anyone steps back from it they will push him towards it. Says Allāh, the Glorified, (in *ḥadīth qudsī* – i.e., the tradition in which Allāh Himself speaks): *I swear by Myself that I shall send upon them an evil wherein the endurer would be bewildered*, and He would do so. We seek Allāh's pardon from stumbling through neglect.

370. It is related that it was seldom that Amir al-mu'minin, peace be upon him, ascended the pulpit and did not utter the following before his sermon: O' people, fear Allāh for man has not been created for naught so that he may waste himself, nor

بِالْفَضَاءِ ، مُنْقَطِعًا أَبْهَرَاهُ^(٤٨٩٧) ، هِينًا عَلَى اللَّهِ فَنَاوُهُ ، وَعَلَى الْإِخْوَانِ
إِلْقَاؤُهُ^(٤٨٩٨) . وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بَعَيْنِ الْأَعْتِبَارِ^(٤٨٩٩) .
وَيَقْتَاتُ مِنْهَا^(٤٩٠٠) بَبْطُنِ الْأَضْطِرَارِ^(٤٩٠١) ، وَيَسْمَعُ فِيهَا بِأَذْنِ الْمَقْتِ^(٤٩٠٢)
وَالْإِبْغَاضِ ، إِنْ قِيلَ أَثَرِي^(٤٩٠٣) قِيلَ أَكْدَى^(٤٩٠٤) ! وَإِنْ فُرِحَ لَهُ بِالْبَقَاءِ
حُزِنَ لَهُ بِالْفَنَاءِ ! هَذَا وَلَمْ يَأْتِهِمْ «يَوْمٌ فِيهِ يُبْلِسُونَ»^(٤٩٠٥) .

٣٦٨ - وقال عليه السلام : إِنَّ اللَّهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَى
طَاعَتِهِ ، وَالْعِقَابَ عَلَى مَعْصِيَتِهِ ، ذِيَادَةً^(٤٩٠٦) لِعِبَادِهِ عَنْ نِقْمَتِهِ ، وَحَيَاشَةَ^(٤٩٠٧)
لَهُمْ إِلَى جَنَّتِهِ .

٣٦٩ - وقال عليه السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى فِيهِمْ
مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ ، وَمِنَ الْإِسْلَامِ إِلَّا أَسْمُهُ ، وَمَسَاجِدُهُمْ يَوْمُئِذٍ
عَامِرَةٌ مِنَ الْبِنَاءِ ، خَرَابٌ مِنَ الْهَدْيِ ، سُكَّانُهَا وَعَمَارُهَا شَرُّ أَهْلِ الْأَرْضِ ،
مِنْهُمْ تَخْرُجُ الْفِتْنَةُ ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ ؛ يَرُدُّونَ مَنْ شَدَّ عَنْهَا
فِيهَا ، وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا . يَقُولُ اللَّهُ سُبْحَانَهُ : فَبِي حَلَفْتُ
لَأَبْعَثَنَّ عَلَى أَوْلِيكَ فِتْنَةً تَتْرُكُ الْحَلِيمَ فِيهَا حَيْرَانَ ، وَقَدْ فَعَلَ ، وَنَحْنُ
نَسْتَقِيلُ اللَّهَ عَثْرَةَ الْغَفْلَةِ .

٣٧٠ - وروي أنه عليه السلام قلما اعتدل به المنبر إلا قال
أمام الخطبة : أَيُّهَا النَّاسُ ، اتَّقُوا اللَّهَ ، فَمَا خُلِقَ أَمْرٌ عَبَثًا فَيَلْهُو^(٤٩٠٨) ،

has he been left uncared for so that he may commit nonsensical acts. This world which appears beautiful to him cannot be the replacement of the next world which appears bad in his eyes, nor is the vain person who is successful in this world through his high courage like him who is successful in the next world even to a small extent.

371. Amir al-mu'minin, peace be upon him, said: There is no distinction higher than Islam; no honour more honourable than fear of Allāh; no asylum better than self restraint; no intercessor more effective than repentance; no treasure more precious than contentment; and no wealth is a bigger remover of destitution than being satisfied with mere sustenance. He who confines himself to what is just enough for maintenance achieves comfort and prepares abode in ease. Desire is the key of grief and the conveyance of distress. Greed, vanity and jealousy are incentives to falling into sins and mischief-mongering is the collection of all bad habits.

372. Amir al-mu'minin, peace be upon him, said to Jābir ibn 'Abdillāh al-Anṣārī: O' Jābir, the mainstay of religion and the world are four persons: The scholar who acts on his knowledge; the ignorant who does not feel ashamed of learning; the generous who is not niggardly in his favours; and the destitute who does not sell his next life for his worldly benefits. Consequently, when the scholar wastes his knowledge, the ignorant feels shame in learning; and when the generous is niggardly with his favours, the destitute sells his next life for the worldly benefits.

O' Jābir, if favours of Allāh abound on a person the people's needs towards him also abound. Therefore, he who fulfils for Allāh all that is obligatory on him in this regard will preserve them (Allāh's favours) in continuance and perpetuity, while he who does not fulfil those obligations will expose them to decay and destruction.

وَلَا تُرِكَ سُدَى فَيَلْغَوْا^(٤٩٠) ! وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلْفٍ^(٤٩١)
مِنَ الْآخِرَةِ الَّتِي قَبَحَهَا سُوءُ النَّظَرِ عِنْدَهُ ، وَمَا الْمَغْرُورُ الَّذِي ظَفِرَ مِنَ
الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخِرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سُهُمَتِهِ^(٤٩١) .

٣٧١ - وقال عليه السلام : لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ ، وَلَا عِزَّ
أَعَزُّ مِنَ التَّقْوَى ، وَلَا مَعْقِلَ أَحْسَنُ مِنَ الْوَرَعِ ، وَلَا شَفِيعَ أَنْجَحُ مِنَ
التَّوْبَةِ ، وَلَا كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ ، وَلَا مَالَ أَذْهَبَ لِلْفَقَاةِ مِنَ الرِّضَى
بِالْقُوتِ . وَمَنْ أَقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَضَمَ^(٤٩٢) الرَّاحَةِ ،
وَتَبَوَّأَ^(٤٩٣) خَفَضَ الدَّعَةِ^(٤٩٤) . وَالرَّغْبَةُ^(٤٩٥) مِفْتَاحُ النَّصَبِ^(٤٩٦) ،
وَمَطِيَّةُ^(٤٩٧) التَّعَبِ ، وَالْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي
الدُّنُوبِ ، وَالشَّرُّ جَامِعُ مَسَاوِيءِ الْعُيُوبِ .

٣٧٢ - وقال عليه السلام لجابر بن عبد الله الأنصاري : يَا جَابِرُ ،
قِوَامُ الدِّينِ وَالْدُّنْيَا بِأَرْبَعَةٍ : عَالِمٍ مُسْتَعْمِلٍ عِلْمَهُ ، وَجَاهِلٍ لَا
يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ ، وَجَوَادٍ لَا يَبْخُلُ بِمَعْرُوفِهِ ، وَفَقِيرٍ لَا يَبِيعُ آخِرَتَهُ
بِدُنْيَاهُ ؛ فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ^(٤٩٨) الْجَاهِلُ أَنْ يَتَعَلَّمَ ،
وَإِذَا بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ .

يَا جَابِرُ ، مَنْ كَثُرَتْ نِعَمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ ، فَمَنْ
قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا^(٤٩٩) لِلدَّوَامِ وَالْبَقَاءِ ، وَمَنْ لَمْ يَقُمْ
فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ .

373. Ibn Jarir at-Ṭabarī has, in his history (vol.2, p.1086; also Ibn al-Athir in his history, vol.4, p.478), related from ‘Abd ar-Raḥmān ibn Abi Laylā, al-faqīh (the theologian), who was one of those who had risen with (‘Abd ar-Raḥmān ibn Muḥammad) Ibn al-Ash‘ath to fight al-Ḥajjāj (ibn Yūsuf ath-Thaqafi), that he (Ibn Abi Laylā) was exhorting people to *jihād* by recalling: On the occasion of encounter with the people of Syria I heard Amīr al-mu‘minīn, may Allāh exalt his degree of rank among the righteous and may He reward him the reward of martyrs and men of truth, saying:

O’ believers, whoever observes excesses being committed and people being called towards evil and disapproves it with his heart is safe and free from responsibility for it, and whoever disapproves of it with his tongue would be rewarded and he is in a higher position than the former but whoever disapproves it with his sword in order that the word of Allāh may remain superior and the word of the oppressors may remain inferior, catches hold of the path of guidance and stands on the right way, while his heart is lighted with conviction.

374. Another saying in the same strain runs as follows: So, among them (the Muslim community) there is he who disapproves evil with his hand, tongue and heart. This man has perfectly attained the virtuous habits. And among them there is he who disapproves evil with his tongue and heart but not with his hand. This man has attained only two virtuous habits but lacks one. And among them there is the third one who disapproves evil with his heart but not with his tongue and hand. This is the one who lacks the two better qualities out of three and holds only one. Then, among them there is also he who does not disapprove evil either with his tongue, heart or hand. He is just a dead man among the living.

All the virtuous deeds including war in the way of Allāh as compared to the persuasion for good and dissuasion from evil are just like spitting in the deep ocean. The persuasion for good and dissuasion from evil do not bring death nearer nor do they

٣٧٣ - وروى ابن جرير الطبري في تاريخه عن عبد الرحمن بن أبي ليلى الفقيه - وكان ممن خرج لقتال الحجاج مع ابن الأشعث - أنه قال فيما كان يحض به الناس على الجهاد : إني سمعت علياً رفع الله درجته في الصالحين ، وأثابه ثواب الشهداء والصدّيقين ، يقول يوم لقينا أهل الشام :

أَيُّهَا الْمُؤْمِنُونَ ، إِنَّهُ مَنْ رَأَى عُذُونًا يُعْمَلُ بِهِ وَمُنْكَرًا يُدْعَى إِلَيْهِ ، فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِيَ^(١٩٢٠) ؛ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ ، وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ ؛ وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَى ، فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى ، وَقَامَ عَلَى الطَّرِيقِ ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينَ .

٣٧٤ - وفي كلام آخر له يجري هذا المجرى : فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ ، فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ ؛ وَمِنْهُمْ الْمُنْكَرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ ، فَذَلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خَصْلَةً ؛ وَمِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ ، وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ ، فَذَلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخَصْلَتَيْنِ^(١٩٢١) مِنَ الثَّلَاثِ ، وَتَمَسَّكَ بِوَاحِدَةٍ ، وَمِنْهُمْ تَارِكٌ لِانْتِكَارِ الْمُنْكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ ، فَذَلِكَ مَيِّتٌ الْأَحْيَاءِ . وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ ، عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ ، إِلَّا كَنْفَثَةٌ^(١٩٢٢) فِي بَحْرِ لُجِّي^{٤(١٩٢٣)} . وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يَقْرَبَانِ مِنْ أَجْلِ ، وَلَا

lessen the livelihood. And better than all this is to utter a just expression before the tyrannical ruler.

375. It is related from Abū Juhayfah who said: I heard Amīr al-mu'minīn, peace be upon him, saying:

The first fighting with which you will be overpowered is the fighting with hands, thereafter with your tongues and then with your hearts. Consequently, he who does not recognize virtue with his heart or does not disapprove evil will be turned upside down. Thus, his upside will be turned downwards and his lowside will be turned upwards.

376. Amīr al-mu'minīn, peace be upon him, said: Certainly, right is weighty and wholesome while wrong is light and epide-mical.

377. Amīr al-mu'minīn, peace be upon him said: Do not feel safe from the punishment of Allāh even about the best man in the whole community because Allāh, the Sublime, says: *But no one feels secure against the plan of Allāh save the people (who are the) losers.* (Qur'ān, 7:99). Again, do not lose hope even for the worst man of the community because Allāh, the Sublime says: *Verily, despairs not of Allāh's mercy but the disbelieving people.* (Qur'ān, 12:87).

378. Amīr al-mu'minīn, peace be upon him, said: Miserliness contains all other evil vices and is the rein with which one can be led to every evil.

379. Amīr al-mu'minīn, peace be upon him, said: O' son of Adam, livelihood is of two kinds: the livelihood which you seek and the livelihood which seeks you; if you do not reach it, it will come to you. Therefore, do not turn your one day's worry into a year's worry. Whatever you get every day should be enough for you for the day. If you have a whole year of your life even

يَنْقُصَانِ مِنْ رِزْقٍ ، وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ .

٣٧٥ - وعن أَبِي جُحَيْفَةَ قَالَ : سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

يَقُولُ : «أَوَّلُ مَا تُغْلَبُونَ^(٤٩٢٤) عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ، ثُمَّ بِالسِّنَتِكُمْ ، ثُمَّ بِقُلُوبِكُمْ ؛ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا ، وَلَمْ يُنْكِرْ مُنْكَرًا ، قَلْبَ فَجَعَلَ أَعْلَاهُ أَسْفَلَهُ ، وَأَسْفَلَهُ أَعْلَاهُ .

٣٧٦ - وَقَالَ عَلَيْهِ السَّلَامُ : إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ^(٤٩٢٥) ، وَإِنَّ

الْبَاطِلَ خَفِيفٌ وَبِئْسَ^(٤٩٢٦) .

٣٧٧ - وَقَالَ عَلَيْهِ السَّلَامُ : لَا تَأْمَنَّ عَلَى خَيْرِ هَذِهِ الْأُمَّةِ عَذَابَ اللَّهِ ،

لِقَوْلِهِ تَعَالَى : «فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ» وَلَا تَيَاسَنَّ لِشَرِّ هَذِهِ الْأُمَّةِ مِنْ رَوْحِ اللَّهِ^(٤٩٢٧) لِقَوْلِهِ تَعَالَى : «إِنَّهُ لَا يَيَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ» .

٣٧٨ - وَقَالَ عَلَيْهِ السَّلَامُ : الْبُخْلُ جَامِعٌ لِمَسَاوِي الْعُيُوبِ ،

وَهُوَ زَمَامٌ يُقَادُّ بِهِ إِلَى كُلِّ سُوءٍ .

٣٧٩ - وَقَالَ عَلَيْهِ السَّلَامُ : يَا بَنَ آدَمَ ، الرِّزْقُ رِزْقَانِ : رِزْقٌ

تَطْلُبُهُ ، وَرِزْقٌ يَطْلُبُكَ ، فَإِنْ لَمْ تَأْتِهِ أَتَاكَ . فَلَا تَحْمِلْ هَمَّ سَنَتِكَ عَلَى هَمِّ يَوْمِكَ ! كَفَاكَ كُلُّ يَوْمٍ عَلَى مَا فِيهِ ؛ فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ

then Allāh, the Sublime, will give you every next day what He has destined as your share. If you do not have a year in your life then why should you worry for what is not for you. No seeker will reach your livelihood before you nor will anyone overpower you in the matter of livelihood. Similarly, whatever has been destined as your share will not be delayed for you.

as-Sayyid ar-Raḍī says: This saying has already appeared elsewhere in this chapter except that here it is clearer and more detailed. This is why we have repeated it according to the principle laid down in the beginning of the book.

380. Amir al-mu'minin, peace be upon him, said: Many a man faces a day after which he finds no day and many a man is in an enviable position in the earlier part of the night but is wept over by bewailing women in its later part.

381. Amir al-mu'minin, peace be upon him, said: Words are in your control until you have not uttered them; but when you have spoken them out you are under their control. Therefore, guard your tongue as you guard your gold and silver, for often one expression snatches away a blessing and invites punishment.

382. Amir al-mu'minin, peace be upon him, said: Do not say what you do not know; rather do not say all that you know, because Allāh has laid down some obligations for all your limbs by means of which He will put forth arguments against you on the Day of Judgement.

383. Amir al-mu'minin, peace be upon him, said: Fear lest Allāh sees you while committing His sins or misses you when it is time to obey Him and as a result thereof you become a loser. Therefore, when you are strong be strong in obeying Allāh and when you are weak be weak in committing sins of Allāh.

384. Amir al-mu'minin, peace be upon him, said: Leaning towards this world despite what you see of it, is folly, and lag-

فَإِنَّ اللَّهَ تَعَالَى سَيُؤْتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ مَا قَسَمَ لَكَ ؛ وَإِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَمَا تَصْنَعُ بِاللَّهِمْ فِيمَا لَيْسَ لَكَ ؛ وَلَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ ، وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ ، وَلَنْ يُبْطِئَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ .

قال الرضي : وقد مضى هذا الكلام فيما تقدم من هذا الباب ، إلا أنه ها هنا أوضح وأشرح ، فلذلك كررناه على القاعدة المقررة في أول الكتاب .

٣٨٠ - وقال عليه السلام : رُبَّ مُسْتَقْبِلٍ يَوْمًا لَيْسَ بِمُسْتَذْبِرِهِ ^(٤٩٢٨) ، وَمَغْبُوطٍ ^(٤٩٢٩) فِي أَوَّلِ لَيْلِهِ ، قَامَتْ بَوَاكِيهِ فِي آخِرِهِ .

٣٨١ - وقال عليه السلام : أَلَكَلَامُ فِي وَثَاقِكَ ^(٤٩٣٠) مَا لَمْ تَتَكَلَّمْ بِهِ ؛ فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ ، فَأَخْزَنُ ^(٤٩٣١) لِسَانِكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرَقَكَ ^(٤٩٣٢) ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً .

٣٨٢ - وقال عليه السلام : لَا تَقُلْ مَا لَا تَعْلَمُ ، بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ ، فَإِنَّ اللَّهَ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ .

٣٨٣ - وقال عليه السلام : أَحْذَرُ أَنْ يَرَاكَ اللَّهُ عِنْدَ مَعْصِيَتِهِ ، وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ ، فَتَكُونَ مِنَ الْخَاسِرِينَ ، وَإِذَا قَوِيْتَ فَأَقْوَعًا عَلَى طَاعَةِ اللَّهِ ، وَإِذَا ضَعُفْتَ فَأَضْعَفَ عَنْ مَعْصِيَةِ اللَّهِ .

٣٨٤ - وقال عليه السلام : الرَّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ ^(٤٩٣٣)

ging behind in good deeds when you are convinced of good reward for them is obvious loss, while trusting in every one before trying is weakness.

385. Amir al-mu'minin, peace be upon him, said: It is (the proof of the) humbleness of the world before Allāh that He is disobeyed only herein and His favours cannot be achieved except by abandoning it.

386. Amir al-mu'minin, peace be upon him, said: One who is in search of something will obtain it, at least a part of it.

387. Amir al-mu'minin, peace be upon him, said: That good is no good after which there is the Fire, and that hardship is no hardship after which there is Paradise. Every bliss other than Paradise is inferior and every calamity other than the Fire is comfort.

388. Amir al-mu'minin, peace be upon him, said: Beware that destitution is a calamity, but worse than destitution is ailment of the body, while worse than bodily ailment is the disease of the heart. Beware that plenty of wealth is a blessing, but better than plenty of wealth is the health of the body, while still better than the health of the body is the chastity of heart.

389. Amir al-mu'minin, peace be upon him, said: Whom-ever his action detains behind, his lineage cannot put him forward. **In another version it is thus:** Whoever misses personal attainment cannot be benefited by his forefathers' attainments.

390. Amir al-mu'minin, peace be upon him, said: The believer's time has three periods: The period when he is in communion with Allāh; the period when he manages for his livelihood; and the period when he is free to enjoy what is lawful and pleasant. It does not behove a wise person to be away (from his house)

مِنْهَا جَهْلٌ، وَالتَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ^(٤٩٣٤)، وَالطَّمَانِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الْإِخْتِبَارِ لَهُ عَجْزٌ.

٣٨٥ - وقال عليه السلام : مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

٣٨٦ - وقال عليه السلام : مَنْ طَلَبَ شَيْئًا نَالَهُ أَوْ بَعْضَهُ.

٣٨٧ - وقال عليه السلام : مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ، وَمَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ، وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ فَهُوَ مَحْقُورٌ^(٤٩٣٥)، وَكُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

٣٨٨ - وقال عليه السلام : أَلَا وَإِنَّ مِنَ الْبَلَاءِ أَلْفَاقَةً^(٤٩٣٦)، وَأَشَدُّ مِنْ أَلْفَاقَةِ مَرَضِ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ. أَلَا وَإِنَّ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

٣٨٩ - وقال عليه السلام : «مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ». وفي رواية أخرى : مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعَهُ حَسَبُ آبَائِهِ.

٣٩٠ - وقال عليه السلام : لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ : فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرْمِ^(٤٩٣٧) مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمُلُ. وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ :

save for three matters, namely for purposes of earning, or going for something for the next life or for enjoying what is not prohibited.

391. Amir al-mu'minin, peace be upon him, said: Abstain from the world so that Allāh may show you its real evils and do not be neglectful because (in any case) you will not be neglected.

392. Amir al-mu'minin, peace be upon him, said: Speak so that you may be known, since man is hidden under his tongue.

393. Amir al-mu'minin, peace be upon him, said: Take off the favours of the world whatever comes to you and keep away from what keeps away from you. If you cannot do so be moderate in your seeking.

394. Amir al-mu'minin, peace be upon him, said: Many an expression is more effective than an attack.

395. Amir al-mu'minin, peace be upon him, said: Every small thing that is contented upon, suffices.

396. Amir al-mu'minin, peace be upon him, said: Let it be death but not humiliation. Let it be little but not through others. He who does not get while sitting will not get by standing either. The world has two days one for you and the other against you. When the day is for you, do not feel proud but when it is against you endure it.

397. Amir al-mu'minin, peace be upon him, said: The best scent is musk; its weight is light while its smell is scentful.

398. Amir al-mu'minin, peace be upon him, said: Put off boasting, give up self-conceit and remember your grave.

مَرَمَّةٌ^(٤٩٣٨) لِمَعَاشٍ، أَوْ خُطْوَةٍ فِي مَعَادٍ^(٤٩٣٩)، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ .

٣٩١ - وقال عليه السلام : أَزْهَدُ فِي الدُّنْيَا يُبْصِرُكَ اللَّهُ عَوْرَاتِهَا ،
وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ !

٣٩٢ - وقال عليه السلام : تَكَلَّمُوا تُعْرِفُوا ، فَإِنَّ الْمَرْءَ مَخْبُوءٌ
تَحْتَ لِسَانِهِ .

٣٩٣ - وقال عليه السلام : خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ ، وَتَوَلَّ عَمَّا
تَوَلَّى عَنْكَ ؛ فَإِنَّ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ^(٤٩٤٠) .

٣٩٤ - وقال عليه السلام : رَبِّ قَوْلٍ أَنْفُذٍ مِنْ صَوْلٍ^(٤٩٤١) .

٣٩٥ - وقال عليه السلام : كُلُّ مُقْتَصِرٍ^(٤٩٤٢) عَلَيْهِ كَافٍ .

٣٩٦ - وقال عليه السلام : أَلْمَنِيَّةُ^(٤٩٤٣) وَلَا الدَّيْنِيَّةُ^(٤٩٤٤) ! وَالتَّقَلُّلُ^(٤٩٤٥)
وَلَا التَّوَسُّلُ^(٤٩٤٦) . وَمَنْ لَمْ يُعْطَ قَاعِدًا لَمْ يُعْطَ قَائِمًا^(٤٩٤٧) ، وَالذَّهْرُ
يَوْمَانٍ : يَوْمٌ لَكَ ، وَيَوْمٌ عَلَيْكَ ؛ فَإِذَا كَانَ لَكَ فَلَا تَبْطُرْ ، وَإِذَا كَانَ
عَلَيْكَ فَاصْبِرْ !

٣٩٧ - وقال عليه السلام : نِعَمَ الطَّيْبُ الْمِسْكُ ، خَفِيفٌ مَحْمِلُهُ ،
عَطِرٌ رِيحُهُ .

٣٩٨ - وقال عليه السلام : ضَعَّ فَخْرَكَ ، وَأَخْطَطَ كِبْرَكَ ، وَأَذْكُرَ
قَبْرَكَ .

399. **Amīr al-mu'minīn, peace be upon him, said:** The child has a right on the father while the father too has a right on the child. The right of the father on the child is that the latter should obey the former in every matter save in committing sins of Allāh, the Glorified, while the right of the child on the father is that he should give him a beautiful name, give him good training and teach him the Qur'ān.

400. **Amīr al-mu'minīn, peace be upon him, said:** Evil effect of sight is right; charm is right; sorcery is right, and *fa'l* (auguring good) is right, while *ṭiyarah* (auguring evil)¹ is not right, and spreading of a disease from one to the other is not right. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure.

1. "*fa'l*" means something from which one augurs well while "*ṭiyarah*" means something from which one augurs evil. From the point of view of religious law auguring evil from anything has no basis and it is just the product of whim.

However, auguring well is not objectionable. For example, when after the immigration of the Prophet (from Mecca to Medina), the Quraysh announced that whoever apprehended the Prophet would be given one hundred camels as prize. Thereupon, Buraydah ibn al-Ḥuṣayb al-Aslamī set off in his search with seventy of his men and when they met at a halting place the Prophet asked him who he was and he said he was Buraydah ibn al-Ḥuṣayb al-Aslamī. Buraydah said: "The Holy Prophet was not auguring evil instead he used to augur good." On hearing this, the Prophet remarked: "*barada amrunā wa ṣalāḥa*" (our consequence will be wholesome). Then he asked him what tribe he came from and on his replying that he was from Aslam, the Prophet remarked: "*salimnā*" (we would be safe). Then he asked from which scion he was and when he replied that he was from Banū Sahm, the Prophet remarked: "*kharaja sahmuka*" (your arrow has missed the aim). Buraydah was much impressed by this pleasing conversation and inquired from the Prophet who he was. The Prophet replied, "Muḥammad ibn 'Abdillāh". Hearing this, he spontaneously exclaimed, "I do stand witness that you are the Messenger of Allāh", and forsaking the prize announced by the Quraysh acquired the wealth of Belief. (*al-Istī'āb*, vol.1, pp.185 – 186; *Usd al-ghābah*, vol.1, pp.175 – 176).

٣٩٩ - وقال عليه السلام : إِنَّ لِلْوَلَدِ عَلَى الْوَالِدِ حَقًّا ، وَإِنَّ لِلْوَالِدِ عَلَى الْوَلَدِ حَقًّا . فَحَقُّ الْوَالِدِ عَلَى الْوَلَدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ ، إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ ؛ وَحَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ ، وَيُحَسِّنَ أَدَبَهُ . وَيُعَلِّمَهُ الْقُرْآنَ .

٤٠٠ - وقال عليه السلام : أَلْعَيْنُ حَقٌّ ، وَالرُّقْيُ حَقٌّ ، وَالسَّخَرُ حَقٌّ ، وَالْأَفَالُ^(١٩٤٨) حَقٌّ ، وَالطَّيْرَةُ^(١٩٤٩) لَيْسَتْ بِحَقٍّ ، وَالْعَدْوَى لَيْسَتْ بِحَقٍّ ، وَالطَّيْبُ نُشْرَةٌ^(١٩٥٠) ، وَالْعَسَلُ نُشْرَةٌ ، وَالرُّكُوبُ نُشْرَةٌ ، وَالنَّظَرُ إِلَى الْخُضْرَةِ نُشْرَةٌ .

401. Amīr al-mu'minīn, peace be upon him, said: Nearness with people in their manners brings about safety from their evil.

402. Someone uttered an expression above his position, then Amīr al-mu'minīn, peace be upon him, said to him: You have started flying soon after growing feathers (*shakīr*) and commenced grumbling before attaining youth (*saqb*).

as-Sayyid ar-Raḍī says: Here "*shakīr*" means the first feathers that grow on a bird before it is strong enough to fly. And *saqb* means the young camel who does not grumble unless it becomes major.

403. Amīr al-mu'minīn, peace be upon him, said: Whoever hankers after contraries gets no means of success.

404. On being asked the meaning of the expression: "*lā ḥawla walā quwwata illā bi'llāh*" (there is no strength nor power but by means of Allāh). Amīr al-mu'minīn, peace be upon him, said: We are not master of anything along with Allāh, and we are not master of anything save what He makes us master of. So, when He makes us master of anything of which He is a superior Master over us He also assigns some duties to us; and when He takes it away He will take away those duties as well.¹

1. What Amīr al-mu'minīn means is that man does not enjoy regular mastery over anything, but such mastery as he is assigned by Allāh, and so long as this mastery lasts the obligations of the *sharī'ah* also continue, whereas when the mastery is taken away the obligations too are lifted off, since in such a case the laying of obligations would mean placing of responsibility beyond capacity which cannot be allowed by any wise or prudent person. This is why Allāh has placed the responsibility of performing various acts after having conferred the necessary energy in the limbs. It follows that this responsibility would remain only so long as the energy subsists and that on the disappearance of the energy the responsibility for action would also disappear. For example, the obligation to pay *zakāt* (tax) applies only when there is wealth; but when Allāh would take away the wealth He would lift off the liability to pay *zakāt* because in such a case the laying of obligation is against prudence.

٤٠١ - وقال عليه السلام : مُقَارَبَةُ النَّاسِ فِي أَخْلَاقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ^(٤٩٠١).

٤٠٢ - وقال عليه السلام لبعض مخاطبيه ، وقد تكلم بكلمة يستصغر مثله عن قول مثلها :

لَقَدْ طَرْتُ شَكِيرًا ، وَهَدَرْتُ سَقْبًا .

قال الرضي : والشكير ها هنا : أول ما ينبت من ريش الطائر ، قبل أن يقوى ويستحصف .
والسقب : الصغير من الإبل ، ولا يهدر إلا بعد أن يستفحل .

٤٠٣ - وقال عليه السلام : مَنْ أَوْمَأَ^(٤٩٠٢) إِلَى مُتَفَاوِتِ^(٤٩٠٣) خَذَلَتُهُ الْحَيْلُ^(٤٩٠٤) .

٤٠٤ - وقال عليه السلام ، وَقَدْ سُئِلَ عَنْ مَعْنَى قَوْلِهِمْ : « لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ » : إِنَّا لَا نَمْلِكُ مَعَ اللَّهِ شَيْئًا ، وَلَا نَمْلِكُ إِلَّا مَا مَلَكَنَا ؛ فَمَتَى مَلَكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّا^(٤٩٠٥) ، كَلَّفَنَا ، وَمَتَى أَخَذَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَلَيْنَا .

405. Amir al-mu'minin, peace be upon him, heard 'Ammār ibn Yāsir (may Allāh have mercy on him) conversing with al-Mughirah ibn Shu'bah and said: Let him alone O' 'Ammār, for he has entered religion only to the extent of his deriving advantage of the world, and he has wilfully involved himself in misgivings in order to adopt them as cover for his shortcomings.

406. Amir al-mu'minin, peace be upon him, said: It is good for the rich to show humility before the poor to seek reward from Allāh, but better than that is the haughtiness of the poor towards the rich with trust in Allāh.

407. Amir al-mu'minin, peace be upon him, said: Allāh does not grant wisdom to a person except that some day He will save him from ruin with its help.

408. Amir al-mu'minin, peace be upon him, said: Whoever clashes with Truth would be knocked down by it.

409. Amir al-mu'minin, peace be upon him, said: The heart is the book of the eye.

410. Amir al-mu'minin, peace be upon him, said: Fear of Allāh is the chief trait of human character.

411. Amir al-mu'minin, peace be upon him, said: Do not try the sharpness of your tongue against Him Who gave you the power to speak, nor the eloquence of your speaking against Him Who set you on the right path.

412. Amir al-mu'minin, peace be upon him, said: It is enough for your own discipline that you abstain from what you dislike from others.

٤٠٥ - وقال عليه السلام لعمار بن ياسر ؛ وقد سمعه يراجع المغيرة ابن شعبة كلاماً : دَعُهُ يَا عَمَّارُ ، فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ مِنَ الدُّنْيَا ، وَعَلَى عَمْدٍ لَبَسَ عَلَى نَفْسِهِ^(٤٠٦) ، لِيَجْعَلَ الشُّبُهَاتِ عَازِرًا لِسَقَطَاتِهِ .

٤٠٦ - وقال عليه السلام : مَا أَحْسَنَ تَوَاضَعِ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ ! وَأَحْسَنُ مِنْهُ تِيَهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ .

٤٠٧ - وقال عليه السلام : مَا أَسْتَوْدَعَ اللَّهُ أَمْرًا عَقْلًا إِلَّا أَسْتَنْقَذَهُ^(٤٠٧) بِهِ يَوْمًا مَا !

٤٠٨ - وقال عليه السلام : مَنْ صَارَعَ الْحَقَّ صَرَعهُ .

٤٠٩ - وقال عليه السلام : الْقَلْبُ مُصْحَفُ الْبَصَرِ^(٤٠٨) .

٤١٠ - وقال عليه السلام : التَّقَى رَيْسُ الْأَخْلَاقِ .

٤١١ - وقال عليه السلام : لَا تَجْعَلَنَّ ذَرْبَ^(٤٠٩) لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ ، وَبَلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ^(٤١٠) .

٤١٢ - وقال عليه السلام : كَفَاكَ أَدَبًا لِنَفْسِكَ اجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ .

413. **Amir al-mu'minīn, peace be upon him, said:** One should endure like free people, otherwise one should keep quite like the ignorant.

414. **In another tradition it is related that Amir al-mu'minīn, peace be upon him, said to al-Ash'ath ibn Qays by way of condolence on the death of his son:** Either endure like great people or else you will forget like animals.

415. **Amir al-mu'minīn, peace be upon him, said about the world:** It deceives, it harms and it passes away. Allāh, the Sublime, did not approve it as a reward for His lovers nor as a punishment for His enemies. In fact, the people of this world are like those riders that as soon as they alighted the driver called out to them and they marched off.

416. **Amir al-mu'minīn, peace be upon him, said to his son al-Hasan (peace be upon him):** O' my son, do not leave anything of this world behind you, because you will be leaving it for either of two sorts of persons: Either a person who uses it in obeying Allāh, in this case he will acquire virtue through what was evil for you, or it will be a person who uses it in disobeying Allāh and in that case he will be earning evil with what you collected for him, and so you will be assisting him in his sinfulness; and neither of these two deserves to be preferred by you over yourself.

as-Sayyid ar-Raḍi says: This saying is also related in another version namely:

Whatever of this world is now with you was with others before you and it will pass to some others after you. Thus, you are collecting things for either of two sorts of men: either a man who uses whatever you collected in obedience of Allāh and so acquires virtues with what was evil for you, or a man who uses it in disobedience of Allāh and so you will be getting evil for what you collected. And neither of these two is such that you

٤١٣ - وقال عليه السلام : مَنْ صَبَرَ صَبَرَ الْأَحْرَارِ ، وَإِلَّا سَلَ (٤٩٦١)
سُلُو الْأَغْمَارِ (٤٩٦٢) .

٤١٤ - وفي خبر آخر أنه عليه السلام قال للأشعث بن قيس معزياً عن ابن نه :

إِنْ صَبَرْتَ صَبَرَ الْأَكَارِمِ ، وَإِلَّا سَلَوْتَ سُلُو الْبَهَائِمِ .

٤١٥ - وقال عليه السلام في صفة الدنيا : تَغُرُّ وَتَضُرُّ وَتَمُرُّ ، إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا ثَوَاباً لِأَوْلِيَائِهِ ، وَلَا عِقَاباً لِأَعْدَائِهِ ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكَبَ بَيْنَا هُمْ حَلُّوا إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا (٤٩٦٣) .

٤١٦ - وقال لابنه الحسن عليهما السلام : لَا تُخْلَفَنَّ وَرَاعَكَ شَيْئاً مِنَ الدُّنْيَا ، فَإِنَّكَ تُخْلَفُهُ لِأَحَدِ رَجُلَيْنِ : إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ ، وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ ؛ فَكُنْتَ عَوْناً لَهُ عَلَى مَعْصِيَتِهِ ، وَلَيْسَ أَحَدٌ هَذَيْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ .

قال الرضي : ويروى هذا الكلام على وجه آخر وهو :

أَمَّا بَعْدُ ، فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ ، وَهُوَ صَائِرٌ إِلَى أَهْلِ بَعْدِكَ ، وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ : رَجُلٍ عَمِلَ فِيهِمَا جَمَعَتْهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ ؛ أَوْ رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ ، فَشَقِيتَ بِمَا جَمَعْتَ لَهُ . وَلَيْسَ أَحَدٌ هَذَيْنِ أَهْلاً أَنْ

may prefer him over yourself or you may burden yourself for him. Therefore, hope for the mercy of Allāh for him who has passed away and for Divine livelihood for him who survives.

417. Someone said before Amir al-mu'minīn, peace be upon him: "*astaghfiru'llāh*" (I ask Allāh's forgiveness), then Amir al-mu'minīn, peace be upon him, said: Your mother may lose you! Do you know what "*istighfār*" (asking Allāh's forgiveness) is? "*istighfār*" is meant for people of a high position. It is a word that stands on six supports. The first is to repent over the past; the second is to make a firm determination never to revert to it; the third is to discharge all the rights of people so that you may meet Allāh quite clean with nothing to account for; the fourth is to fulfil every obligation which you ignored (in the past) so that you may now do justice with it; the fifth is to aim at the flesh grown as a result of unlawful earning, so that you may melt it by grief (of repentance) till the skin touches the bone and a new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. On such an occasion you may say "*astaghfiru'llāh*".

418. Amir al-mu'minīn, peace be upon him, said: Clemency is (like) a kinsfolk.

419. Amir al-mu'minīn, peace be upon him, said: How wretched the son of Adam (man) is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell.

تُؤَثِّرُهُ عَلَى نَفْسِكَ ، وَلَا أَنْ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ ، فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ ، وَلِمَنْ بَقِيَ رِزْقَ اللَّهِ .

٤١٧ - وقال عليه السلام لقائل قال بحضرته : « أَسْتَغْفِرُ اللَّهَ » :
 ثَكَلَتْكَ أُمُّكَ ، أَتَدْرِي مَا الْأَسْتِغْفَارُ ؟ الْأَسْتِغْفَارُ دَرَجَةُ الْعَلِيِّينَ ، وَهُوَ
 أَسْمُ وَاقِعٌ عَلَى سِتَّةٍ مَعَانٍ : أَوَّلُهَا النَّدَمُ عَلَى مَا مَضَى ، وَالثَّانِي الْعَزْمُ
 عَلَى تَرْكِ الْعُودِ إِلَيْهِ أَبَدًا ، وَالثَّالِثُ أَنْ تُودِيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ
 حَتَّى تَلْقَى اللَّهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ ، وَالرَّابِعُ أَنْ تَعْمِدَ إِلَى كُلِّ
 فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُودِيَ حَقَّهَا ، وَالْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّحْمِ
 الَّذِي نَبَتَ عَلَى السُّحْتِ^(٤١٦٤) فَتُذَيِّبُهُ بِالْأَخْزَانِ ، حَتَّى تُلْصِقَ الْجِلْدَ
 بِالْعَظْمِ ، وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ ، وَالسَّادِسُ أَنْ تُذَيِّقَ الْجِسْمَ أَلَمَ
 الطَّاعَةِ كَمَا أَذَقْتَهُ حَلَاوَةَ الْمَعْصِيَةِ ، فَعِنْدَ ذَلِكَ تَقُولُ : « أَسْتَغْفِرُ اللَّهَ » .

٤١٨ - وقال عليه السلام : الْحِلْمُ عَشِيرَةٌ^(٤١٦٥)

٤١٩ - وقال عليه السلام : مِسْكِينُ ابْنِ آدَمَ : مَكْتُومُ الْأَجَلِ ،
 مَكْنُونُ^(٤١٦٦) الْعِلَلِ ، مَحْفُوظُ الْعَمَلِ . تَوَلَّيْتُمُ الْبَقَّةَ ، وَتَقَتَّلْتُمُ الشَّرْقَةَ^(٤١٦٧) ،
 وَتَنَتْنَتْنُهُ^(٤١٦٨) الْعَرْقَةَ^(٤١٦٩)

420. It is related that Amir al-mu'minin, peace be upon him, was sitting with his companions when a beautiful woman passed by them and they began to look at her whereupon Amir al-mu'minin, peace be upon him, said: The eyes of these men are covetous and this glancing is the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him, he should meet his wife because she is a woman like his wife.

Then, one of the Khārijites said: Allāh may kill this heretic. How logical he is! The people then leapt towards him to kill him but Amir al-mu'minin, peace be upon him, said: Wait a bit. There should either be abuse for abuse or else pardon from the offence.

421. Amir al-mu'minin, peace be upon him, said: It is enough if your wisdom distinguishes for you the ways of going astray from those of guidance.

422. Amir al-mu'minin, peace be upon him, said: Do good and do not regard any part of it small because its small is big and its little is much. No one of you should say that another person is more deserving than I in doing good. Otherwise, by Allāh, it would really be so. There are people of good and evil. When you would leave either of the two, others will perform them.

423. Amir al-mu'minin, peace be upon him, said: Whoever set right his inward self, Allāh sets right his outward self. Whoever performs acts for his religion, Allāh accomplishes his acts of this world. Whoever's dealings between himself and Allāh are good, Allāh turns the dealings between him and other people good.

424. Amir al-mu'minin, peace be upon him, said: Forbearance is a curtain for covering, and wisdom is a sharp sword. Therefore, conceal the weaknesses in your conduct with forbearance and kill your desires with your wisdom.

٤٢٠ - وروى أنه عليه السلام كان جالساً في أصحابه ، فمرت بهم امرأة جميلة ، فرمقها القوم بأبصارهم ، فقال عليه السلام :

إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحٌ^(٤١٣٠) ؛ وَإِنَّ ذَلِكَ سَبَبٌ هَبَابِهَا^(٤١٧١) ،
فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى أَمْرَأَةٍ تُعْجِبُهُ فَلْيُلَامِسْ أَهْلَهُ ، فَإِنَّمَا هِيَ أَمْرَأَةٌ
كَأَمْرَأَتِهِ .

فقال رجل من الخوارج : «قاتله الله كافراً ما أفقهه» فوثب القوم ليقتلوه ، فقال عليه السلام :

رَوَيْدًا^(٤١٧٢) إِنَّمَا هُوَ سَبٌّ بِسَبٍّ ، أَوْ عَفْوٌ عَنْ ذَنْبٍ !

٤٢١ - وقال عليه السلام : كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سُبُلَ
غَيْكِ مِنْ رُشْدِكَ .

٤٢٢ - وقال عليه السلام : أَفْعَلُوا الْخَيْرَ وَلَا تَحْقِرُوا مِنْهُ شَيْئًا ،
فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلُهُ كَثِيرٌ ، وَلَا يَقُولَنَّ أَحَدُكُمْ : إِنَّ أَحَدًا أَوْلَى
بِفِعْلِ الْخَيْرِ مِنِّي ، فَيَكُونَ وَاللَّهِ كَذَلِكَ . إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا ، فَمَهْمَا
تَرَكَتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ^(٤١٧٣) .

٤٢٣ - وقال عليه السلام : مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ ،
وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ
أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ .

٤٢٤ - وقال عليه السلام : أَلْحِلْمُ غِطَاءٌ سَاتِرٌ ، وَالْعَقْلُ حُسَامٌ
قَاطِعٌ ، فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ ، وَقَاتِلْ هَوَاكَ بِعَقْلِكَ .

425. Amir al-mu'minin, peace be upon him, said: There are some creatures of Allāh whom Allāh particularizes with favours for the benefit of the people, therefore He stays them in their hands so long as they give them to others; but when they deny them to others He takes away the favours from them and sends them to others.

426. Amir al-mu'minin, peace be upon them, said: It does not behove a man to have trust in two positions, health and riches, because there is many a man whom you see healthy but he soon falls sick and many a man whom you see rich but soon turns destitute.

427. Amir al-mu'minin, peace be upon him, said: Whoever complains about a need to a believer, it is as though he has complained about it to Allāh; but whoever complains about it to an unbeliever it is as though he complained about Allāh.

428. Amir al-mu'minin, peace be upon him, said on the occasion of an 'id (Muslim feast day): It is an 'id for him whose fasting Allāh accepts and for whose prayers He is grateful; and (in fact) every day wherein no sin of Allāh is committed is an 'id.¹

1. If feeling and conscience is alive even the remembrance of a sin destroys peace of mind because tranquility and happiness are achieved only when the spirit is free from the burden of sin and one's robe is not polluted with disobedience. And this real happiness is not bound by time, but on whatever day a man desires he can avoid sin and enjoy this happiness, and this very happiness will be the real happiness and the harbinger of 'id.

A Persian hemistich says:

Every night is the Grand Night provided you appreciate its worth.

٤٢٥ - وقال عليه السلام : إِنَّ لِلَّهِ عِبَادًا يَخْتَصُّهُمْ اللَّهُ بِالنَّعْمِ لِمَنَافِعِ الْعِبَادِ ، فَيُقِرُّهَا ^(١٧٤) فِي أَيْدِيهِمْ مَا بَدَلُوهَا ؛ فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ، ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ .

٤٢٦ - وقال عليه السلام : لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَثِقَ بِخَصْلَتَيْنِ : الْغَافِيَةِ وَالْغِنَى . بَيْنَا تَرَاهُ مُعَافًى إِذْ سَقِمَ ؛ وَبَيْنَا تَرَاهُ غَنِيًّا إِذْ أَفْتَقَرَ .

٤٢٧ - وقال عليه السلام : مَنْ شَكَأَ الْحَاجَةَ إِلَى مُؤْمِنٍ ، فَكَأَنَّهُ شَكَاهَا إِلَى اللَّهِ ؛ وَمَنْ شَكَاهَا إِلَى كَافِرٍ ، فَكَأَنَّمَا شَكَأَ اللَّهَ .

٤٢٨ - وقال عليه السلام في بعض الأعياد : إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبَلَ اللَّهَ صِيَامَهُ وَشَكَرَ قِيَامَهُ ، وَكُلَّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ عِيدٌ .

429. **Amir al-mu'minīn, peace be upon him, said:** On the Day of Judgement the greatest regret will be felt by the man who earned wealth through sinful ways, although it is inherited by a person who spends it in obeying Allāh, the Glorified, and he will be awarded Paradise on that account while the first one will go into the Fire on account of it.

430. **Amir al-mu'minīn, peace be upon him, said:** The worst in bargaining and the most unsuccessful in striving is the man who exerts himself in seeking riches although fate does not help him in his aims and consequently he goes from this world in a sorrowful state while in the next world too he will face its ill consequences.¹

431. **Amir al-mu'minīn, peace be upon him, said:** Livelihood is of two kinds: the seeker and the sought. Therefore, he who hankers after this world death traces him till it turns him out of it; but he who hankers after the next world, worldly ease itself seeks him till he receives his livelihood from it.

432. **Amir al-mu'minīn, peace be upon him, said:** The lovers of Allāh are those who look at the inward side of the world while the other people look at its outward side, they busy themselves

1. Despite efforts throughout life a man does not always achieve all the successes of life. If on some occasions he succeeds as a result of effort and seeking, on many others he has to face defeat and to give up his objectives admitting defeat before fate. A little thinking can lead to the conclusion that when things of this world cannot be achieved despite effort and seeking how can the success of the next world be achieved without striving and seeking.

A Persian couplet says:

You hankered after the world but did not attain the object. O' Allāh, what would be the result when the good of the next world has not even been sought.

٤٢٩ - وقال عليه السلام : إِنَّ أَعْظَمَ الْحَسَرَاتِ يَوْمَ الْقِيَامَةِ حَسْرَةُ رَجُلٍ كَسَبَ مَالًا فِي غَيْرِ طَاعَةِ اللَّهِ ، فَوَرِثَهُ رَجُلٌ فَأَنْفَقَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ ، فَدْخَلَ بِهِ الْجَنَّةَ ، وَدَخَلَ الْأَوَّلُ بِهِ النَّارَ .

٤٣٠ - وقال عليه السلام : إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً^(٤٩٧٥) ، وَأَخْيَبُهُمْ سَعْيًا ، رَجُلٌ أَخْلَقَ^(٤٩٧٦) بَدَنَهُ فِي طَلَبِ مَالِهِ ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ^(٤٩٧٧) .

٤٣١ - وقال عليه السلام : الرِّزْقُ رِزْقَانِ : طَالِبٌ ، وَمَطْلُوبٌ . فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ ، حَتَّى يُخْرِجَهُ عَنْهَا ؛ وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا .

٤٣٢ - وقال عليه السلام : إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا ، وَاشْتَغَلُوا بِأَجْلِهَا^(٤٩٧٨) إِذَا

with its remoter benefits while the other people busy themselves in the immediate benefits. They kill those things which they feared would have killed them, and they leave here in this world what they think would leave them. They took the amassing of wealth by others as a small matter and regarded it like losing. They are enemies of those things which others love while they love things which others hate. Through them, the Qur'ān has been learnt and they have been given knowledge through the Qur'ān. With them the Qur'ān is staying while they stand by the Qur'ān. They do not see any object of hope above what they hope and no object of fear above what they fear.

433. Amir al-mu'minīn, peace be upon him, said: Remember that pleasures will pass away while the consequences will stay.

434. Amir al-mu'minīn, peace be upon him, said: Try (a man) and you will hate him.

as-Sayyid ar-Raḍī says: Some people say this saying is of the Prophet (p.b.u.h.a.h.p.), but what confirms that it is the saying of Amir al-mu'minīn (p.b.u.h.), is the statement related by Tha'lab from Ibn al-A'rābi namely that (Caliph) al-Ma'mūn said: "If 'Alī had not said *'ukhbur taqlihi*' (Try a man and you will hate him)," I would have said, "*aqlihi takhbur* (Hate a man in order to try him)."

435. Amir al-mu'minīn, peace be upon him, said: It is not that Allāh, to Whom belongs Might and Majesty, may keep the door of gratitude open for a person and close the door of plenty upon him, or to open the door of prayer to a person and close the door of acceptance upon him, or to open the door of repentance on a person and close the door of forgiveness upon him.

436. Amir al-mu'minīn, peace be upon him, said: The most appropriate person for an honourable position is he who descends from the people of honour.

أَشْتَغَلَ النَّاسُ بِعَاجِلِهَا ، فَأَمَّاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ^(٤٩٧٩) ، وَتَرَكَوْا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتَرَكُهُمْ ، وَرَأَوْا أَسْتِكْثَارَ غَيْرِهِمْ مِنْهَا أَسْتِقْلَالًا ، وَدَرَكَهُمْ لَهَا فَوْتًا ، أَعْدَاءُ مَا سَالَمَ النَّاسُ ، وَسَلَّمُ^(٤٩٨٠) مَا عَادَى النَّاسُ ! بِهِمْ عُلِمَ الْكِتَابُ وَبِهِ عَلِمُوا ، وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا ، لَا يَرَوْنَ مَرْجُوءًا فَوْقَ مَا يَرْجُونَ ، وَلَا مَخُوفًا فَوْقَ مَا يَخَافُونَ .

٤٣٣ - وقال عليه السلام : أَذْكُرُوا أَنْقِطَاعَ اللَّذَاتِ ، وَبَقَاءَ التَّبِعَاتِ .

٤٣٤ - وقال عليه السلام : أَخْبِرْ تَقْلِيهِ^(٤٩٨١) .

قال الرضي : ومن الناس من يروي هذا للرسول صلى الله عليه وآله وسلم . وما يقوي أنه من كلام أمير المؤمنين عليه السلام ما حكاه ثعلب عن ابن الأعرابي ، قال المأمون : لولا أن علياً قال « اخبر تقله » لقلت : أقله تخبر .

٤٣٥ - وقال عليه السلام : مَا كَانَ اللَّهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ ، وَلَا لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الْإِجَابَةِ ، وَلَا لِيَفْتَحَ لِعَبْدٍ بَابَ التَّوْبَةِ وَيُغْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ .

٤٣٦ - وقال عليه السلام : أَوْلَى النَّاسِ بِالْكَرَمِ مَنْ عُرِفَتْ بِهِ الْكَرَامُ .

437. **Amir al-mu'minin, peace be upon him, was asked:** Which of the two is better; justice or generosity? **Amir al-mu'minin, peace be upon him, replied:** Justice puts things in their places while generosity takes them out from their directions; justice is the general caretaker while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two.

438. **Amir al-mu'minin, peace be upon him, said:** People are enemies of what they do not know.

439. **Amir al-mu'minin, peace be upon him, said:** The whole of asceticism is confined between two expressions of the Qur'ān. Allāh, the Glorified says: *Lest distress you yourselves for what escapes you, and be overjoyous for what He has granted you* (Qur'ān, 57:23). Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both its sides.

440. **Amir al-mu'minin, peace be upon him, said:** What a breaker is sleep for resolutions of the day!

441. **Amir al-mu'minin, peace be upon him, said:** Governing power is the proving ground for people.

442. **Amir al-mu'minin, peace be upon him, said:** No town has greater right on you than the other. The best town for you is that which bears you.

443. When the news of the death of (Mālik) al-Ashtar (may Allāh have mercy on him), reached Amir al-mu'minin, peace be upon him, he said: Mālik, what a man Mālik was! By Allāh, if he had been a mountain he would have been a big one (*find*), and if he had been a stone he would have been hard; no horseman could have reached it and no bird could have flown over it.

٤٣٧ - وسئل عليه السلام : أيهما أفضل : العدل ، أو الجود ؟
فقال عليه السلام : ^١ «الْعَدْلُ يَضَعُ الْأُمُورَ مَوَاضِعَهَا ، وَالْجُودُ يُخْرِجُهَا مِنْ جِهَتِهَا ، وَالْعَدْلُ سَائِسٌ عَامٌّ ، وَالْجُودُ عَارِضٌ خَاصٌّ ، فَالْعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا .

٤٣٨ - وقال عليه السلام : النَّاسُ أَعْدَاءُ مَا جَهِلُوا .

٤٣٩ - وقال عليه السلام : الزَّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ :
قَالَ اللَّهُ سُبْحَانَهُ : «لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ ، وَلَا تَفْرَحُوا بِمَا آتَاكُمْ» .
وَمَنْ لَمْ يَأْسَ ^(١٩٨٢) عَلَى الْمَاضِي ، وَلَمْ يَفْرَحْ بِالْآتِي ، فَقَدْ أَخَذَ الزَّهْدَ بِطَرَفَيْهِ .

٤٤٠ - وقال عليه السلام : مَا أَنْقَضَ النَّوْمَ لِعِزَائِمِ الْيَوْمِ ^(١٩٨٣) !

٤٤١ - وقال عليه السلام : أَلْوَلَايَاتُ مَضَامِيرُ الرِّجَالِ ^(١٩٨٤) .

٤٤٢ - وقال عليه السلام : لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ خَيْرُ
أَبِلَادٍ مَا حَمَلَكَ .

٤٤٣ - وقال عليه السلام : وقد جاءه نعي الأشتر رحمه الله :

مَالِكُ ^(١٩٨٥) وَمَا مَالِكُ ! وَاللَّهِ لَوْ كَانَ جَبَلًا لَكَانَ فِنْدًا ، وَلَوْ كَانَ
حَجَرًا لَكَانَ صَدْدًا ، لَا يَرْتَقِيهِ الْحَافِرُ ، وَلَا يُوفِي عَلَيْهِ ^(١٩٨٦) الطَّائِرُ .

as-Sayyid ar-Raḍi says: “*find*” means a lonely mountain (rising in height above the range).

444. Amir al-mu'minin, peace be upon him, said: A little that lasts is better than much that brings grief.

445. Amir al-mu'minin, peace be upon him, said: If a man possesses a revealing quality wait and see his other qualities.¹

446. Amir al-mu'minin, peace be upon him, said to Ghālib ibn Ṣa'ṣa'ah, the father of al-Farazdaq (the famous Arabic poet) during a conversation between them: What about the large number of your camels? **The man replied:** They have been swept away by (discharging of) obligations, O' Amir al-mu'minin! **Whereupon Amir al-mu'minin, peace be upon him, said:** That is the most praiseworthy way of (losing) them.

447. Amir al-mu'minin, peace be upon him, said: Whoever trades without knowing the rules of religious law will be involved in usury.

448. Amir al-mu'minin, peace be upon him, said: Whoever regards small distresses as big, Allāh involves him in big ones.

449. Amir al-mu'minin, peace be upon him, said: Whoever maintains his own respect in view, his desires appear light to him.

1. The good or bad quality that is found in a man springs from his natural temperament. If the temperament produces one quality, his other qualities will also be akin to this one because the dictates of temperament will be equally effective in either. Thus, if a man pays *zakāt* and *khums* it means that his temperament is not miserly. Therefore, it is expected that he would not be niggardly in spending in other items of charity as well. Similarly, if a man speaks a lie it can be expected that he will indulge in backbiting too, because these two habits are similar to each other.

قال الرضي : والفند : المنفرد من الجبال .

٤٤٤ - وقال عليه السلام : قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ .

٤٤٥ - وقال عليه السلام : إِذَا كَانَ فِي رَجُلٍ خَلَّةٌ^(١٩٨٧) رَائِقَةٌ فَأَنْتَظِرُوا أَخَوَاتِهَا .

٤٤٦ - وقال عليه السلام لغالب بن صعصعة أبي الفرزدق ، في كلام دار بينهما :

مَا فَعَلْتَ إِبْلُكَ الْكَثِيرَةَ ؟ قَالَ : دَغَدَغْتُهَا الْحُقُوقُ^(١٩٨٨) يَا أَمِيرَ الْمُؤْمِنِينَ . فَقَالَ عَلَيْهِ السَّلَامُ : ذَلِكَ أَحَمَدُ سُبُلِهَا .

٤٤٧ - وقال عليه السلام : مَنْ أَتَجَرَ بِغَيْرِ فِقْهِ فَقَدْ أَرْتَطَمَ^(١٩٨٩) فِي الرَّبَا .

٤٤٨ - وقال عليه السلام : مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتِلَاةُ اللَّهِ بِكِبَارِهَا .

٤٤٩ - وقال عليه السلام : مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهَوَاتُهُ .

450. Amir al-mu'minin, peace be upon him, said: Whenever a man cuts a joke he separates away a bit from his wit.

451. Amir al-mu'minin, peace be upon him, said: Your turning away from him who inclines towards you is a loss of your share of advantage while your inclining towards him who turns away from you is humiliation for yourself.

452. Amir al-mu'minin, peace be upon him, said: Riches and destitution will follow presentation before Allāh.

453. Amir al-mu'minin, peace be upon him, said: az-Zubayr remained a man from our house till his wretched son 'Abdullāh came forth.¹

1. 'Abdullāh ibn az-Zubayr ibn al-'Awwām (1/622–73/692), whose mother was Asmā', sister of 'Ā'ishah (daughter of Abū Bakr), had grown in his dislike of the Banū Hāshim especially towards Amir al-mu'minin to such a stage that he was able to change the opinion of his father, az-Zubayr, against Amir al-mu'minin although the latter was the son of his father's aunt. That is why Amir al-mu'minin said:

az-Zubayr had always been from us the *Ahlu'l-bayt* (our household), until his ill-owned son 'Abdullāh grew up. (*al-Istī'āb*, vol.3, p.906; *Uṣd al-ghābah*, vol.3, pp.162–163; Ibn 'Asākir, vol.7, p.363; Ibn Abi'l-Ḥadīd, vol.2, p.167; vol.4, p.79; vol.20, p.104)

'Abdullāh was one of the instigators of the battle of Jamal. His aunt 'Ā'ishah, his father, az-Zubayr, and the son of his mother's uncle Ṭalḥah, had fought against Amir al-mu'minin.

Thus, Ibn Abi'l-Ḥadīd writes:

It was 'Abdullāh who urged az-Zubayr to fight (in the battle of Jamal), and made the march to Baṣrah seem attractive to 'Ā'ishah. (*Sharḥ Nahj al-balāghah*, vol.4 p.79)

'Ā'ishah loved her nephew 'Abdullāh very much. To her he was like the only child of a mother, and none in those days was more beloved to

٤٥٠ - وقال عليه السلام : مَا مَزَحَ (١٩٩٠) أَمْرٌ مَزَحَةً إِلَّا مَجَّ (١٩٩١) مِنْ عَقْلِهِ مَجَّةً .

٤٥١ - وقال عليه السلام : زُهْدُكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ ، وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلٌّ نَفْسٍ .

٤٥٢ - وقال عليه السلام : الْغِنَى وَالْفَقْرُ بَعْدَ الْعَرَضِ (١٩٩٢) عَلَى اللَّهِ .

٤٥٣ - وقال عليه السلام : مَا زَالَ الزَّبِيرُ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ أَبْنَاهُ الْمَشُومُ عَبْدُ اللَّهِ .

her than him. (*al-Aghānī*, Abu'l-Faraj, vol.9, p.142, Ibn Abi'l-Ḥadīd, vol.20, p.120; Ibn Kathīr, vol.8, p.336).

Hishām ibn 'Urwah relates:

I have not heard her ('Ā'ishah) praying for anyone as she used to pray for him ('Abdullāh). She gave ten thousand Dirhams (as a gift) to the one who informed her of 'Abdullāh's safety from getting killed (by al-Ashtar in the fight of the battle of Jamal), and prostrated to Allāh in thanks-giving for his safety. (Ibn 'Asākir, vol.7, pp.400, 402; Ibn Abi'l-Ḥadīd, vol.20, p.111)

This was the reason of 'Abdullāh's authority over her and his complete command over her affairs. He was the one who directed and guided her in the direction he wished.

However, 'Abdullāh's hatred against the Banū Hāshim had reach such a stage that according to the narrations of a group of historians:

During his ('Abdullāh's) Caliphate (in Mecca) he did not send blessings on the Holy Prophet in his Friday prayer speech (*khutbah*) for forty Fridays. He used to say: "Nothing prevents me from mentioning the Prophet's name except that there are a certain men (i.e. Banū Hāshim) who become proud (when his name is mentioned).

In another interpretation:

Nothing prevents . . . except that the Prophet has a bad household who will shake their heads on the mention of his name (*Maqātil at-ṭālibiyyīn*, p.474; *Murūj adh-dhahab*, vol.3, p.79; *at-Tārikh*, al-Ya'qūbi, vol.2, p.261; *al-'Iqd al-farīd*, vol.4, p.413; Ibn Abi'l-Ḥadīd, vol.4, p.62; vol.19, pp.91–92; vol.20, pp.127–129)

'Abdullāh ibn az-Zubayr said to 'Abdullāh ibn al-'Abbās:

I have been concealing my hatred toward you, the people of this house (i.e. the Household of the Prophet) for the last forty years. (*al-Mas'ūdī*, vol.3, p.80; Ibn Abi'l-Ḥadīd, vol.4, p.62; vol.20, p.148)

He also used to hate Amīr al-mu'minin in particular, defame his honour, abuse and curse him. (*al-Ya'qūbi*, vol.2, pp.261–262; *al-Mas'ūdī*, vol.3, p.80; Ibn Abi'l-Ḥadīd, vol.4, pp.61, 62–63, 79)

He gathered Muḥammad ibn al-Ḥanafiyyah (the son of Amīr al-mu'minīn) and 'Abdullāh ibn al-'Abbās with seventeen men from the Banū Hāshim including al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib and imprisoned them in the *shi'b* (a small mountain valley) of 'Ārim. He intended to burn them with fire, so he placed plenty of wood at the entrance of the *shi'b*. Meanwhile, al-Mukhtār ibn Abī 'Ubayd ath-Thaqafi dispatched four thousand soldiers to Mecca. On their arrival, they attacked 'Abdullāh ibn az-Zubayr unexpectedly and rescued the Banū Hāshim. 'Urwah ibn az-Zubayr made an excuse for his brother's ('Abdullāh) deed saying that this action of his brother's was a result of the Banū Hāshim's refusal to swear allegiance to him ('Abdullāh), like the action of 'Umar ibn al-Khaṭṭāb towards the Banū Hāshim when they gathered in the house of Fātimah and refused to swear allegiance to Abū Bakr. So, 'Umar brought wood and intended to burn the house on them. (*Maqātil at-ṭālibiyyin*, p.474; al-Mas'ūdi, vol.3, pp.76–77; al-Ya'qūbī, vol.2, p.261; Ibn Abī'l-Ḥadīd, vol.19, p.91; vol.20, pp.123–126; 146–148; Ibn 'Asākir, vol.7, p.408; *al-'Iqd al-farīd*, vol.4, p.413; Ibn Sa'd, vol.5, pp.73–81; at-Ṭabarī, vol.2, pp.693–695; Ibn al-Athīr, vol.4, pp.249–254; Ibn Khaldūn, vol.3, pp.26–28)

In this connection, Abu'l-Faraj al-Isfahānī writes:

'Abdullāh ibn az-Zubayr always instigated others against the Banū Hāshim and persued them (in his aim) by every worst method; he inspired against them and spoke against them on the pulpits; and remonstrated against them. Sometime Ibn 'Abbās or someone else from them (Banū Hāshim) raised an objection against him. But afterwards, he changed his way and imprisoned Ibn al-Ḥanafiyyah in a prison at the *shi'b* 'Ārim. Then, he gathered Ibn al-Ḥanafiyyah along with other members of the Banū Hāshim who were present (in Mecca) in a prison and collected wood to set fire to it. This was because of the news that had reached him that Abū 'Abdillāh al-Jadālī and other followers of Ibn al-Ḥanafiyyah had arrived (in Mecca) to support Ibn al-Ḥanafiyyah and fight 'Abdullāh ibn az-Zubayr. Therefore, he hastened to do away with the prisoners. But when this news reached Abū 'Abdillāh al-Jadālī, he came there at the time when the fire was already set on them, then he put out the fire and rescued them. (*al-Aghānī*, p.15)

So, all these prove the word of Amīr al-mu'minīn about him.

454. **Amir al-mu'minin, peace be upon him, said:** What has a man to do with vanity. His origin is semen and his end is a carcass while he cannot feed himself nor ward off death.¹

455. **Amir al-mu'minin, peace be upon him, was asked about the greatest poet and he said:** The whole group of them did not proceed on the same lines in such a way that we can know the height of their glory; but if it has to be done then it is the "*al-Mālik ad-ḡillil*" (the mislead king).

as-Sayyid ar-Raḡī says: Amir al-mu'minin means Imriū'l-Qays.²

1. If a man ponders over his original condition and the eventual breaking up and ruining of his body he will be compelled to admit his lowliness and humble position instead of being proud and vain, because he will see that there was a time when he did not exist and Allāh originated his existence with a humble drop of semen which took the shape of a piece of flesh in the mother's womb and continued feeding and growing on thick blood. When on completion of the body he set foot on the earth he was so helpless and incapable that he had neither control over his hunger and thirst nor on sickness and health, nor any command over benefit or harm, or any authority over life and death, not knowing when the energy of limbs may exhaust, feeling and sense may leave, eyesight may be taken away, power of hearing may be snatched and when death may separate the spirit from the body and leave the latter to be cut into pieces by vultures and kites or for worms to eat it in the grave.

An Arabic couplet says:

How does one whose origin is semen and whose end is a carcass dare be vain?

2. This means that a comparison can be made among the poets when their imagination runs in the same field; but when the expression of one differs from the other, and the style of one varies from that of the other it is difficult to decide who is defeated and who has won the field. Consequently, from various considerations one is preferred over the other and someone is considered greater for one consideration and the other for other consideration, as the famous saying goes:

٤٥٤ - وقال عليه السلام : مَا لِابْنِ آدَمَ وَالْفَخْرِ : أَوَّلُهُ نُطْفَةٌ ،
وَأَخِرُهُ جِيْفَةٌ ، وَلَا يَرْزُقُ نَفْسَهُ ، وَلَا يَدْفَعُ حَتْفَهُ .

٤٥٥ - وسئل : من أشعر الشعراء ؟ فقال عليه السلام :

إِنَّ الْقَوْمَ لَمْ يَجْرُوا فِي حَلْبَةٍ^(٤٩٣) تُعَرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا ، فَإِنْ
كَانَ وَلَا بُدَّ فَالْمَلِكُ الضَّلِيلُ^(٤٩٤) .

يريد امرأ القيس .

456. Amir al-mu'minin, peace be upon him, said: Is there no free man who can leave this chewed morsel (of the world) to those who like it? Certainly, the only price for yourselves is Paradise. Therefore, do not sell yourself except for Paradise.

457. Amir al-mu'minin, peace be upon him, said: Two greedy persons never get satiated, the seeker of knowledge and the seeker of this world.

458. Amir al-mu'minin, peace be upon him, said: Belief means that you should prefer truth (even) when it harms you rather than falsehood (even) when it benefits you; that your words should not be more than your action and that you should fear Allāh when speaking about others.

459. Amir al-mu'minin, peace be upon him, said: Destiny holds sway over (our) predetermination till effort itself brings about ruin.

as-Sayyid ar-Raḍi says: Something of this meaning has already appeared earlier though in words different from these.

460. Amir al-mu'minin, peace be upon him, said: Forbearance and endurance are twins and they are the product of high courage.

461. Amir al-mu'minin, peace be upon him, said: Backbiting is the tool of the helpless.

= *The greatest poet of Arabia is Imriu'l-Qays when he rides; al-A'shā when he is eager for something and an-Nābighah when he is afraid.*

Nevertheless, despite this categorization Imriu'l-Qays is regarded to be in a high position among poets of the first era because of the beauty of his imagination, the excellence of his description, his inimitable similes and rare metaphors, although many of his couplets are below moral standards and speak about obscene subjects. But in spite of this obscenity the greatness of his art cannot be denied, because an artist looks at a poetic production from the point of view of art ignoring the other factors which do not affect art.

٤٥٦ - وقال عليه السلام : أَلَا حُرٌّ يَدْعُ هَذِهِ اللَّمَاطَةَ^(٤٩٩٥) لِأَهْلِهَا ؟
إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ ، فَلَا تَبِيعُوهَا إِلَّا بِهَا .

٤٥٧ - وقال عليه السلام : مَنْهُومَانِ^(٤٩٩٦) لَا يَشْبَعَانِ : طَالِبُ عِلْمٍ
وَطَالِبُ دُنْيَا .

٤٥٨ - وقال عليه السلام : الْإِيمَانُ أَنْ تُؤَثِّرَ الصَّدَقَ حَيْثُ يَضُرُّكَ ،
عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ ، وَأَلَّا يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عَمَلِكَ^(٤٩٩٧) ،
وَأَنْ تَنْتَقِيَ اللَّهَ فِي حَدِيثٍ غَيْرِكَ^(٤٩٩٨) .

٤٥٩ - وقال عليه السلام : يَغْلِبُ الْقِدَارُ^(٤٩٩٩) عَلَى التَّقْدِيرِ^(٥٠٠٠)
حَتَّى تَكُونَ آلاَفَةٌ فِي التَّدْبِيرِ .

قال الرضي : وقد مضى هذا المعنى فيما تقدم برواية تخالف هذه الألفاظ .

٤٦٠ - وقال عليه السلام : الْحِلْمُ^(٥٠٠١) وَالْأَنَاةُ^(٥٠٠٢) تَوَآمَانِ^(٥٠٠٣)
يُنْتَجِهُمَا عُلُوُّ الْهَمَّةِ .

٤٦١ - وقال عليه السلام : الْغَيْبَةُ^(٥٠٠٤) جُهْدٌ^(٥٠٠٥) الْعَاجِزِ .

462. Amir al-mu'minin, peace be upon him, said: Many a man gets into mischief because of being spoken well about.

463. Amir al-mu'minin, peace be upon him, said: This world has been created for other than itself and has not been created for itself.

464. Amir al-mu'minin, peace be upon him, said: The Banū Umayyah (Umayyids) have a fixed period (*mirwad*) wherein they are having their way. But when differences arise among them then even if the hyena attacks them it will overpower them.

as-Sayyid ar-Raḍi says: Herein "*mirward*" is a form derived from "*irwād*" which means to allow time, to wait for. It is an extremely eloquent and wonderful expression. It is as though 'Amir al-mu'minin, peace be upon him, has likened the period of Banū Umayyah to a limited area meant for the training of horses for racing where they are running towards the limit, so that when they reach its extremity their organization will be destroyed.¹

1. This is the prophecy about the decline and fall of the Umayyads that proved true, word for word. This rule was founded by Mu'āwiyah ibn Abi Sufyān and ended with Marwān ibn Muḥammad al-Ḥimār in 132 A.H. after a life of ninety years, eleven months and thirteen days. The Umayyads period was second to none in tyranny, oppression, harshness and despotism. The despotic rulers of this period perpetrated such tyranny that it put blots on Islam, blackened the pages of history and injured the spirit of humanity. They allowed every kind of ruin and destruction only to retain their own personal authority. They led armies to Mecca, hurled fire on the Ka'bah, made Medina the victim of their brute passions, and shed streams of Muslim blood. At last, this bloodshed and ruthlessness resulted in revolts and conspiracies from all sides and their internal strife and agitation and their mutual fighting paved the way for their ruin. Although political unrest had set in among them earlier yet during the days of al-Walid ibn Yazid open disturbances began to occur. On the other side Banū al-'Abbās (the 'Abbāsids) also started preparations and during the reign of Marwān al-Ḥimār they started a movement under the name of "*al-khilāfah al-Ilāhiyyah*" (the Caliphate of Allāh).

٤٦٢ - وقال عليه السلام : رَبِّ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ .

٤٦٣ - وقال عليه السلام : الدُّنْيَا خُلِقَتْ لِغَيْرِهَا ، وَلَمْ تُخْلَقْ لِنَفْسِهَا .

٤٦٤ - وقال عليه السلام : إِنَّ لِبَنِي أُمِّيَّةٍ مِرْوَدًا يَجْرُونَ فِيهِ ، وَلَوْ قَدْ اخْتَلَفُوا فِيمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمْ^(٥٠٠٦) الضَّبَاعُ لَغَلَبَتْهُمْ .

قال الرضي : والمرودُ هنا مِفْعَلٌ من الإزواد، وهو الإمهال والإظهار، وهذا من أفصح الكلام وأغربه ، فكأنه عليه السلام شبه المهلة التي هم فيها بالمضمار الذي يجرون فيه إلى الغاية ، فاذا بلغوا منقطعها انتقض نظامهم بعدها .

465. Amir al-mu'minin, peace be upon him, said eulogizing the *anṣār*: By Allāh, they nurtured Islam with their generous hands and eloquent tongues as a year old calf is nurtured.

466. Amir al-mu'minin, peace be upon him, said: The eye is the strap of the rear.

as-Sayyid ar-Raḍī says: This is a wonderful metaphor, it is as though Amir al-mu'minin has likened the rear part of the body with a bag and the eye with a strap. When the strap is let loose the bag cannot retain anything. According to the well-known and reputed view it is the saying of the Prophet but some people have stated it to be of Amir al-mu'minin. al-Mubarrad has mentioned it in his book *al-Muqtaḍab* under the chapter 'Words of single letters'. We too have discussed this metaphor in our book named *Majāzāt al-āthār an-nabawiyyah*.

467. Amir al-mu'minin, peace be upon him, said in one of his speeches: A ruler came into position over them. He remained upright and made them upright till the entire religion put its bosom on the ground.

468. Amir al-mu'minin, peace be upon him, said: A severe time will come upon the people wherein the rich will seize their possessions with their teeth (by way of miserliness) although they have not been commanded to do so. Allāh the Glorified, says:

For successful piloting of this movement they got a martial leader Abū Muslim al-Khurāsānī who, in addition to his knowledge of political events and occurrences, was also an expert in the art of warfare. Making Khurāsān as the base he spread a whole net against the Umayyads and succeeded in bringing the 'Abbāsids to power.

In the beginning this man was quite unknown and it is for this unknowness and low position that Amir al-mu'minin likened him and his associates to the hyena as this simile is used for low and humble people.

٤٦٥ - وقال عليه السلام في مدح الأنصار : هُمْ وَاللَّهُ رَبُّو^(٥٠٠٧)
 الْإِسْلَامَ كَمَا يُرَبِّي الْفِلُو^(٥٠٠٨) مَعَ غَنَائِهِمْ^(٥٠٠٩) ، بِأَيْدِيهِمُ السَّبَاطِ^(٥٠١٠) ،
 وَالسِّنْتَهُمُ السَّلَاطِ^(٥٠١١) .

٤٦٦ - وقال عليه السلام : « أَلْعَيْنُ وَكَاءُ السَّهِ » .

قال الرضي : وهذه من الاستعارات العجيبة ، كأنه يشبه السه بالوعاء ، والعين بالوكاء ،
 فإذا أطلق الوكاء لم ينضب الوعاء. وهذا القول في الأشهر الأظهر من كلام النبي صلى الله عليه
 وآله وسلم ، وقد رواه قوم لأمير المؤمنين عليه السلام ، وذكر ذلك المبرد في كتاب
 « المقتضب » في باب « اللفظ بالحروف ». وقد تكلمنا على هذه الاستعارة في كتابنا الموسوم :
 « بمجازات الآثار النبوية » .

٤٦٧ - وقال عليه السلام في كلام له : وَوَلِيَّهُمْ وَالٍ فَأَقَامَ وَأَسْتَقَامَ ، حَتَّى
 ضَرَبَ الدِّينَ بِجِرَانِهِ^(٥٠١٢) .

٤٦٨ - وقال عليه السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ^(٥٠١٣) ،
 يَعَضُّ الْمُوسِرُ^(٥٠١٤) فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ ، قَالَ اللَّهُ

Forget not generosity among yourselves (Qur'ān, 2:237). During this time the wicked will rise up while the virtuous will remain low and purchases will be made from the helpless although the Prophet, peace be upon him and his descendants, has prohibited purchasing from the helpless.¹

469. **Amir al-mu'minin, peace be upon him, said:** Two types of persons will fall into ruin over me: The one who loves exaggerates and the other who lays false and baseless blames.

as-Sayyid ar-Raḍī says: This is on the lines of Amir al-mu'mu'minin's own saying which runs as: "Two categories of persons will be ruined over me: the one who loves exaggeratingly and the hater and malice-bearer."¹

1. Generally purchases are made from helpless people in such a way that taking advantage of their need and necessity, things are purchased from them at cheap rates and are sold to them at high prices. No religion allows taking advantage of such helplessness and extreme need, nor is it permissible in ethics that profiteering should be resorted to at the time of others' helplessness.

1. The Holy Prophet used often to urge and order the *ummah* to love Amir al-mu'minin and forbid them to bear any hatred against him. Moreover, the Holy Prophet used to regard the love of Amir al-mu'minin as the sign of Faith (*imān*) and the hatred of him as the sign of hypocrisy (*nifāq*) (as we have already mentioned on the foot-note of No.45).

Now, we quote one of the traditions of the Holy Prophet with regard to this subject. It has been narrated through fourteen companions that the Holy Prophet said:

Whoever loves 'Ali, he surely loves me; and whoever loves me, he surely loves Allāh, and whoever loves Allāh, He will cause him to enter Paradise.

Whoever hates 'Ali, he surely hates me; and whoever hates me, he surely hates Allāh, and whoever hates Allāh, He will cause him to enter the Fire.

سُبْحَانَهُ : « وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ » . تَنْهَدُ فِيهِ ^(٥٠١٥) الْأَشْرَارُ ،
وَتُسْتَذَلُّ الْأَخْيَارُ ، وَيُبَايِعُ الْمُضْطَرُّونَ ، وَقَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلُهُ وَسَلَّمَ عَنْ بَيْعِ الْمُضْطَرِّينَ ^(٥٠١٦) .

٤٦٩ - وقال عليه السلام : يَهْلِكُ فِي رَجُلَانِ : مُحِبٌّ مُفْرِطٌ ،
وَبَاهِتٌ ^(٥٠١٧) مُفْتَرٍ ^(٥٠١٨) .

قال الرضي : وهذا مثل قوله عليه السلام : هَلَكَ فِي رَجُلَانِ : مُحِبٌّ غَالٍ ،
وَمُبْغِضٌ قَالٍ .

* * * * *

And whoever hurts 'Alī, he surely hurts me, and whoever hurts me, he surely hurts Allāh, (*surely, those who hurt Allāh and His Messenger, Allāh has cursed them in the present world and the world to come, and has prepared for them a humbling chastisement* [Qur'ān, 33:57]). (*al-Mustadrak*, vol.3, pp.127–128; 130; *Hilyah al-awliyā'*, vol.1, pp.66–67; *al-Istī'āb*, vol.3, p.1101; *Usd al-ghābah*, vol.4, p.383; *al-Iṣābah*, vol.3, pp.496–497; *Majma' az-zawā'id*, vol.9, pp.108–109, 129, 131, 132, 133; *Kanz al-'ummāl*, vol.12, pp.202, 209, 218–219; vol.15, pp.95–96; vol.17, p.70; *ar-Riyaḍ an-naḍirah*, vol.2, pp.166, 167, 209, 214; *al-Manāqib*, Ibn al-Maghāzili, pp.103, 196, 382)

At the same time, the Holy Prophet used to caution the *ummah* against exaggeration in (Amīr al-mu'minīn's) love of him in exceeding the bounds of Islam in love for him. One who does so is called *ghālī*, i.e. he who believes that the Holy Prophet or Amīr al-mu'minīn or any of the Shi'ite Imāms is god, or attributes to them the special attributes of Allāh, or believes that the twelve Imāms are prophets, or makes any claim which they (the Holy Prophet and Imāms) did not make about themselves.

On the contrary, the Holy Prophet had also forbidden any offence or denigration concerning them (Imāms); and he used to blame those who lay false and baseless accusations against them as well as those who hate and bear malice.

It was for this reason that the Holy Prophet sometimes used to refrain from mentioning some of the excellent qualities of Amīr al-mu'minīn as Jābir ibn 'Abdillāh al-Anṣārī narrates:

When Amīr al-mu'minīn approached the Holy Prophet with the news of the conquering of Khaybar by himself (Amīr al-mu'minīn), the Holy Prophet said to him: "O 'Alī, had it not been for some groups of my *ummah* who may say about you, what the Christians say about 'Isā, son of Maryam. I would have said (something) about you so that you would not pass before any Muslim but that he would seize the dust from the tracks of your feet demanding blessing from it. But it suffices to say that you hold the same position in relation to me as Hārūn held in relation to Mūsā except that there shall, in all certainty, be no prophet after me." (*Majma' az-zawā'id*, vol.9, p.131; Ibn Abī'l-Hadīd, vol.5, p.4; vol.9, p.168; vol.18, p.282; *Manāqib 'Alī ibn Abī Ṭālib*, Ibn al-Maghāzili, pp.237–239; *Manāqib 'Alī ibn Abī Ṭālib*, al-Khwārazmī, pp.75–76, 96, 220; *Kifāyah aṭ-ṭālib fī*

manāqib ‘Alī ibn Abī Ṭālib, al-Ganjī, pp.264–265; *Arjaḥ al-maṭālib*, pp.448, 454; *Yanābi‘ al-mawaddah*, pp.63–64, 130–131)

The Holy Prophet had also informed the Muslim *ummah* that there will appear two types of deviated groups among the Muslims who will exceed the bounds of Islamic principles towards understanding Amir al-mu’minin, as he himself has related:

The Messenger of Allāh, peace be upon him and his descendants, called upon me and said: “O’ ‘Alī, there is a resemblance between you and ‘Isā son of Maryam, whom the Jews hated so much that they laid a false accusation against his mother, and whom the Christians loved so much that they assigned to him the position which is not for him.”

(Then, Amir al-mu’minin continues) Beware! two types of persons will fall into ruin over me: The one who loves (me) who will eulogize me for what is not in me; and the one who hates (me) whose detestation against me will lead him to lay false and baseless accusations on me. Beware! I am not a prophet, and nothing has been revealed to me. But I act according to the Book of Allāh and the *sunnah* of His Prophet as far as I can. (*al-Musnad*, Aḥmad ibn Ḥanbal, vol.1, p.160; *al-Mustadrak*, al-Ḥākīm, vol.3, p.123; *Mishkāṭ al-maṣābiḥ*, vol.3, pp.245–246; *Majma‘ az-zawā‘id*, vol.9, p.133; *Kanz al-‘ummāl*, vol.12, p.219; vol.15, p.110; Ibn Kathīr, vol.7, p.356)

The above mentioned sayings of Amir al-mu’minin (in this foot-note) as well as in the text have been reported from the Holy Prophet when he said to Amir al-mu’minin:

O’ ‘Alī, two types of persons will fall into ruin over you: The one who loves exaggeratingly and the liar who lays false accusation. (*al-Isti‘āb*, vol.3, p.1101)

Also, he said to him:

Two categories will be ruined over you: The one who loves exaggeratingly and the hater who bears malice. (Ibn Abī’l-Ḥadīd, vol.5, p.6)

The famous scholar of tradition ‘Āmir ibn Sharāḥīl ash-Sha‘bī (19/ =

470. Amir al-mu'minin, peace be upon him, was asked on the Unity of Allāh and His justice, when he replied: Unity means that you do not subject Him to the limitations of your imagination and justice means that you do not lay any blame on Him.¹

471. Amir al-mu'minin, peace be upon him, said: There is no good in silence over matters involving wisdom just as there is no good in speaking with ignorance.

472. Amir al-mu'minin, peace be upon him, said in his prayer for seeking rain: O' my Allāh, send us rain by submissive clouds not by unruly ones.

= 640 – 103/721) has confirmed this saying that these two categories appeared and both became disbelievers and were ruined. (*al-Isti'āb*, vol.3, p.1130; *al-'Iqd al-farīd*, vol.4, p.312)

1. The belief in the Unity of Allāh is not complete unless it is supported by belief in freedom of Allāh from all imperfection; that is, one should regard Him above the limitations of body, shape, place or time and should not subject Him to one's own imagination and whims, because the being who is contained within imagination and whims cannot be Allāh, but a creation of the human mind, while the field of mental activity remains confined to things which are seen and observed. Consequently, the greater man would try to appreciate Him through illustrations connected by the human mind or his imaginative efforts and the remoter he would get from reality. In this connection, al-Imām Muḥammad al-Bāqir says:

Whenever you contain Him in your imagination and whim he will not be Allāh but a creation like yourself and revertable towards you.

Justice means that whatever the form of injustice and inequity it should be denied about Allāh and He should not be given such attributes which are evil and useless and which the mind can in no way agree to attribute to Him. In this connection, Allāh says:

And perfect is the word of your Lord in truth and justice; There is none who can change His words, and He is the All-hearing and the All-knowing. (Qur'ān, 6:115)

٤٧٠ - وسئل عن التوحيد والعدل ؛ فقال عليه السلام :

التَّوْحِيدُ إِلَّا تَتَوَهَّمَهُ^(١٠١٩) ، وَالْعَدْلُ إِلَّا تَتَّهَمَهُ^(١٠٢٠)

٤٧١ - وقال عليه السلام : لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ ، كَمَا

أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ .

٤٧٢ - وقال عليه السلام في دعاء استسقى به :

اللَّهُمَّ اسْقِنَا ذُلَّ السَّحَابِ دُونَ صِعَابِهَا .

as-Sayyid ar-Raḍī says: This is an expression of wonderful eloquence, because Amir al-mu'minin, peace be upon him, has likened the cloud which is accompanied by thunder, lighting, wind and flashes with unruly camels who throw away their saddles and throw down their riders, and likened the clouds free from these terrible things to the submissive camels which are easy to milk and obedient to ride.

473. It was said to Amir al-mu'minin, peace be upon him: We wish you had changed your grey hair, O' Amir al-mu'minin **Then he said:** Dye is a way of adornment while we are in a state of grief.

as-Sayyid ar-Raḍī says: Amir al-mu'minin, peace be upon him, is referring to the death of the Messenger of Allāh, peace be upon him and his descendants.

474. Amir al-mu'minin, peace be upon him, said: The fighter in the way of Allāh who gets martyred would not get a greater reward than he who remains chaste despite means. It is possible that a chaste person may become one of the angels.

475. Amir al-mu'minin, peace be upon him, said: Contentment is a wealth that does not exhaust.

as-Sayyid ar-Raḍī says: Some people have related that this is the saying of the Messenger of Allāh, peace be upon him and his descendants.

476. When Amir al-mu'minin, peace be upon him, put Ziyād ibn Abih in place of 'Abdullāh ibn al-'Abbās over Fārs (in Persia) and its revenues, he had a long conversation with him in which he prohibited him from advance recovery of revenue. Therein he said: Act on justice and keep aloof from violence and injustice because violence will lead them to forsake their abodes while injustice will prompt them to take up arms.

قال الرضي : وهذا من الكلام العجيب الفصاحة ، وذلك أنه عليه السلام شبه السحاب ذوات الرعود والبوارق والرياح والصواعق بالإبل الصعاب التي تقمص^(٥٠٢١) برحائها^(٥٠٢٢) وتقمص^(٥٠٢٣) بركبانها ، وشبه السحاب خالية من تلك الروائع^(٥٠٢٤) بالإبل الذلل التي تحتلب^(٥٠٢٥) طيعة^(٥٠٢٦) وتقتعد^(٥٠٢٧) مسمحة^(٥٠٢٨) .

٤٧٣ - وقيل له عليه السلام : لو غيرت شيك يا أمير المؤمنين ، فقال عليه السلام :

أَلْخِصَابُ زِينَةٍ وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ ! (يريد وفاة رسول الله صلى الله عليه وآله وسلم) .

٤٧٤ - وقال عليه السلام : مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمَ أَجْرًا مِمَّنْ قَدَرَ فَعَفَّ : لَكَادَ الْغَفِيفُ أَنْ يَكُونَ مَلَكًا مِنَ الْمَلَائِكَةِ .

٤٧٥ - وقال عليه السلام : « أَلْقَنَاعَةُ مَالٌ لَا يَنْفَدُ » .

قال الرضي : وقد روى بعضهم هذا الكلام لرسول الله صلى الله عليه وآله وسلم .

٤٧٦ - وقال عليه السلام لزياد بن أبيه - وقد استخلفه لعبد الله ابن العباس على فارس وأعمالها ، في كلام طويل كان بينهما ، نهاه فيه عن تقدم الخراج^(٥٠٢٩) - : أَسْتَغْمِلِ الْعَدْلَ ، وَأَخْذِرِ الْعُسْفَ^(٥٠٣٠) وَالْحَيْفَ^(٥٠٣١) ، فَإِنَّ الْعُسْفَ يَعُودُ بِالْجَلَاءِ ، وَالْحَيْفَ يَدْعُو إِلَى السَّيْفِ .

477. **Amir al-mu'minin, peace be upon him, said:** The worst sin is that which the committer takes lightly.

478. **Amir al-mu'minin, peace be upon him, said:** Allāh has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach.

479. **Amir al-mu'minin, peace be upon him, said:** The worst comrade is he for whom formality has to be observed.¹

as-Sayyid ar-Raḍi says: This is because formality is inseparable from hardship and it is an evil that is caused by a comrade for whom formality is observed. Consequently, he is the worst of all comrades.

480. **Amir al-mu'minin, peace be upon him, said:** If a believer enrages (*iḥtashama*) his brother, it means that he leaves him.

as-Sayyid ar-Raḍi says: It is said "*ḥashamahu*" or "*aḥshamahu*" to mean "He enraged him". According to another view it means "He humiliated him". While "*iḥtashamahu*" means "He sought these for him", and that is most likely to cause him to separate.

* * * * *

1. The friendship that is based on love and sincerity makes a man free from ceremonial formalities, but the friendship for which formalism is necessary is unstable and such a friend is not a true friend, because true friendship requires that a friend should not be a cause of trouble for the friend. If he is a cause of trouble he will prove tedious and harmful and this harmfulness is a sign of his being the worst friend.

٤٧٧ - وقال عليه السلام : أَشَدُّ الذُّنُوبِ مَا اسْتَخَفَّ بِهِ صَاحِبُهُ .

٤٧٨ - وقال عليه السلام : مَا أَخَذَ اللَّهُ عَلَى أَهْلِ الْجَهْلِ أَنْ يَتَعَلَّمُوا حَتَّى ' أَخَذَ عَلَى أَهْلِ الْعِلْمِ أَنْ يُعَلِّمُوا .

٤٧٩ - وقال عليه السلام : شَرُّ الْإِخْوَانِ مَنْ تُكَلِّفَ لَهُ .

قال الرضي : لأن التكليف مستلزم للمشقة ، وهو شر لازم عن الأخ المتكلف له ، فهو شر الإخوان .

٤٨٠ - وقال عليه السلام : إِذَا احْتَشَمَ الْمُؤْمِنُ أَخَاهُ فَقَدْ فَارَقَهُ .

قال الرضي : يقال : حشمه وأحشمه إذا أغضبه ، وقيل : أخجله ، « أو احتشمه » طلب ذلك له ، وهو مظنة مفارقتة .

This is the end of our selection of the utterances of Amir al-mu'minīn, peace be upon him. We are praiseful to Allāh, the Glorified, for having enabled us to collect the scattered utterances from various sides and to bring together from different places the material that was lying far away. We intend, as we stipulated in the beginning, to leave some blank pages at the end of every chapter for the insertion of whatever we may get and the addition of whatever comes to us, for it is possible that some material which is not in our view at present or which is not available may become known to us and fall in our hands. We have no ability save through Allāh. In Him we trust, and He is Sufficient for us. He is the best Supporter.

This book was completed in the month of *Rajab*, in the year 400 A. H.

May Allāh send blessings on our master Muḥammad the last of the prophets who guided us towards the best path, and his chaste descendants and his companions who are the stars of conviction.

THE END

Arrangement

as-Sayyid AbdulAmir Ashshara'a

وهذا حين انتهاء الغاية بنا إلى قطع المختار من كلام أمير المؤمنين عليه السلام ، حامدين لله سبحانه على ما منّ به من توفيقنا لضم ما انتشر من أطرافه ، وتقريب ما بعد من أفطاره . وتقرر العزم كما شرطنا أولاً على تفضيل أوراق من البياض في آخر كل باب من الأبواب ، ليكون لاقتناص الشارد ، واستلحاق الوارد ، وما عسى أن يظهر لنا بعد الغموض ، ويقع إلينا بعد الشدوذ ، وما توفيقنا إلا بالله : عليه توكلنا ، وهو حسبنا ونعم الوكيل .

وذلك في رجب سنة أربع مئة من الهجرة ، وصلى الله على سيدنا محمد خاتم الرسل ، والهادي إلى خير السبل ، وآله الطاهرين ، وأصحابه نجوم اليقين .

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الفهرسُ النَّفِصِي

خطب أمير المؤمنين عليه السلام

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في كتاب « الجمل » ٢٢٩ .

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رسائل أمير المؤمنين ٣٦١ - ٤٦٦

رقم ١ - ومن كتاب له عليه السلام إلى أهل الكوفة ، عند مسيره من المدينة إلى البصرة ٢٤٩ .

رقم ٢ - ومن كتاب له عليه السلام إليهم ، بعد فتح البصرة ٢٥٣ .

رقم ٣ - ومن كتاب له عليه السلام لشريح ابن الحارث قاضيه ٢٥٣ .

رقم ٤ - ومن كتاب له عليه السلام إلى بعض أمراء جيشه ٢٥٩ .

رقم ٥ - ومن كتاب له عليه السلام إلى أشعث بن قيس عامل أذربيجان ٢٦١ .

رقم ٦ - ومن كتاب له عليه السلام إلى معاوية ٢٦٣ .

رقم ٧ - ومن كتاب له عليه السلام إليه أيضاً ٢٦٥ .

رقم ٨ - ومن كتاب له عليه السلام إلى

خلافته يطلب منه مالا ٢٣١ .

رقم ٢٣٣ - ومن كلام له عليه السلام بعد أن أقدم أحدهم على الكلام فحصر ، وهو في فضل أهل البيت ، ووصف فساد الزمان ٢٣١ .

رقم ٢٣٤ - ومن كلام له عليه السلام ، رواه ذعبل اليمامي عن أحمد ابن قتيبة ، عن عبد الله بن يزيد ، عن مالك بن دحية ، ٢٣٣ .

رقم ٢٣٥ - ومن كلام له عليه السلام ، قاله وهو يلي غسل رسول الله ، صلى الله عليه وآله ، وتجهيزه ٢٣٧ .

رقم ٢٣٦ - ومن كلام له عليه السلام اقتصر فيه ذكر ما كان منه بعد هجرة النبي - صلى الله عليه وآله - ثم لحاقه به ٢٣٧ .

رقم ٢٣٧ - ومن خطبة له عليه السلام في المسارعة إلى العمل ٢٤١ .

رقم ٢٣٨ - ومن كلام له عليه السلام في شأن الحكمين وذم أهل الشام ٢٤١ .

رقم ٢٣٩ - ومن خطبة له عليه السلام يذكر فيها آل محمد - صلى الله عليه وآله ٢٤٣ .

رقم ١٩ - ومن كتاب له عليه السلام إلى بعض عماله ٢٩٩ .

رقم ٢٠ - ومن كتاب له عليه السلام إلى زياد بن أبيه وهو خليفة عامله عبد الله بن عباس على البصرة ، ٣٠١ .

رقم ٢ - ومن كتاب له عليه السلام إلى زياد أيضاً ٣٠١ .

رقم ٢٢ - ومن كتاب له عليه السلام إلى عبد الله بن العباس ٣٠٣ .

رقم ٢٣ - ومن كلام له عليه السلام قاله قبل شهادته (ع) على سبيل الوصية لما ضربه ابن ملجم لعنه الله ٣٠٣ .

رقم ٢٤ - ومن وصية له عليه السلام بما يعمل في أمواله . كتبها بعد منصرفه من صفين ٣٠٥ .

رقم ٢٥ - ومن وصية له عليه السلام كان يكتبها لمن يستعمله على الصدقات ٣٠٩ .

رقم ٢٦ - ومن عهد له عليه السلام إلى بعض عماله وقد بعثه على الصدقة ٣١٣ .

رقم ٢٧ - ومن عهد له عليه السلام إلى محمد ابن أبي بكر - رضي الله عنه - حين قلده مصر ٣١٥ .

رقم ٢٨ - ومن كتاب له عليه السلام إلى معاوية جواباً . ٣١٩ .

رقم ٢٩ - ومن كتاب له عليه السلام إلى

جرير بن عبد الله البجلي لما أرسله إلى معاوية ٢٦٧ .

رقم ٩ - ومن كتاب له عليه السلام إلى معاوية ٢٦٧ .

رقم ١٠ - ومن كتاب له عليه السلام إليه أيضاً ٢٧٣ .

رقم ١١ - ومن وصية له عليه السلام وصى بها جيشاً بعثه إلى العدو ٢٧٧ .

رقم ١٢ - ومن وصية له عليه السلام وصى بها معقل بن قيس الرياحي حين أنفذه إلى الشام في ثلاثة آلاف مقدمة له ٢٨١ .

رقم ١٣ - ومن كتاب له عليه السلام إلى أميرين من أمراء جيشه ٢٨٣ .

رقم ١٤ - ومن وصية له عليه السلام لعسكره قبل لقاء العدو بصفين ٢٨٣ .

رقم ١٥ - ومن دعاء له عليه السلام كان عليه السلام يدعوه إذا لقي العدو محارباً ٢٨٩ .

رقم ١٦ - وكان يقول عليه السلام لأصحابه عند الحرب ٢٨٨ .

رقم ١٧ - ومن كتاب له عليه السلام إلى معاوية ، جواباً عن كتاب منه إليه ٢٩١ .

رقم ١٨ - ومن كتاب له عليه السلام إلى عبد الله بن عباس وهو عامله على البصرة ٢٩٧ .

أهل البصرة ٣٣٥.

رقم ٣٠ - ومن كتاب له عليه السلام إلى معاوية ٣٣٥.

رقم ٣١ - ومن وصية له عليه السلام للحسن ابن علي عليهما السلام ، كتبها إليه «بمخاضين» عند انصرافه من صفين ٣٣٧.

رقم ٣٢ - ومن كتاب له عليه السلام إلى معاوية ٣٦٩.

رقم ٣٣ - ومن كتاب له عليه السلام إلى قثم بن العباس وهو عامله على مكة ٣٦٩.

رقم ٣٤ - ومن كتاب له عليه السلام إلى محمد بن أبي بكر ، لما بلغه توجده من عزله بالأشتر عن مصر ، ثم توفي الأشتر في توجهه إلى هناك قبل وصوله إليها ٣٧١.

رقم ٣٥ - ومن كتاب له عليه السلام إلى عبد الله بن العباس ، بعد مقتل محمد بن أبي بكر ٣٧٣.

رقم ٣٦ - ومن كتاب له عليه السلام إلى أخيه عقيل بن أبي طالب ، في ذكر جيش أنفذه إلى بعض الأعداء . وهو جواب كتاب كتبه إليه عقيل ٣٧٥.

رقم ٣٧ - ومن كتاب له عليه السلام إلى معاوية ٣٧٧.

رقم ٣٨ - ومن كتاب له عليه السلام إلى أهل مصر . لما ولي عليهم الأشتر ٣٧٩.

رقم ٣٩ - ومن كتاب له عليه السلام إلى عمرو بن العاص ٣٨١.

رقم ٤٠ - ومن كتاب له عليه السلام إلى بعض عماله ٣٨١.

رقم ٤١ - ومن كتاب له عليه السلام إلى بعض عماله ٣٨٣.

رقم ٤٢ - ومن كتاب له عليه السلام إلى عمر بن أبي سلمة المخزومي ، وكان عامله على البحرين ، فغزله ، واستعمل نعمان بن عجلان الزرقى مكانه ٣٨٧.

رقم ٤٣ - ومن كتاب له عليه السلام إلى مصقله بن هبيرة الشيباني ، وهو عامله على أردشير خرة ٣٨٧.

رقم ٤٤ - ومن كتاب له عليه السلام إلى زياد بن أبيه ، وقد بلغه أن معاوية كتب إليه يريد خديعته باستلحاقه ٣٨٩.

رقم ٤٥ - ومن كتاب له عليه السلام إلى عثمان بن حنيف الأنصاري - وكان عامله على البصرة وقد بلغه أنه دعي إلى وليمة قوم من أهلها ، فمضى إليها ٣٩٣ .

رقم ٤٦ - ومن كتاب له عليه السلام إلى بعض عماله ٤٢١ .

رقم ٤٧ - ومن وصية له عليه السلام للحسن والحسين عليهما السلام لما ضربه ابن ملجم لعنه الله ٤٢١ .

رقم ٤٨ - ومن كتاب له عليه السلام إلى معاوية ٤٢٥ .

رقم ٤٩ - ومن كتاب له عليه السلام إلى معاوية أيضاً ٤٢٧ .

رقم ٥٠ - ومن كتاب له عليه السلام إلى أمراءه على الجيش ٤٢٧ .

رقم ٥١ - ومن كتاب له عليه السلام إلى عماله على الخراج ٤٢٩ .

رقم ٥٢ - ومن كتاب له عليه السلام إلى أمراء البلاد في معنى الصلاة ٤٣١ .

رقم ٥٣ - ومن كتاب له عليه السلام كتبه للأشتر النخعي ، لما ولاه على مصر وأعمالها حين اضطرب أمر أميرها محمد بن أبي بكر ، وهو أطول عهد كتبه وأجمعه للمحاسن ٤٣٣ .

رقم ٥٤ - ومن كتاب له عليه السلام إلى طلحة والزبير (مع عمران بن الحصين الخزاعي) ذكره أبو جعفر الإسكافي في كتاب المقامات في مناقب أمير المؤمنين عليه السلام ٤٧٥ .

رقم ٥٥ - ومن كتاب له عليه السلام إلى معاوية ٤٧٩ .

رقم ٥٦ - ومن وصية له عليه السلام وصى بها شريح بن هانيء ، لما جعله على مقلته إلى الشام ٤٨١ .

رقم ٥٧ - ومن كتاب له عليه السلام إلى أهل الكوفة ، عند منيره من المدينة إلى البصرة ٤٨١ .

رقم ٥٨ - ومن كتاب له عليه السلام كتبه إلى أهل الأمصار ، يقص فيه ما جرى بينه وبين أهل صفين ٤٨٣ .

رقم ٥٩ - ومن كتاب له عليه السلام إلى الأسود بن قُطبة صاحب جند حلوان ٤٨٥ .

رقم ٦٠ - ومن كتاب له عليه السلام إلى العمال الذين يطأ الجيش عملهم ٤٨٥ .

رقم ٦١ - ومن كتاب له عليه السلام إلى كميل بن زياد النخعي ، وهو عامله على هبت ، ينكر عليه تركه دفع من يجتاز به من جيش العدو طالباً الغارة ٤٨٧ .

رقم ٦٢ - ومن كتاب له عليه السلام إلى أهل مصر ، مع مالك الأشتر لما ولاه إمارتها ٤٨٩ .

رقم ٦٣ - ومن كتاب له عليه السلام إلى أبي موسى الأشعري ، وهو عامله

رقم ٧٢ - ومن كتاب له عليه السلام إلى عبد الله بن العباس ٥١٩ .

رقم ٧٣ - ومن كتاب له عليه السلام إلى معاوية ٥٢١ .

رقم ٧٤ - ومن حلف له عليه السلام كتبه بين ربيعة واليمن ، ونقل من خط هشام بن الكلبي ٥٢١ .

رقم ٧٥ - ومن كتاب له عليه السلام إلى معاوية في أول ما بويع له ٥٢٣ .

رقم ٧٦ - ومن وصية له عليه السلام لعبد الله ابن العباس ، عند استخلافه إياه على البصرة ٥٢٥ .

رقم ٧٧ - ومن وصية له عليه السلام لعبد الله ابن العباس ، لما بعثه للاحتجاج على الخوارج ٥٢٥ .

رقم ٧٨ - ومن كتاب له عليه السلام إلى أبي موسى الأشعري جواباً في أمر الحكمين ، ذكره سعيد بن يحيى الأموي في كتاب «المغازي» ٥٢٥ .

رقم ٧٩ - ومن كتاب له عليه السلام لمسا استخلف ، إلى أمراء الأجناد ٥٢٧ .

حكم أمير المؤمنين ٥٣١ - ٧٩٣ .
صدر العالم صندوق سره ٥٣٣ .
الفرصة تمر مر السحاب ٥٣٩ .
من عرف العبرة فكأنما كان في الأولين ٥٤٩ .
ما أخسر المشقة وراءها العقاب ٥٥٣ .

على الكوفة . وقد بلغه عنه تشييطه الناس عن الخروج إليه لما ندبهم لحرب أصحاب الجمل ٤٩٥ .

رقم ٦٤ - ومن كتاب له عليه السلام إلى معاوية ، جواباً ٤٩٩ .

رقم ٦٥ - ومن كتاب له عليه السلام إليه أيضاً ٥٠٥ .

رقم ٦٦ - ومن كتاب له عليه السلام إلى عبد الله بن العباس ، وقد تقدم ذكره بخلاف هذه الرواية ٥٠٩ .

رقم ٦٧ - ومن كتاب له عليه السلام إلى عبد الله بن العباس ، وهو عامله على مكة ٥٠٩ .

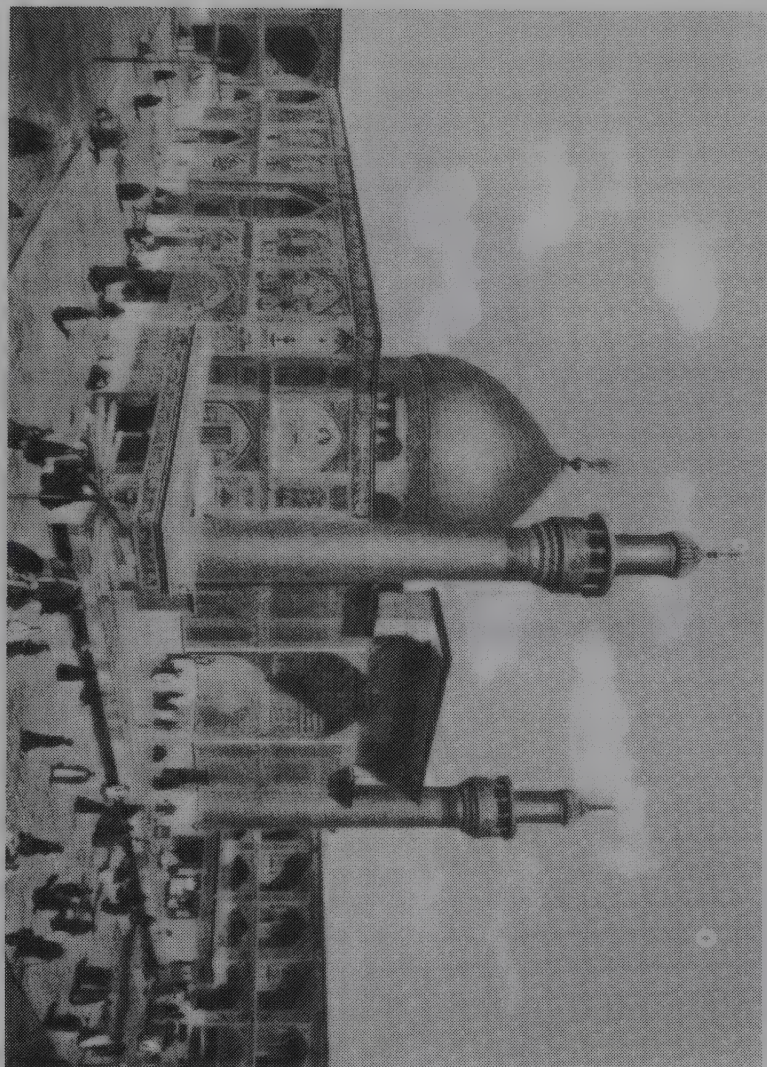
رقم ٦٨ - ومن كتاب له عليه السلام إلى سلمان الفارسي رحمه الله قبل أيام خلافته ٥١١ .

رقم ٦٩ - ومن كتاب له عليه السلام إلى الحارث الهمداني ٥١٣ .

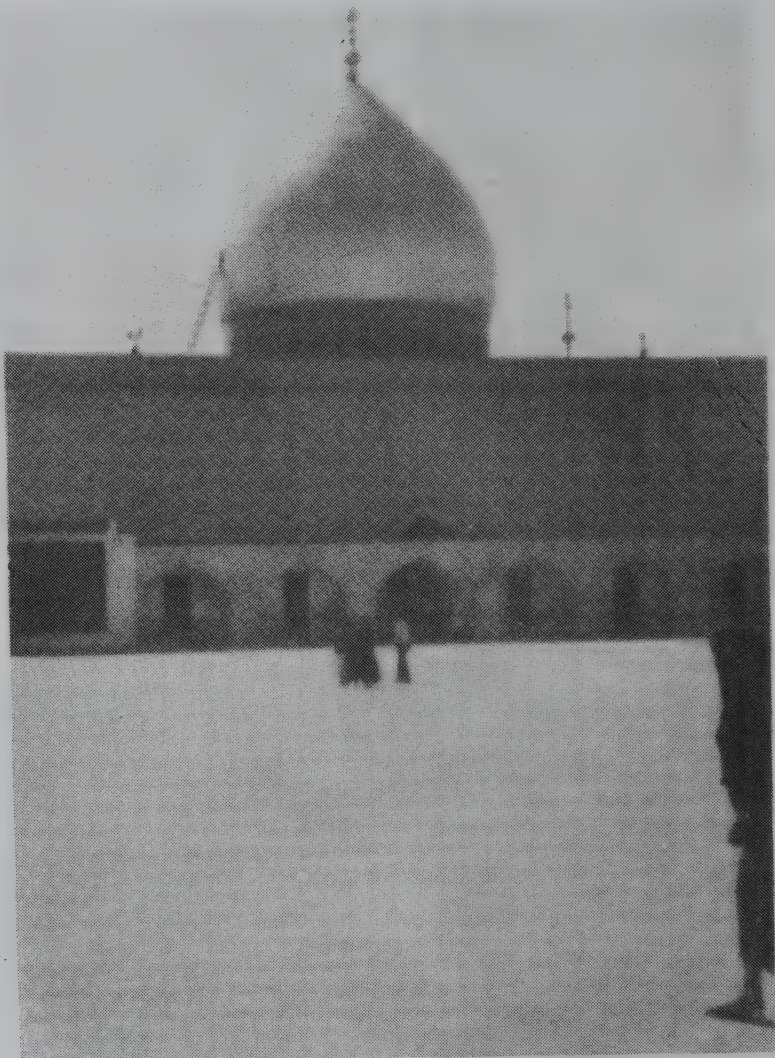
رقم ٧٠ - ومن كتاب له عليه السلام إلى سهل بن حنيف الأنصاري ، وهو عامله على المدينة ، في معنى قوم من أهلها لحقوا بمعاوية ٥١٧ .

رقم ٧١ - ومن كتاب له عليه السلام إلى المنذر بن الحارود العبدي ، وقد خان في بعض ما ولاه من أعماله ٤١٧ .

- احذروا صولة الكريم إذا جاع واللثيم إذا
شبع ٥٦١
- فقد الأحبة غربة ٥٦٥
- الحكمة ضالة المؤمن ٥٧٥
- إن هذه القلوب تملّ كما تملّ الأبدان ٥٧٩
- نوم على يقين خير من صلاة في شك ٥٨١
- رب عالم قد قتله جهله وعلمه معه لا ينفعه ٥٨٧
- إضاعة الفرصة غصة ٥٩١
- من قصر في العمل ابتلي بالهم ٥٩٥
- الدنيا دار ممر لا دار مقرّ ٦٠٣
- الهم نصف الهرم ٦٠٤
- المرء مخبوء تحت لسانه ٦١٠
- لكل امرئ عاقبة حلوة أو مرّة ٦١٤
- الناس أعداء ما جهلوا ٦٢٢
- إن القلب إذا أكره عمي ٦٣٠
- إن الأجل جنة حصينة ٦٣٤
- الخلاف يهدم الرأي ٦٤٠
- خيار خصال النساء شرار خصال الرجال ٦٤٨
- إذا ازدحم الجواب ، خفي الصواب ٦٥٣
- الحدة ضرب من الجنون ٦٦٣
- غريب كلامه المحتاج الى التفسير ٦٦٧
- إن للخصومة قُحماً ٦٦٩
- اعذبوا عن النساء ما استطعتم ٦٧٥
- أحسنوا في عقب غيركم تحفظوا في عقبكم ٦٨٣
- مال الله أكل بعضه بعضاً ٦٨٩
- قطع العلم عذر المتعلّين ٦٩٧
- لا تصحب المائق فانه يزين لك فعله ٧٠١
- كفى بالأجل حارساً ٧٠٥
- الفقر منقصة للدين ٧١٥
- الغالب بالشر مغلوب ٧٢١
- من العصمة ترك المعاصي ٧٢٧
- يا أسرى الرغبة أقصروا ٧٣٣
- العلم يهتف بالعمل ، فان أجابه وإلا ارتحل عنه ٧٣٥
- من كثرت نعم الله عليه كثرت حوائج الناس إليه ٧٣٩
- رب كلمة سلبت نعمة وجلبت نقمة ٧٤٥
- ربّ قول أنفذ من صول ٧٤٩
- من أوماً إلى متفاوت خذلته الحيل ٧٥٣
- الاستغفار درجة العليين ٧٥٩
- كل يوم لا يعصى الله فيه فهو عيد ٧٦٣
- الناس أعداء ما جهلوا ٧٦٩
- من عظم صغار المصائب ابتلاه الله بكبارها ٧٧١
- الدنيا خلقت لغيرها ولم تخلق لنفسها ٧٨١
- القناعة مال لا ينفد ٧٩١



THE HOLY SHRINE OF AMIR AL-MU'MININ 'ALI IBN
ABI TALIB (A.S.), AN-NAJAF AL-ASHRAF (IRAQ).



INTERIOR VIEW OF THE MOSQUE OF KUFAH AND
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